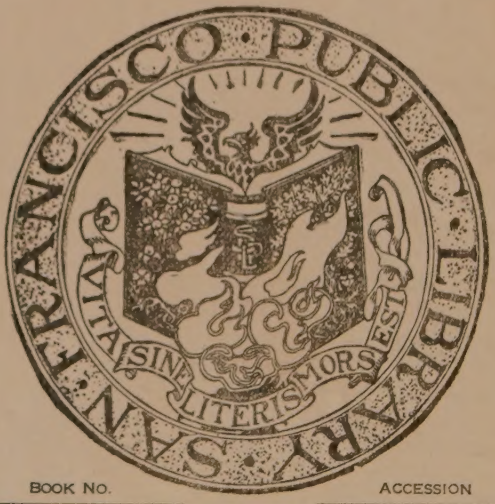

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MENOMINI TEXTS

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VOLUME XII

MENOMINI TEXTS

BY

LEONARD BLOOMFIELD

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PREFACE.

This book presents a series of texts, recorded from dictation in the summers of 1920 and 1921, in the language of the Menomini Indians of Wisconsin. Menomini belongs to the Central division of the Algonquian family: it occupies an independent position, historically, beside Cree, the Sauk and Fox group, and the Ojibwa-Potawatomi group; compare Michelson in *28th Annual Report of the Bureau of American Ethnology*, pp. 221 et seq., 1912; see also *Proceedings of the Twenty-First International Congress of Americanists, First Part*, The Hague, 1924, pp. 336 et seq., and *Language* I, 130 et seq.

The Menomini have been carefully studied in every respect except that of language. The following are the chief publications:

W. J. Hoffmann, *The Menominee*, in *14th Annual Report of the Bureau of American Ethnology*, 1896.

J. Mooney and C. Thomas, article "Menominee" in *Handbook of American Indians, Bulletin 30 of the Bureau of American Ethnology*, Part One, 1906.

S. A. Barrett, *The Dream Dance of the Chippewa and Menominee Indians of Northern Wisconsin*, in *Bulletin of the Public Museum of the City of Milwaukee*, vol. 1, pp. 251 et seq., 1910—11.

A. Skinner, *Social Life and Ceremonial Bundles of the Menomini Indians. Anthropological Papers of the American Museum of Natural History*, vol. 13, part 1. New York, 1913.

A. Skinner, *Associations and Ceremonies of the Menomini Indians.* Same, part 2, 1915.

A. Skinner and John V. Satterlee, *Folklore of the Menomini Indians.* Same, part 3, 1915.

A. Skinner, *The Menomini Word "Häwätuk"*, in *Journal of American Folk-Lore*, vol. 28, pp. 258 et seq., 1915.

A. Skinner, *John Valentine Satterlee*, in *The Wisconsin Archeologist*, vol. 19, pp. 209 et seq., 1920.

A. Skinner, *Menomini Sketches, Recollections of an Ethnologist among the Menomini Indians.* Same, vol. 20, pp. 41 et seq., 1921.

A. Skinner, *The Medicine Ceremony of the Menomini, Iowa, and Wahpeton Dakota. Indian Notes and Monographs of the Museum of the American Indian, Heye Foundation*, vol. 4. New York, 1920.

A. Skinner, *Material Culture of the Menomini.* Same (no volume number). New York, 1921.

H. H. Smith, *Ethnobotany of the Menomini Indians*, in *Bulletin of the Public Museum of the City of Milwaukee*, vol. 4, pp. 1 et seq., 1923.

In Menomini there exist a few publications by the Catholic missionaries; probably all due to Father Zephyrin, who lived with the

Menomini in the eighties; see Pilling's *Bibliography of the Algonquian Languages*. The transcription is not sufficient for practical use, the language unidiomatic, at least in those which I have seen:

Omänomineu Kächkenohamatwon Kesekoch. Katolik Anamihäu Masenachigon. St. Louis, Mo., B. Herder, 1882.

Katolik Anamihan ene kä: Jesus Ot Äsechzekon, Kateshim as wechzekatek. Ibid., 1887.

Captain Satterlee had in his possession a card printed by P. A. Kempner, Dayton, Ohio; obverse: Bleeding heart, with inscription, Voilà le Coeur qui a tant aimé les hommes . . . ; reverse: Promissiones Domini Nostri Jesu Christi factae B. Marg. M. Alacoque: Owawichtamawikwanan Jesus Christ Täpäneminäl kes wawechtamawäw anino käz Makanitan Manian Alacoque winua akiko mänazichtukoa Käz Otäh Jesus . . .

Father Blaise of St. Joseph's Mission, Keshena, kindly allowed me to read two of his manuscript works on Menomini:

Dictionary of the Mänominee Language. P. Blasius Krake O. S. F. Keshina, Wisc. *First Part. Menomonee-English.*

Same, Second Part. *English-Menomonee.*

Grammar of the Menominee Language.

I did not see Father Blaise's Gospels and Epistles of Sundays and Holy Days, and his collection of some 500 sermons in Menomini, which he uses in his profession.

The following Menomini gave me texts; those whose names are starred are no longer living:

*Captain John V. Satterlee *(mʌskīhkī'wineni'hseh*, "Little Doctor")

Joseph Satterlee

Josephine (Mrs. Joseph) Satterlee

Jerome Lawe *(sänōmē'hseh*, "Little Jerome")

*Kesawatosay *(kisē'wʌtō'hseh*, "Bird-Hawk")

*Michael Macoby *(mise'n makapī'w)*

Charles Dutchman *(nehtsī'wihtuk*, "He who Storms at it")

Louise Dutchman *(mʌskwawā'nahkwʌtōk*, "Red Cloud Woman")

John Awonohopay *(mä'sinikā'puwiw*, "Stands Next", son of *awā'nuh-apēw* "Sits on Clouds")

Wisanakwut Moseyheart *(wīs-ā'nahkwʌt*, "Horned Cloud", son of *mō'sihāt*, "He who Senses their Coming")

Nyahto Kichewano *(nayä'htōw*, son of *ahki'tsiwanōw* "Flows on Top")

John Neconish *(ä'htʌniwä'kisit*, "He who is Noisy there", son of *nikā'nis*, "Leader")

*Joseph Nahwahquaw *(wʌsä'*?, "Nest", son of *nā'wahkwäw*, "Stands at Mid-Sky")

John Wayka *(wā'pine'mehkiw*, "White Thunderer")

Sam O'Hopasa *(payä'wihsih*, "He who Settles Down," son of *ōhōpē'hseh*, "Little Whooper")
John Kosekaw *(kā'hsikew*, "Parches Things")
John Kimawun *(kimē'wan*, "Rain")
John Pateesh (a Potawatomi by birth; *ā'puwä'hkuʔʌm*, "He Soaks it," son of *paʔī's)*.
Among these persons, some deserve special mention.

Captain Satterlee, co-author of the book of Menomini folklore, a man of eminent charm and intellect, was for many years the mediator between his people and those who would study them. He helped me, with unfailing kindness, to take my first steps in Menomini.[1]

Jerome Lawe is an ideal linguistic informant; his speech in both English and Menomini is idiomatic and highly flavored. He served me as dictionary and grammar and gave me some of the best companionship I have ever enjoyed.

Charles and Louise Dutchman, in whose home in the pagan settlement called Zoar or Three Rivers *(sā'ʔnawē'hnen*, "It Forks") I dwelt for a number of weeks, were my chief informants and became my close and parental friends. Nehtsiwihtuk is a shaman; a man of abounding vitality and humor, yet given to philosophic speculation. Red Cloud Woman became as a mother to me, guiding my speech as one does a child's, for she has little English.

Most of my texts are by informants who speak little or no English.

All the Menomini whom I met showed willingness to help me in my work and treated me hospitably. The late Judge Sapatis Perrote spoke some weighty words in my favor, and Chief Ernest Oshkosh encouraged my quest.

The reservation officials, especially Superintendent Edgar A. Allen, were always helpful and courteous.

My friend, the late Alanson Skinner[2], Curator of Anthropology in the Public Museum of Milwaukee, helped me by word and deed, but, most of all, through his publications. These contain an account of the customs, beliefs, and material culture of the Menomini so complete that the present texts require no ethnologic commentary beyond the reference to the works of Skinner, in which the reader will find a wealth of information.

The botanical indentifications are due to Smith's *Ethnobotany*, except for a dozen or so which I owe to the kindness of Professor Trelease of the University of Illinois.

The arrangement of the texts is as follows: I, pieces dealing with everyday life, past and present; in the latter case their interest is, for the most part, purely linguistic; II, songs *(nikā'muʌn);* III, sermons and prayers *(kī'kituʌn)*; IV, narratives *(ā'tsimuʌn)*; V, and

[1] Captain Satterlee has died since the writing of this.
[2] Died August 1925.

VI, narratives having a mystic validity *(ā'teʔnōhkʌkʌn)*, those concerning the Culture Hero, Me'napus *(me'ʔnapus*, "Big Rabbit") coming first under a separate head.

The distinction between ordinary and mystic narratives is made by the Menomini, in that they often mention to which class a given story belongs; a general definition lies outside their habit. It seems to me (in this I differ from Skinner) that *ā'tsimuʌn* is applied quite generally to any narrative, whether traditional or personal. When I told the story of Gulliver and the Lilliputians, Mrs. Dutchman asked me if the latter were not human souls *(mitä'ʔtsyʌkuk)*, and when I explained that this was not the case, and that the story had merely been invented for pastime by a certain Englishman, her comment was, "So it is no more than a tale" *(ā'tsimuʌn keh niw ā'wiw)*. Inventing stories is not a Menomini way. The word *ā'teʔnō'hkʌkʌn*, on the other hand, applies to stories dealing with a far-off time when the world as we know it was in process of formation. The spirit animals enter in human or semi-human form, and the powers of the sky still dwell on earth. These stories are considered as true; they are told to inform and instruct; they often explain the origin of things, especially of plants and animals, and of customs. Even the lovable ineptitudes of Me'napus indicate by contrast the correct human way of obtaining food and the like.

A similar difficulty appears in the use of the words *mʌnä'tōw* and *ʌwä'tuk* when applied to animals. The former word is used of game animals, the latter both of these and of many others, including bugs *(ʌwä'tukē'hseh* bug, *uhpä'n-ʌwä'tukē'hseh* potato-bug), frogs, and mosquitos, and seems to imply their possession of the *mana* described by Skinner in his article on this word.

The Menomini are being rapidly made over into the cultural type of the uneducated white American; of that European-American culture which, with its art and science, is worthy to stand beside their own and perhaps above it, they know nothing. They are suffering, therefore, what can be regarded only as a cultural loss, and they are fully aware of this, bearing it with a wistful resignation. The older Menomini are eloquent in their native speech, a very rich language which lends itself to elevated style and to the expressive refinements of a sensitive people. In addition, many of them are fluent in Ojibwa or Potawatomi or both. Today many Menomini children speak only the feeble English dialect, a thousand times bastardized by the standard language, which they receive from ignorant school-teachers and from the inhabitants of the surrounding countryside. The contrast is even more tragic in other respects, which lie beyond the scope of this book.

EXPLANATION OF SYMBOLS.

The transcription here used deviates from the standard of the International Phonetic Association, but follows the custom of Algonquian students[1]. The equivalents below are very inexact: a fuller description will be given in the grammar.

a as in German *Mann*.
ā long, between the vowels of *father* and *saw*.
ʌ as in *nut* (merely a variant of *a*).
ä long, more open than the vowel of *man*.
e more open than in *pet*.
ē long, as in German *Tee*.
h as in *hat*.
i as in *pit*.
ī long, as in German *wie*, French *vive*.
k as in *keep, cow*.
m as in *man*.
n as in *man*.
ō long, as in German *Rose*, French *rose*.
p as in *pet*.
s varies all the way between the initial sound of *see* and that of *she*.
t as in *ten*.
ts as *ch* in *church*.
u as in *put*.
ū long, as in German *Mut*, French *rouge*.
w as in *we*.
y as in *yes*.
ʔ glottal stop, as at the beginning of German *ach*.
ˈ stress accent on the preceding vowel.
ˈˈ very loud stress accent on the preceding vowel.
ˆ rising-falling stress and pitch on the preceding vowel.

---

[1] Compare the following books:
W. Jones, *Algonquian (Fox)*, revised by T. Michelson, in *Handbook of American Indian Languages*, by F. Boas, part one. Bulletin 40 of the Bureau of American Ethnology, 1911.
W. Jones, *Fox Texts*. Publications of the American Ethnological Society, vol. 1. Leyden (Brill), 1907.
W. Jones, *Ojibwa Texts*, edited by T. Michelson. Same, vol. 7, part one. Leyden (Brill) 1917; part two, New York (Stechert), 1919.
W. Jones, *Kickapoo Tales*, translated by T. Michelson. Same, vol. 9. Leyden (Brill), 1915.
T. Michelson, *The Owl Sacred Pack of the Fox Indians*. Bulletin 72 of the Bureau of American Ethnology, 1921.
T. Michelson, *The mythical origin of the White Buffalo Dance of the Fox Indians* (and other papers). 40th Annual Report of the Bureau of American Ethnology, 1925.
T. Michelson, *Contributions to Fox Ethnology*. Bulletin 85 of the Bureau of American Ethnology, 1927.

The different accents here given are not distinctive of word-meaning. The unvoiced sounds, except *h* and ʔ, are lenes with loose opening (solution-lenes).

The many sound-variations which the reader will discover in the texts are largely due to a complex but fairly regular system of grammatical alternations (in part peculiar to Menomini); to some extent, however, they are purely phonetic (non-significant) variations, such as rhetorical and allegro forms, which I have retained for their interest, although they do not depend on the structure of the language.

The texts are here recorded as they struck my ear. Analysis shows that this record (and therefore, if I heard aright, the actual pronunciation) largely obscures the distinction between three short front-vowel phonemes, which here appear as *i* and *e*.

Thanks are due to the Editor of this Series for much patient and careful help.

I. EVERYDAY LIFE

1. HOW THE MENOMINI LIVED OF OLD.

(mʌskwawā'nahkwʌtōk)

me'ʔti'kwʌk as tsīpatsī'hkuaʔ, ayē'tuh s sāʔnawā'hkusi'tuaʔ, iniʔ äs-ki-pimā'hkihnitū'kuaʔ. ini''ʔ-pih meʔti'kwʌn kiw-aʔsikinā'hkuaʔ: ini's täh as pimā'hkihsih inuh usä'hpeh, iniʔ teh mā'waw as kiw-aʔtähnitū'kuaʔ anuh meʔti'kwʌn. nahā'w, iniʔ-pih misikwʌnäkä'hkun kiw-a''ʔsikina'tuaʔ; ini''ʔ täh as kiw-inim-kipē'hsimatuaʔ ini's s tawā''ʔtik. iniʔ-pih misi'k sehtā'kun ki-pēhtawī'hsimatuaʔ, kʌn as a-ke''ʔsik. ispä'miah ki-tawē'htawʌk. iskō'täw ini's as a-yō'h-sā'kita-pa'ʔtik.

ini''ʔ-pih misik sehtā'kun ki-pō'hkuna'tuaʔ s ʌ-kiw-anāhkī'htsike-tuaʔ. iniʔ-pih täh apä'hsusu'kuman misik awä'hsʌkuman, ani''ʔ kiw-anā'hkituaʔ; pä'pōnō'wikin aniʔ misik isku'ʌhtemih kiw-akōnā'tuaʔ, anuh apähsusu'kuman, isku'ʌhtem as kiw-ā'wik. ki-kēsawā''ʔtewin inih wē'kiwʌm. pipōn ä'hkuah ki-mä'hnuw-ī'wʌkin as kēsawa'pituaʔ.

taʔ, kʌ'n täh wi'nah ukēs-kī'sawahinuwā'wan. mō'sah unūkī'hsahki'-sinan ki-pōʔsä'hkamuk; kʌn kä'kōh awi'ʌskake'nuwawan. mō'sah nisi'k niw i'niʔ pä'hsusuku'man kayēs-pōʔsä'hkawatuaʔ, wā'pusu'-kuman, inä'niwʌk tsi-ki-wi'ʌskake'wʌk s ki-puhpī'situaʔ.

ini''ʔ-käh-nikuh kä'hkinaman kayēs-nō'htawʌk nō'hkuneh, ini''ʔ.

2. HOW THE MENOMINI MARRIED.

(mʌskwawā'nahkwʌtōk)

ta''ʔ, as ukī''ʔsōwawan as kī'sikihā'tuaʔ, misi'k wi'nuaʔ ap akī'm ā'neh as kī'sikihā'tuaʔ utā'nōwawan, ini''ʔ-pih mā'waw kä'kōh s nikā'tsihatuaʔ. nahā'w, wina'h nap pähnī'hseh s nikā'tsihih s nitā-wē''ʔtʌt, kēspi'n s neʔtakä'hkīt, nā''ʔs inu'h nikut wē'yʌwē'keh ki-pī'-win as ki-pis-nitō'tsiket anuh apähnī'hsʌn.

'nitō'sam-mō''ʔnawinawaw kitāpehnī'hsimuwāw, nā'p as pas kanā'wihatsin anuh nitähkī''ʔsē'hsemi'nawan. ini''ʔ pis-yōh-isī'yen.'

'nahā'w!' kiw-ēwā'kin akuh kitskī'wʌk; taʔ, kehkē'nawewʌk winu'aʔ ap anuh kī''ʔsē'hsʌn as nehē'h-anuhkī'nit.

ini''ʔ käh as ki-pakī'tinatuaʔ anuh ōkī''ʔsōwawan as wēkimiwä'nit.

nahā'w, ini''ʔ-pih misi'k winu'aʔ ap akuh ā'neh kitskī'wʌk kiw-usī''ʔtatuaʔ mā'waw kä'kōh. pōʔsä'hkakanan, mētsimē'hseh. apähsu-su'kuman as ki-mā'watsī'htukuaʔ. meʔsi'h ayā'wikin, ini''ʔ-pih kiw-awēh-ntūtsike'tuaʔ anuh kī''ʔsē'hsʌn. ta''ʔ, ki-mēnā'wʌk.

kayēs-pīnātu'awin ani'nuh kī''ʔsē'hsʌn, nawē'naw ini''ʔ-pih ki-yāh-awānā'tuaʔ; ini''ʔ-pih täh inih mā'waw kä'kōh kiw-awātū'kuaʔ. mī'tsimēhseh. pähsusu'kuman as kiw-awēh-mī'nihtuaʔ akuh kitskī'-wʌk.

1. HOW THE MENOMINI LIVED OF OLD.

(Maskwawanahkwatok.)

Where two trees stood upright, both of them being forked, there they would lay the beam. Then they would gather up sticks, and where that beam lay crosswise, there they would lean against it all those sticks. Thereupon they would gather bark, and they would place it along over the openings wherever there was a gap in the surface. Then they would put on also branches of needle-trees, laying them so as to overlap, to keep out the cold. At the top they would leave a hole through which the smoke of the fire was to go out.

Then they would break branches of needle trees for a floor-covering. And the skins of deer and bear they used for rugs; in winter they would hang them also in the doorway, those deer-skins, to serve as a door. A house of that kind would be warm, it is said. All winter they used to be comfortable and warm as they dwelt here.

For, you must know, they did not wear warm clothing. They wore only leather-moccasins; they did not wrap anything round their legs and feet. They wore only this: deer-skins and rabbit-skins. The men must have been in the habit of wrapping something round their feet when they hunted.

This, then, is what I know, having heard it from my grandmother. That is all.

2. HOW THE MENOMINI MARRIED.

(Maskwawanahkwatok.)

Now, when some people had brought their son to manhood, and some others in the same way had brought up their daughter, then they taught them all manner of things. Now then, when the lad was taught to hunt, if he turned out a good slayer of game, then one or another old woman would come to ask for that lad.

"I very much admire your boy; might he not well marry that girl of ours? It is for this I have come."

"Very well!" those old folks would say, for they, for their part, knew that that girl was a good worker.

So then they would give consent for their son to be married.

Thereupon these old people in their turn, would make preparations, gathering together all kinds of things, garments, food, deer-skins. When there was much of it, they would go to ask for the girl. She was given to them.

When they had brought home the girl, then after a while they would take her back; and this was when they would take along all those things, food and deer-skins, taking them to give to the girl's parents.

nahā'w. ini'ʔ-pih ki-pis-yāh-kīwä'tuaʔ. ini'ʔ-pih inuh mitä'muh ki-kä'ʔts-anuhkī't as ki-mʌnä'hnet, nipē'w as ki-nā'tik, as ki-tsīpā'hkit, apā'hsusu'kuman as kiw-usēhā'tsin, — kayēs-kēsiha'tsinin, ini'ʔ-pih pōʔsä'hkakanan kiw-usē'htuk, — tahnä'nuh nä'hkah misi'k as ki-sakā'skahah umāhkesinu'wawan usē'nehsʌn, utä'niniʌmʌn, wē'nimun, usäkihsä'hsʌn. mā'wa niw as ki-sakā'skahē'ʔnatsin. wina'h nap inuh inä'niw tahnä'nuh kē'sikʌt as ki-pahpē'sit, hāw, iniʔ-pih inuh mitä'muh mā'wa niw ki-mītsimä'hkatah inih mē'tsimē'hseh as kiw-inis-sakā'hkinah, utänawimā'kanan as kiw-māmēnā'tsin mētsimē'-hseh.

ini'ʔ-käh-nikuh kä'hkinaman ä'siʔtʌt mä'ʔnuminēw as kanā'wi-hetit.

3. THE PUBERTY-FAST.

(John V. Satterlee)

wā'ʔnaw ahkʌ'nuh nimā'māh-inänyʌ'minawak, kä'yes-mmā'tsiʔ-tawʌk, kē's-pis-awä'tukēwʌk, awä'tukʌn as sawä'nimikutuaʔ, as kēs-nā'tamakutuaʔ. ini'ʔ täh kayē's-pis-isē'htsiket: kēs-mesā'hkʌtewäw as kutākä'nihtamihe'sit. kʌn kä'kōh ukē's-mē'tsinan; kʌn min kä'kōh ukēs-minä'nan. unē'kihē'kumawak kēs-misā'hkʌtewähä'wʌk unītsi'ʌnehsuwā'wan as a-wī'hkihtunik aw-inim-yōh-mʌmā'tsiʔtawi-nit. ini'ʔ a-kēs-is-sawä'nimikō'wesitinuh mä'sahkʌtä'wät; ini'ʔ täh ayā'wik, as a-kēs-mʌsā'pahtah misik teh napā'n as minu'ʌpahtah; ini'ʔ wayī'khihtuk ayum mä'sahkʌtäwä't, kī'spin ani'nuh awä'tukʌn as pä'ts-nā'tamʌ'kut. ini'ʔ tä'h wä'h pämā'tesit wäh-pi'etät as wayäh-ku'ʌskah upämā'tesin.

as mesā'hkʌtewät as wä'piʔtat, uwō'hnemaw inä'sinamō'wew utō-nā'kan as ōnā'skinek mē'tsim misi'k täh mahkā'hsiw. ini'ʔ täh wä'-skih-mesā'hkʌtewät as unā'pahtah taʔ kä'taw-isī'hisit. ini'ʔ täh, — ayu'm, ini's as minu'ʌpahtah, utā'hpenʌm mahkā'hsiw as wäsē'-hōtuk uskē'hsik, as a-mä'hnu-tsē'ʔnapumi'kut mā'wa niw awä'tukʌn spä'miah ayī'nit misik tsī'kahkyah pē'htawā'hkamikatuh. ini'ʔ täh nisik ä's-nʌtāwä'nihtah wä'skih-mesā'khʌtewä'tsin as aw-minu'ʌpah-tah, usāwä'nimikō'wisēwin as a-mē'neh, as a-wī'khihtu'asit. kä'ʔtin täh aku'm yō'm kayēs-pä'ts-isī'htsiketuaʔ nō'ma kä kēs-pā'pematesi'-wʌk kikē'h-utāyā'nehkōw-ōhsēhsä'hsōwawan.

yō'h-pih täh saʔye'h niw kʌn kä'kōh yōm, saʔyä'h inim-mä'ʔts-unē'ʔ-wʌnē'hnen. wʌyä'piskiwät mō'hkumā'n tähī'sehkʌm as wanā'h-tsiwē'htuk; ini'ʔ täh niw mi'n niw mā'wa ni kä'kōh as mayākä'nih-tʌkuah. ini'ʔ-täh-nikuh mä'tsimeni'htʌmʌn; wä'h teh as ā'tōtamʌn as aw-kehkī'nāku'ʌtah kayē's-pis-ā'yisiki'makah wi'nah ahka'nuh.

ayu'm täh as mesā'hkʌte'wät as kēs-wayä'simikut mʌtsē'ʔ-anā'-mahkyʌh-awä'tukʌn, ini'ʔ as kē's-mʌsā'pahtah; as kē's-täh-pimē-

Then they would go home again. Then that young wife would work very hard, gathering fire-wood, fetching water, cooking, preparing deerskins, — when she had finished them, she would make garments, — and in the evening patching their moccasins, mending them for her father-in-law, her husband, her husband's brothers, and her mother-in-law. And as the young husband, for his part, kept hunting every day, the woman would preserve all that meat and store it away, so that she could always give meat to her family.

This, then, is what I know of the Menomini's way of giving and taking in marriage.

3. THE PUBERTY-FAST.

(John V. Satterlee).

Long ago in the ancient time our ancestors, the Indians of old, used to have supernatural power, for the spirits took pity on them and blessed them, giving them their help. This was the rite they always performed: they fasted, afflicting their own souls. They ate nothing and drank nothing. Parents made their children fast so that they might therefrom gain a continuance of mortal life. This was what the faster was to get as a blessing from the spirits; this was the thing: he was to see an evil vision or else to see a good vision; this was what the faster gained, if he was really helped by the spirits. And it was through this that a person succeeded in prolonging and assuring his life.

At the beginning of the fast the father of the family handed him a bowl filled with food, and some charcoal. And then the one who was performing the puberty-fast chose what he wanted to do for himself. Well then, — if he had a good foreboding, he took the charcoal and painted his face, that he might be favorably observed by all the spirits that dwell above, as well as those underneath, inside the earth. And this alone was what he desired, whoever performed the puberty-fast, that he might see a good vision, that he might be given a supernatural blessing, having earned it for himself. And as a matter of fact, those who properly performed this rite lived quite a while, as did also their descendants down to their great-grandchildren.

Today, however, this custom no longer exists: it has by this time entirely sunk into disuse. The white-skinned American has headed it off and disturbed it; likewise, in fact, all things are now of strange seeming. But so much I remember: and the reason I tell of it is that it may be known to people, how things used to be in the olden time.

If this person in his fast was deceived by an evil underground spirit, that was when he saw an evil vision, and if he accepted it,

nō'tah. ini'ʔ täh wä'h winah na'p as matsē'kit, kʌt as wie'skesit. kʌt as mä'hnuh-pemā'tesit. ini'ʔ kayēs-pä'ʔts-wī'hkihtu'asit.

uskē'h-pämā'tesit as wä'pahkʌtä'wät kä'ʔtin pē'nʌt wē'yaw. ini's as nā'kwah mahkā'hsiw as wäsī'hit. iniʔ täh wäh-wī'hkihtuk as pawā'tsiket. ini's kʌn kä'kōh as pē'htek umä'ʔnʌtih. ayu'm täh uwō'h-nemaw as usē'ʔtahnʌ'tsin unītsi'ʌnehsʌn as mä'k-mesā'hkʌtewä'nit. nānī'hkats nēw kā'kutsi'munew taʔ kayēs-inā'pahtamenik. kīspi'n inuh māsahkʌtä'wät ā'tsimit as masā'pahtah. ini'ʔ täh tsi'yāw wō'h-nimaw as inā'tsin ukī'ʔsʌn as aw-mī'tsihsinit. ini'ʔ täh wäh-isē'ʔtʌt as aw-ā'nawinamenik inih mä'teh pawā'tsikʌn.

nahā'w. umʌ'nʌk täh nʌ'pān. ayu'm uskē'h-mesā'hkʌte'wäw kī'spin minu'ʌpahtah. wayi'ʌskesinit awä'tukʌn as kʌtä'w-sawä'nimēkut. ini'ʔ-pih täh uwō'hnemaw änā'tsin ani'nuh ukī'ʔsʌn as aw-mitsi'-niw s a-mesā'hkʌtewä'nit. inih yō'h anīw tahnō'kun as aw-pisʌtä'nit. ini'ʔ täh wäh-wī'hkihtuk as a-sō'hkihneh inih wayē'skiwah, inih mayä'k-inā'pahtah usāwä'nimikwʌn.

ayu'm wä'skih-mesā'hkʌtewät ini'ʔ kiw-isē'ʔtat. ini'ʔ ä'sihih. kutä'ʔnʌs pē'nahkami'katuh as usī'htuah wēkē'hseh. ini'ʔ täh inuh mä'sahkʌtä'wät as ā'yīt. sā'-sehkē'hsih as ntāwä'nihtah as mäk-mesā'h-kʌtewät as kʌtä'w-minu'ʌpahtah. ini'ʔ täh meʔsih tahnō'kun as tä'pah-tuk. ini'ʔ täh ahkō'ʔsik as nē'wahkunät, misi'k täh as pī'hkapā'kīt ahkō'ʔsik. nawē'naw usā'm as pī'hkapā'kīt, ini'ʔ nayā'tamakut mesā'peh as akuʌnä'htenih kʌt s aw-usā'm-pā'ʔtek utä'naniw ukō'h-takʌn. ini'ʔ täh kō'naw wäh-wī'hkihtuk as tä'pahtuk meʔsih tahnō'kun. ā'neh metā'tahnukun misi'k täh ā'neh metā'tah nyä'nʌn-ēnē tahnō'-kun. inuh i'nih isē'kiw. inu'ʔ kuyā'k kayē's-pyʌtät as mesā'hkʌtewät.

nahā'w. kīspi'n täh mä'sahkʌtä'wät pä'ʔts wayē'nah anä'hkit[1] *min ni'w ahkē'w wayē'nahkʌmikē'ʔneh*[2]*, kʌn nanā's uwī'hkihtunʌn awä'-tukʌn as aw-sawä'nimikut.*

4. THE HUNTER'S TREAT.

(John V. Satterlee)

ayu'm min ni'w mʌmā'tsiʔtaw umä'ʔnuminēw utänā'tesin, kiw-ā'puku'ahetōw. wä'h-täh-isē'ʔtʌt i'nih, ini'ʔ niw mayē'nikōwä'wisit utänā'tesiwin. kī'spin kʌt i'nih isē'ʔtʌt, nehkē'ʔtaw; ini'ʔ täh äs-nā'-kuah, kʌn inä'niw utā'winʌn misi'k täh as pū'sitsit. ini'h täh as kō'ʔ-tah sasā'hkōw. ini'ʔ täh wä'h as kiw-ā'puku'ahitit, msi'k täh nehē'h-mī'nitit kä'kōh ä'htʌnā'hkin. ini'ʔ

ini'ʔ täh ä'siʔtʌt: inuh pä'hpisit ani'nuh wayī'tsi'ʌkut kī'spin as ne'ʔtʌkät apä'hsusun awä'hsʌn kō'naw wäʔsē'h-niw-mʌnätō'wʌn,

[1] Verb supplied by me.

[2] If correctly noted, a most unusual word, meaning "that which is a dirty place by being wet".

that was then the reason why he would turn bad, be of evil character, and not lead a good life. This was what he had by mischance gained for himself.

When a young person began to fast, his body was really clean, as was symbolized by his painting his face with charcoal. And this was why he was able to see a vision, because there was nothing in his stomach. The father, when he arranged his child's fast, would ask him from time to time what sort of vision he had seen. If the faster related an evil vision, then the father would needs tell his son to eat. He did this so that the latter should reject that bad dream.

Now, on the other hand, if this puberty-faster saw a proper vision, because a good spirit was disposed to bless him, then the father would tell his son to keep on fasting, so that he might reach a greater number of days. In this way he was able to bring it about that that good thing was firmly placed, that blessing which he was seeing in dreams.

This puberty-faster would do this; this was the way he was made to do: somewhere on clean ground a little hut was built for him. There that faster would stay, lying there and desiring as he fasted to see a good vision. In that way he would endure a large number of days. Then finally he would burn with hunger and be parched with thirst. After a while, when he became too thirsty, he was helped by being made to put a piece of lead into his mouth, so that his tongue and throat would not be too dry. This was, along with other things, a reason why he was able to endure many days; some (fasters) ten days and some fifteen days. A person like this was one who properly and in all form succeeded in making the fast.

If, however, a faster by mishap set foot on something dirty or on the ground where it had been defiled, then he was not for a long time able to be blessed by the spirits.

4. THE HUNTER'S TREAT.

(John V. Satterlee)

This Menomini Indian has also this custom, that he gives reciprocal treats. And the reason he does so is: this very thing he was given by the guiding powers as his custom. If he does not do this, he offends, and it appears that he is not a real man, and that he is stingy. Fearing this, he makes a tabu. This then is why he gives reciprocal treats and likes to exchange gifts whenever he has anything. That is the way it is.

And this is what he does; A man who is hunting, if he makes a killing of deer, bear, or any kind of game-animal, gives a treat to the

ini'ʔ as ā'pukuʌhā'tsin; ini'ʔ as ā'puku'ahiwet, as aw-minī'nihtakuah āyē'tuh niw, inuh mʌnä'tōw mā-mā'wa niw as a-mō'h. iniʔ ä'sihtsi'kät ayum mä'ʔnuminēw. yō'hpih täh umä'ʔnuh nē' ni niw yä'hpi'ts niw wanē'hnen; kʌn utä'siʔtanʌn i'nih, usä'm mä'ʔts-wʌnē'hsinuk mʌnätō'wʌk.

ini'ʔ niw ayä'wik ä'siʔtʌt ayum mʌmä'tsiʔtaw: nī's inä'niwʌk as pū'sihe'tituaʔ as nʌtōhä'tuaʔ, — nʌmä'wʌn nō'tsihe'wʌk, — ayu'm nikut inä'niw kä'htsiʔsōw; pimi'ʌtāw inih ō's; ayu täh ni'kut minä'ʔtamikä'puwēw as kʌtä'w-pasē'pahatsin nʌmä'wʌn. as mä'k-pimī'tsime'tuaʔ ini'ʔ as miyä'witsimänä'tuaʔ nʌmä'wʌn. inuh täh nayä'ʔtamikä'puwit pasē'pahew nʌmä'wʌn as neʔnʌ'tsin; pō'sihew inis meʔtikō'neh. ini'ʔ täh ä'ts as ā'pukuahä'tsin wē'matʌn pä'mahu'nikut.

iniʔ tāh nayä'nikutuhkin ä'sihneh ā'puku'ʌhituʌn as aw-äyä'pehtaw-mʌmä'kuaʔ. mä'mik sō'h apä'hsusun neʔnʌ'tsin, as ā'puku'ahēwet wi'nah mʌmä'w ā'pehtaw ani'nuh apä'hsusun; ini'ʔ täh: apä'hsusu'kum, wē's. utä'niʌn, upu'ʌm, ē'sikʌn as ā'wik.

ini'ʔ ä'sihneh inih ā'puku'ahituan. ini'ʔ

5. *MEDICINAL HERBS.*

(John V. Satterlee)

mamä'tsiʔtaw pis-enä'tesit ä'sihtsi'kät: ini'ʔ pis- sē'htsiket wina'h nap ä'sis-mē'nikut awä'tukʌn. misi'k täh unä'hkwʌnä'hsimaw meʔna'pus winä'ʔ kʌyēs-mē'nih ʌnu'm mʌskī'hkiwʌn utsī'pehkʌn, kʌkī'hkih ä'sinaku'ahkin, as ihpū'kwahkin. ini'ʔ teh ä'teh as mēnä'tsin, mahmä'waw mamä'tsiʔta'wʌk as aw-ū'kuaʔ kahpih wayē'ʔsakesitu'awin, inih s a-kē-yō'h-mä'hnuw-ī'tuaʔ. ini'ʔ täh mamä'tsiʔtaw mʌskīhkī'wineniw as kehkē'nah as aw-ō'k anuw mʌskī'hkiwʌn as inänī'hiwet. yō'm teh ahkē'w kitōwō'hkumä'hsiʔ māmä'wʌ niw; ini'ʔ täh as sä'kikä'hkin anum utsī'pehkʌn a-kī'w-ōk ayum mamä'tsiʔtaw. ayum mamä'tsiʔtaw inänī'htsikew ini'ʔ ä'siʔtʌt: awēh-mō'naham utsī'pehkʌn mʌskī'hkiwʌn. ini'ʔ täh: nä'ʔtʌm sakä'ʔsahtʌm; nikä'muhtaw as pahkī'nah as aw-unu'ʌskʌkin as ō'k as nanä'tawē'htsiket. pehtäwä'wisiw täh; inänī'häw täh ani'nuh nänä'tawihä'tsin. ini'ʔ kayēs-usē'hnitu'kuaʔ mamä'humä'hsōmä'hsimawak. kä'ʔtin teh ni'w kēs-pä'ts-isē'kimʌkʌt as pä'tsōk ayū'm mamä'tsiʔtaw.

6. *WILD GINGER.*

(John V. Satterlee)

nahä'w, ayu' täh ninaw-ä'tsimaw, — yō' täh utsī'peh ninaw-ä'tutʌn kayē's-pakē'tinikä'täk, mä'ts-awä'tuk as pī'tsikē'htuk, mʌmä'tsiʔtaw wänä'waha'kät as aw-ini'm-ayō'k ihpih wayē'ʔsakesitsin. ayō'ʔ täh ayä'wit utsī'peh, mä'ts-mʌskī'hkiw; nʌmī'hpin is-wē'htsikʌ'täw.

man who is accompanying him; this is when he gives a treat, so that there shall be good feeling on both sides, and that the animal shall be entirely eaten. Thus is the ritual custom of the Menomini. But nowadays latterly it is entirely lost; he does not do this thing, too entirely have the game-animals been lost, even to extermination.

This is the way this Indian does: When two men embark together to spear fish, — sturgeon they are hunting, — the one man does the poling; he propels the canoe; and the other stands at the bow, to spear the sturgeon. As they canoe along, that is when they come upon the sturgeon. The man who stands at the front spears the sturgeon and kills it and places it in the dug-out. And he says that he is treating his friend who is propelling him on the water.

Sometimes the treat takes the form of their sharing it half and half. Especially if one kills a deer, in giving the treat he takes half of that deer; namely: the deerskin, the head, a fore quarter, and a hind quarter, that is, one side. That is the way of reciprocal treating.

That is all.

5. MEDICINAL HERBS.

(John V. Satterlee)

The way of the Indian in the past, and his custom was this, that he did things even as the spirit powers gave it him to do. And it was that nephew of us all, Me'napus who first was given these herbs and roots, in all their various forms and as they taste. Then he in turn gave them on, that all the Indians might use them whenever they were ill, and grow well from this use of them. And as the Indian doctor knows it, is to use these herbs in curing people. Now this earth is the grandmother of us all; and it is from her that these roots spring forth which this Indian is to use. This is the way the Indian curer does: he goes and digs up roots and herbs. And this: he first makes an offering of tobacco to them; he sings to them as he picks them, that they may act effectively when he uses them in doctoring. His prayer is heard; he cures those whom he treats. Thus did the great fathers above prepare and plan it. And in all truth it did work with success when this Indian made correct use of it.

6. WILD GINGER.

(John V. Satterlee)

Well, I shall tell of this (animate) thing, — or rather, of this its root I shall tell, which was set down as a gift, the Great Spirit causing it to grow, that the brown-skinned Indian might use it through the course of time whenever he was ill. It is the root of this plant, a great medicine; Wild Ginger[1] (Fish-Root), so it is called.

[1] Asarum canadense.

niku't täh kĭspi'n as wē'ʔsake'sit. kʌn ukēw-wī'hkihtunan meʔsi'h as pas mī'tsihsit. usā'm as wē'ʔsake'sit. kī'spin nitsi'ʌkah as mī'tsihsit. kiw-kē'hpōw. ayō' täh nʌmī'hpin inē'ʔ as ō'tsikasit: wayē'ʔsake'sit as kʌtäw-mī'tsihsit. anō'ʔ täh nä'ʔtʌm mä'nawats tayä'panemā'tsin. sā'ʔsaku'ʌmäw. pē'ʔsʌmew as kō'hnʌtsin. minä'ʔtʌmē'hkʌtsikʌn as ā'winit. ini'ʔ. ini'ʔ-pih täh mayī'tsihsit inuh mayä'k-wē'ʔsake'sit. inih-pih täh kʌn ō-kī'hpinʌn. ini'ʔ täh wäh-nā'tamōwä'wisit wīpa'ts niw as a-yā'hpits-inä'nīt.

misi'k täh ayu'm nʌmī'hpin. mä'ts-mʌskī'hkiw as ā'wit. kēw-kākū'nuahā'skinaw kākayä'nit mʌskī'hkiah as inänī'htsikeh.

ayu'm nʌmī'hpin as ō'tsikʌ'sit: nawā'ts akī'htsin wä'htik käsi'ʌskupī'ʔtek nipē'w. kayĕs-nehkāpā'wät. ini'ʔ-pih ayum wē'ʔsakesiw mä'nahih. ini'ʔ täh mä'hnuh-īt. ā'neh täh wi'nah siw sā'ʔsʌkwʌmä'wʌk as utsī'pehkē'winit.

ayum nʌmī'hpin ini'ʔ-nōh sayā'kēkit as mī'hkikit wā'ʔniyā'hkihkiah utākā'mehkatuh. ayum nʌmī'hpin as sī'kwʌnō'wik pinä'wiw. kʌn täh sō'h api'ts as a-wi'ʌskesit: kahnē'w as nim-takuʌkō'wik, ini'ʔ-pih täh min pō'ts mä'yawatsē'htsikatä'kin utsī'pehkun mʌskī'hkiwʌn. kayē's-yā'hpits-kē'sikä'hkin.

7. SWEET FLAG.

(John V. Satterlee)

wī'hkeh utsī'peh mʌskī'hkiw wi'nah ap ā'wiw. wi'yʌk as akē'kuh. as kipä'skʌk ukō'htakan, as uhnä'ʔnumit, ini'ʔ inuh wī'hkeh mä'nawats as kīw-akuʌnä'mih. inuh misä'hkum as kō'hnih; ini'ʔ as mä'hnuw-īt. misi'k ā'neh äwā'tuaʔ sa'ʔsakuʌmä'wʌk. wä'htsitʌ' täh wē'ʔsaken ayum wī'hkeh. ini'ʔ-nuh teh wi'nah ap as kē-tasē'kit tsī'kisī'tim sīpi'ahsihsih. mamā'tsiʔtaw ki-mō'nahew, kisē'ʔnimew, kā'kehpinäw, akō'näw as pā'ʔsuatsin; ini'ʔ täh s mä'hnōw-kanä'wihtsikā'sit.

8. THE PRICKLY ASH.

(John V. Satterlee)

mamā'tsiʔtaw kī'spin as pā'hsisit, kiw-aku'ahpisōw mʌskī'hkiwʌn utsī'pehkʌn kā'kayenit ä'sis-kā'kehkinah ayum nänā'tawē'htsiket. niku't inuh ini'ʔ kiw-isē'ʔtʌt : kīspi'n ani'nuh nänā'tawihā'tsin pā'hsisinit unä'h, ini'ʔ anī'wʌn äwā'tsin, saʔsumā'tsikʌn as kiw-akō'täk. kāwā'hkumiah ä'sis-wē'htsikasīt. kāskā'hkuhew as wʌnākä'hkōwinit; ahkä'hkuh uhsā'm inih kākāskā'hkuhēkan. ini'ʔ-pih täh tayā'tsikahā'tsin anim wayē'ʔsakesinit ini's as pā'hsesinit. ini'ʔ-pih ä'kwahpinā'tsin; inih kāskā'hkuhikā'täw; titä'pahpitäw. ini'ʔ-pih ayā'yahkī'ʔnituk as mäk-kisi'ʌskupī'ʔtik inih mäskī'hkiwik ni'pēw. misi'k

If a person is ill, he cannot eat much, because he is too ill. If he nevertheless insists upon eating, he suffers from indigestion. And that is where this wild ginger has its use: when the patient is about to eat, he first takes into his mouth a little of it. He chews it, he breaks it up fine in his mouth and swallows it, and it serves as a road-maker. Then that patient eats, and then he no longer suffers from indigestion. And through this he receives help so that in a short time he will become entirely well.

Moreover, this wild ginger, being a great medicine, is put in as an ingredient herb with various medicines in healing.

As to the way this wild ginger is used: first it soaks in boiling hot water. When it is dissolved, then this patient is given it (the water) to drink. And then he gets well. But some people simply chew the root-part of it.

This wild ginger grows and is found in hard-wood land on moist ground. This wild ginger grows plentifully in spring, but it is then not yet good: later on, when autumn comes along, then its roots and herbs are really in proper shape for gathering, when they are entirely mature.

7. SWEET FLAG.

(John V. Satterlee)

The root of the sweet flag[1] too is a medicine. If anyone has a cold, and his throat is obstructed, and he coughs, then a bit of that sweet flag is taken into the mouth and the saliva swallowed; then that person gets well. Others who use it, chew it up. Very bitter is this sweet flag. Where it grows is on the banks of creeks. The Indian digs it up, washes it, ties it up, and hangs it to dry; that is the proper way to keep it.

8. THE PRICKLY ASH.

(John V. Satterlee)

When an Indian has a swelling, he makes a poultice of herbs and roots of various kinds, according to the knowledge of the doctor. One thing that doctor does is this: if his patient has a swollen arm, then he uses the prickly ash[2] on which the prickly ash berries grow. He scrapes the bark of it; he boils those scrapings in a kettle. Then he makes an incision with the flint knife into the sick person's swelling. Then he poultices him with that scraped stuff; it is tied in the form of a bandage. Then he keeps wetting it with the hot infusion. When he renews the bandage, on each successive morning

[1] Acorus calamus.
[2] Zanthoxylum americanum; literally, "rough-wood tree or bush".

as ā'wik as yā'tahpisit, wā'pah mī'p ayā'wikin, ini'ʔ niw misi'k niw ä'siʔtʌt, as aku'ahpina'tsin as āyahkī'ʔnituwā'tsin ini's as tasē'htanā'maminit. ini'ʔ-pih tsayē'ʔnihsih. neʔnī'nuh nī'winuh as isē'ʔtʌt, ini'ʔ yā'hpits as mä'hnuw-īt.

9. THE CUP-PLANT.

(mʌskwawā'nahkwʌtōk)

ayā'yʔisawā'skah.

mitä'muh sika'nah as nipä'k, unītsi'ʌnehsʌn s näwā'tsin, as mi'näk, pimā'tesiw. unītsi'ʌnehsʌn as uhtā'tesinit, ini'ʔ-pih teh umä'hkum as nakā'skʌk; ini'ʔ as kʌtā'w-nipäk; ini'ʔ-pih teh as mi'näk; iniʔ mā'waw as mātsī'skʌk umä'hkum kayē's-minäk. mʌskī'hkiw.

10. A FEW HERBS AND THEIR USES.

(mʌskwawā'nahkwʌtōk)

ayā'päw wē'win ä'sinakwah. mʌskī'hkiw ā'wiw. mē'tsin as kʌtäwpahpē'sit.

kinōsī'ʔsika'pʌwih. as utsī'pehkiwit wiyʌk as minä'k ki-mä'hnuw-īw as ki-sā'puhkawä'wisit.

utätsi'ʌhkuhpen. wiyʌk as peʔta'husit as utsī'pehkiwik kiw-a'nān. kiw-aku'ʌhpisōw. kayēs-kē'sitekin inih nipē'w, ini'ʔ niw as kiwāpuwē'ʔnituh inih utā'kuahpiswʌn. iniʔ niw as kiw-inä'nīt as ki-mä'hnuw-īt. pä'siku'kʌsiw as mē'tsik s utsī'pehkiwik kiw-unā'kōw.

pāpī'tsikawiw. ʌtä'hsikʌn ā'wiw; nipi'ʌskun s ʌtä'hsʌmeh, kiwunā't. utsī'peh.

wā'panō'wʌs. mʌskī'hkiw kī'spin wayī'nusit wē'skiwʌt.

11. A MEDICINE.

(mʌskwawā'nahkwʌtōk)

ā'pisē'htsikan, mʌskī'hkiw: wi'yʌk as utspā'husīt kī-mi'nuah. mānä'tun utsī'pehkʌn; mitā'tah aʔte'wʌn as pā'ʔsʌmeh. namī'hpin wi'nah ap yō'ʔ as apēt; kāwā'hkumiah-wʌnā'käh yō'ʔ as apē't, — mā'wa niw kä'kōh, nōnā'kanawas, titä'hpitsipeh, mʌskī'kwʌs, apä'hsus uhtā'wʌk ä'sinakwah utsī'peh, mä'hkwʌnakä'hkwah.

he does the same thing, bandaging him and wetting the bandage at the site of the pain. Then that person is relieved. When he has done this way three or four times, then he gets entirely well.

9. THE CUP-PLANT.[1]

(Maskwawanahkwatok)

When a woman is nearly dying in childbirth, if she drinks it, she lives. When her child is born, then her blood stops; that is when she is about to die; then she drinks of it (of the infusion of the cup-plant); then all her blood starts moving again, when she has drunk of it. A medicine.[2]

10. A FEW HERBS AND THEIR USES.

(Maskwawanahkwatok).

Maidenhair fern (Adiantum pedatum; literally: "That which looks like a stag's horn"). It is a medicine. One eats of it when one is going hunting.[3]

Willow (Salix, probably glaucophylla). If one drinks the infusion of the root, one will recover from diarrhea.

Sarsaparilla (Afalia nudicaulis; literally: "crane-potato"). When someone has cut himself, the root part of it is boiled. He is bandaged. When the water has boiled, the bandage is soaked in it. Then he is cured and gets well. If a horse eats the roots, it gets fat.

Bloodroot (Sanguinaria canadensis; literally: "Keeps flowing forth"). It is a dye; when rushes are dyed with it, the effect is pretty. The root is used.

Spikenard (Aralia racemosa; literally: "Morning Star Herb"). It is a herb-medicine good for burns.

11. A MEDICINE.

(Maskwawanahkwatok)

"Reviver" (this is called), a medicine: if someone has convulsions, he drinks it. It contains many roots; there are ten of them ground up in it. Wild ginger[4] is in it; prickly-ash[5] bark is in it, — all kinds of things, fern,[6] sweet coltsfoot[7], swamp valerian[8], the root of deer's-ear[9], sassafras.

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[1] Silphium perfoliatum (Literally: "That which goes square").
[2] It also cures paralysis of the legs.
[3] It makes the whistle carry farther and better resemble a fawn's call.
[4] Asarum canadense.
[5] Zanthoxylum americanum.
[6] Name apparently of all ferns except maidenhair.
[7] Petasites palmatus; also Virginia waterleaf, Hydrophyllum virginianum.
[8] Valeriana uliginosa.
[9] Unidentified.

12. BLUE-EYED GRASS.

(John V. Satterlee)

kinū'pikwʌs mä'ts-mʌskī'hkiw ā'wiw, as asē'kanē'hsiwik misi'k teh as utsī'pehkēwik. kū'nwahā'skitsikan teh ā'wiw. ayu'm mamā'tsıʔtaw ä'sıs-ā'yōk. ini'm ä'sıs-kā'kehkinah: kī'spin wiyʌk inä'niw metā'muh saʔsaku'ahtah utō'nih. kʌtäw-matā'pitew as nānīsā'nesit; kīspin sakē'pōwet. iniʔ ni'w ki-yōh-nē'kiskah. haʔ kä'h. kinū'pikwʌs as ā'wik. iniʔ täh wä'h-mʌtäh. kī'spin kipä'siku'kʌsiʌm ahsā'mʌt yōm kinū'pikwʌs. āyā'päw as ā'wit. mayīkā'hkitsin. sä'kipwʌtsin wē'ts-ayāpä'wʌn. kʌn pas ōtä'nininan ayum pä'siku'kʌsiw. kē'spin ā'pisē'htsikʌn nisi'k ta'nāh.

13. POISON IVY.

(John V. Satterlee)

mʌtā'skun äs-wä'pahkin. kʌn wē'skiwʌ'tun. kīspi'n päʔts-pä'hsehkʌ'mʌn. kīspi'n pä'ʔts-pä'hsehkʌ'tsikʌtäk. kēw-umä'kēn as nē'kiskah as kisē'pisih; ki-pā'hsisin; kinī's täh kiw-ā'wiw; kʌn nanā's wiyʌk ukiw-pō'nihi'kunan. nā'nikut teh wi'yʌk as mʌtsēnō'kät. inuʔ kiwnōts-pū'suskʌkut. kayā'nisiwʌk täh ā'neh pämā'tesituaʔ as pä'hsehkʌkuaʔ. kʌn kʌtä'w ukiw-isē'kinuwā'wan; akīʔ tä wayē'skiwinōkä'tuaʔ. aku'm kʌn ukēw-patā'hkiskʌkunuwā'wʌn yō'm inih ä'tameh matā's.

14. HOW TO STOP HICCOUGHS.

(mʌskwawā'nahkwʌtōk)

kī'spin wiyʌk kʌt as pānī'tah s unu'awät, iniʔ-pih i'nuh nikut kī-kī'kitit s käʔts-nehkō'sit s kē'kitu'tawatsin anuh unuawä'wʌn: 'kine'saʔ kayēs-kimō'temiyen inih nisūnyʌ'nem! wā'wahteʔ teh kipä'pim-nānē'puwim s kēs-käʔts-kimō'temiyen ini'h nisūnyʌ'nem!' iniʔ kiw-inē'h wiyʌk as kiw-unu'awät; ki-nehtsī'wimaw as ki-tsīyā'ʔsimih.

15. RHEUMATISM.

(John V. Satterlee)

nahā'w, nā'sʌp niw kitā'tsimī'ʔtun ä'sis-sanā'kah kī'spin wīyʌk unä'ʔnikuwin as ta'nāh wē'yōh. iniʔ-nuh nä'hih-aʔtek as pā'pisä'ʔtʌkʌnäh. nahā'w, iniʔ teh ni'nah hä'siki'yen; ʌnu'm nihtū'hkwʌnʌn neskä'n ni kʌn nipī'kinun. nā'nikutu'hkin täh ni-kiw-wē'ʔsakama'mim. sisūpī'niswʌn kīspin as wēskiwah. kä'ʔtin nā'nikutu'hkin kēyōh-mä'hnuw-īn. hinipaʔ täh sä'paw as ap-natō'tamō'wʌknimä'skihkī'wininyʌ'minaw inih mah-mā'waw tsi-wē'skiwah. kʌn teh utā'htʌnanan, kʌn kä'kōh as ta'nāh mʌskīhkī'wine'niw ani'nuh kayō'nunikātä'kin; kʌni'w täh awē'h-tipā'ham imi's sā'wanōw-nipē'hsihsih.

12. BLUE-EYED GRASS.

(John V. Satterlee)

Blue-eyed grass[1] is a great medicine, both as to its blades and as to its roots. It is an ingredient in medical compounds. The way the Indian variously uses it, according to his knowledge of its various characteristics is as follows: If any man or woman chews it up in his mouth, he will have evil teeth and be dangerous; if he bites anyone, at once the wound will fester. Of course, since it is snake-grass, that is why it has evil power. If you feed some of this blue-eyed grass to your stallion, and he fights another stallion and bites him, then this horse cannot get well, unless indeed, one have the antidote.

13. POISON IVY.

(John V. Satterlee)

Poison ivy, what with its bad qualities, is an evil thing. If accidentally you brush against it in walking by, if anyone brushes against it, there is a sore and an itching eruption; there is a swelling; and it lasts a long time; not soon is one freed from it. Some few people, who have sensitive skin, are likely to be severely afflicted by it. Some other people, however, when they touch it, do not suffer in this way at all; these are the people with good skins. These people are not affected by contact with this thing which is called "bad-weed" (poison ivy).

14. HOW TO STOP HICCOUGHS.

(Maskwawanahkwatok)

If someone does not stop hiccoughing, then it is usual for some person to talk very angrily, addressing the hiccougher: "And so it is you who stole that money of mine! Exactly as if nothing had happened you keep standing about, when you have outrageously robbed me of that money of mine!" That is the way one who hiccoughs is spoken to; one storms at him, to startle him with a scolding.

15. RHEUMATISM.

(John V. Satterlee)

Now, I am merely telling you how hard it is, when one has the rheumatism in one's body. It usually has its seat in the joints. That is the way it has gone with me; my elbows here are almost crippled. Sometimes I have severe pains. If there is a good liniment, one is sometimes relieved. Accordingly, this morning I went and asked our doctor for some of that which is the best of all. But he had none, for the doctor does not keep the ingredients; but soon he will go buy some yonder at Shawano Lake.

[1] Sisyrinchium gramineum; literally, "snake grass". The same name is used of plantain.

16. BITING INSECTS.

(John V. Satterlee)

utā'siku'miʌk kʌn uwi'ʌskesinuwa'wan; nanīsā'nesiwʌk. ini'ʔ änā'patesit as sakē'puwet. mehkī'h sō'ʔsupā'htam, ahkō'ʔsik ni'ʔ nä'ʔnikut as usā'maskinät. nikō'täs ayu'm nikēs-nä'wāw as sakī'puatsin ʌnā'mun pī'htik uhtā'wakih; ini'ʔ tāh nōnā'tah mehkī'h. ini'ʔ, ini'ʔ teh; usā'm meʔsih mī'tsuah; pī'hkitsī'skaw as ne'päk; kawā'skinew. mā'mahkʌtä'nihtʌkwʌt wä'kitōwʌk wä'h utā'sikum as sakē'puwet, meʔsi'h mehkī'h as mē'tsik, ini'h-pih täh as neʔni'kut. wä'kitōwʌk wä'htamā'tesit?

ayum utā'sikum awä'tukē'hseh s mäk-ā'wit nawē'naw misā'sāh ā'wiw as kuhkīnā'kihit. ini'ʔ äs-kehkī'näku'ʌtah.

ayum wi'nah nap misā'sāhkō'hseh wē'ʔsaka'pitew. ini'ʔ winah nap wä'h-piʌt: asē'kʌnē'hsʌn meʔtikuʌhsē'hsʌk usī'hsipī'wän sehkōmē'wiw; ini'ʔ tä s kī'sahit ayum misā'sähkō'hseh. kayē'sikit, ini'ʔ-pih pä'pʌm-sakē'puwet ani'nuh apä'hsusun minätō'wʌn pä'sikukʌsi'wʌn. iniʔ ä's-mʌtsē'kit.

nahā'w, wi'nah nap inuh sakē'mäw sakī'puwä'hkiw. ini'ʔ winah ap wäh-kī'sahit kimē'wanapuh. winah na'p as sakē'puwet kʌn ukä'hkina'nan as pas nakä'ʔtat; ahkō'ʔsik kawā'skinew as ni'päk.

inuh misāsähkō'hseh kʌt as wi'eskesit matāpī'nisihäw apä'hsusun; ini's nipī'hih apä'hsus as kʌtäw-katā'h, ini's sāsā'kihkī'htsin.

17. HOW ZOAR PEOPLE SPEND THE SUMMER.

(mʌskwawā'nahkwʌtōk)

papā'm-mamā'tsiʔtā'hsehke'wʌk mamā'tsiʔtawʌk, akum uma'nakah mamā'tsiʔtawʌk, as papām-wīhkwʌtsī'htukuaʔ kä'kōh as kʌtäw-mī'tsikuaʔ, kä'taw-yōh-pemā'tesituaʔ. kīs-pyʌ'tuaʔ mā'waw, iniʔ-pih akäʔts-nī'mihe'tituaʔ as a-mami'ʌhtutsikä'tuaʔ as a-mä'hnu-wī'hkihtu'kuaʔ kä'kōh a-yōh-pemā'tesituaʔ. tahnä'nuh nayē'pih ki-mamā'tsiʔtā'hsehkewʌk, as ki-nawīnä'tuaʔ, mē'nan mahkātä'w-anō'hkanan as ki-tepāhākä'tuaʔ, kitämī'wʌn teh misi'k as kiw-papā'm-mu'atuaʔ, akuʌhkō'hsʌn, sikā'kun, pinä'wʌn, wā'pusun, nʌmä'ʔsʌn, ä'hsipanan; ini'ʔ-nikuh ki-papā'm-inä'htsike'tuaʔ. iniʔ ä'sikituaʔ aku'm mamā'tsiʔtawʌk.

18. HOW A MENOMINI WOMAN EARNS MONEY.

(mʌskwawā'nahkwʌtōk)

ni'nah kī'spin kʌn mō'nahaman, pʌs nitō'sihtunan anā'hkyʌnan misik tatā'ʔtakuku'ʌtsikan; misik mē'kehsē'hseh pas nitō'sihaw; misi'k nayī'wapit pas nikiw-awēh-kisē'ʔnitsikäm, sū'nien as a-kʌtäwwī'hkihtawan. anā'hkiʌnan mā'wa niw pas niki-tepāhā'käm. misi'k

16. BITING INSECTS.[1]

(John V. Satterlee)

Wood-ticks are evil creatures; they are dangerous. All the wood-tick is good for, is to bite. It draws blood into itself; in the end it is killed by overfilling. I once saw one bite a dog inside the ear; there it sucked blood. Then it ate too much; it burst at the belly and died; it stuffed itself to death. It is a marvelous thing, why in the world the wood-tick bites, eating much blood, only to be killed by it. What possible advantage does it gain?

This wood-tick, being at first a bug, after a while turns into a horse-fly, changing its bodily form. Thus goes our knowledge of it.

This deer-fly, too, has a painful bite. Its origin is this: the sap of grasses and shrubs turns into froth, and from this the deer-fly takes shape. When it is mature, it goes about biting deer and other game-animals, and horses. So evil is its nature.

This mosquito, too, is a great biter. It takes shape in rain-water. It also, when biting, does not know how to stop: in the end it over-feeds and dies.

The deer-fly, being of evil nature, drives deer down to the water: there in the water the deer, to escape, lies with only its head above the surface.

17. HOW ZOAR PEOPLE SPEND THE SUMMER.

(Maskwawanahkwatok)

The Indians go about gathering ginseng, these Indians of hereabouts, trying to obtain something to eat and to make a living. When they have all come back, that is when they will hold a big dance to pray that they may have success in earning things with which to sustain life. Every summer they gather ginseng and pick berries, blueberries and blackberries, to sell, eating porcupines as they go about, and woodchucks, skunks, quail, rabbits, fish, and raccoons; that is what they eat as they go about. That is the way these Indians do.

18. HOW A MENOMINI WOMAN EARNS MONEY.

(Maskwawanahkwatok)

If I were not farming, I should make mats and quilts and beadwork, and I should go to Neopit to do washing, so as to earn money. I should sell all the mats. Baskets too I should make. When I had

[1] The statements in this text, although true, arouse great laughter.

kā'hkupinā'kanan pas nitō'sihtunan. me?si'h kēs-kē'sihtawan, mā'wa niw pas nitä'pahakäm. ini'? pas wä'htinaman me?si'h sū'nyen. mē'kehsē'hseh pas nitä'pahakäm; tatā'?takuku'ʌtsikan pas nitä'pahakäm. ahpä'n niw me?sih sū'nyen pas nitā'htanan. anō'hkanak ahpä'n niw pas nnā'winem s a-tipā'hākä'yan. ini'? pas ä'si?ta'yan ni'nah, kʌn mō'nahaman. ini'? ninah kiw-isē'?tayan.

19. TOOLS AND IMPLEMENTS.

(John V. Satterlee)

as kiw-ʌnuhkī'yʌn, kʌt-kawā'h as inā'nuhkeyen, ini'?-pih anu'm ayō'winʌn kīw-awä'yʌn:

pakā'htsikä'hseh ini'? a'yōh as kehtā'hkwaha'meh sakā'hikanan misi'k täh as kīhkī'?taha'meh.

inänā'peh as ō'h, kä'kōh as kē'skikahʌ'meh misi'k mehsē'wʌn as kē'skahikātä'kin, as manä'hneh, as tsē'kikahē'keh. ini'h täh yō'h inis as kē'hkah, mānä't kā'kāyä'nit as is-kē'skahikä'makah.

nʌpākā'peh wina'h ap ini'?-nuh a'yōh, nä'kāw ahkē'w as ku'ʌpahʌ'meh, as wā'nehkeh, as mī'hikʌnä'hkeh, misi'k teh misʌ's niw ini's mäts-mō'nahē'kʌnih;ini'? wi'nah ap änā'pateh.

sakā'hēkʌn-pī'miskwahē'kʌn, utā'tsikwʌn-sakē'puta'tsikʌn, napā'kehnʌke'siw-kē'skipu'tsikʌn, ini'?-nōh ayō'h as wī'kiwʌmä'hkeh, as kē'skipu'nih inuh napā'kehnʌke'sēw.

kutā'pyʌtsikan ini'? a'yōh mäyā'wikeh kä'kōh as usē'htuh; ini? wina'h ap as kiw-ō'tsikʌ'täk as kā'kutā'pyʌtsi'käh; ta'?, kehkēwä'htsikʌnʌn asā'?tewʌn.

mū'nahā'skipwʌn ini'? a'yōh as tsē'hkaska'hikeh misi'k as asē'watsi'käh, misi'k as niku'ahahkih, as mō'nihpe'nīh; ini'? teh as kī'htikewinenī'wih mäyā'w as ō'h.

mäts-mū'nahā'skipuʌn, pī'?siputa'?swʌn yō'? pä'siku'kʌsiwʌk sayōwī'kinā'hkua? as pē'?sipu'täk inih mō'nakēhʌn.

pinä'hkwʌna'hikʌn ini'? ayō'h as pinä'hkwʌnahē'keh mō'nahē'kanih, as asē'wʌtsikäh; pä'siku'kʌsiwʌk täh utā'tsihta'wʌk.

hā'w, ini'h täh nähä'nih pinä'hkwʌnahēkä'hseh, inä'niw ini'? wina'h ap a'yōk as tsī'kʌtame'hkwʌhiket.

patsē'skahē'kʌn ini'? a'yōh asē'kʌnʌn as tasi'ahkʌmeh as asē'kʌnä'hkeh, as pū'sihtā'?sih, as mā'watunikʌ'täk kē'sikē'htsikʌn, se'?siwä'pinikʌn as mā'watsē'htsikʌtäk. ini'? wina'h ap nap änā'nawē'htsikʌtäk.

asē'wʌtsikʌn wi'nah ap sa?yä'h as takī'k, mō'hkumā'n as kēsusē'htuk, ini'? wina'h ap kī'w-ōh as asē'wʌnēh misā'khimi'nakesiw, pä'siku'kʌsiw-mʌnō'meh, asē'kʌn-ʌsē'wʌtʌ'kʌn. ini'? keh tepā'h niw änā'siwʌtsikä'mʌkʌt.

made a great quantity, I should sell them all. From this I should obtain much money. I should sell beadwork: I should sell patchwork quilts. I should always have a great deal of money. I should always gather raspberries and sell them. That is what I should do, if I did not farm. That is the way I do.

19. TOOLS AND IMPLEMENTS.

(John V. Satterlee)

When I work, doing all kinds of work, I use these tools:

The hammer is used when nails are driven or drawn.

The axe is used when things are split, when kindlings are chopped, when one makes fire-wood, and when something is being hewn. Because of its sharp edge, there are many things which it will cut.

The spade is used when sand or earth is being shovelled, in digging, in road-making, and in many ways on the farm; that is what it is good for.

The screw-driver, the monkey-wrench,[1] and the saw are used in building houses, and for sawing wooden boards.

The square-measure is used when one makes straight things: it is used in measuring things; of course, there are markings engraved on it.

The hoe is used in weeding and planting, and in making hills, and in digging potatoes; it is used chiefly in farming.

The big hoe or plow is what is drawn by horses when the field is being plowed.

The harrow is used for levelling down the field in planting; horses draw it.

The small rake is what a man uses when he rakes the ground.

The pitchfork is used when the hay is being handled at mowing time, and for loading it on a wagon, when the crops are being gathered and the grain harvested. That is the way it is used.

The seeder which now exists, since the white man has made it, is used when wheat, oats, and hay-seeds are being planted. It does the sowing with entire uniformity.

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[1] Literally, "wagon-biting-tool."

20. BUYING A CANOE.

(John V. Satterlee)

inuh ninä'hkwʌneh sikō'hseh, — elä'nsʌn bī' ski'nr, mūnī'yāk, — ayu'm nikēs-ʌnō'nek as aw-ntāwā'pahtaman mamā'tsi?taw-me'?tikōs. ini? täh ā'nōw as kēs-mehkā'man ni'kut. kākākē'hseh umä'nikʌnih ä'htanā'hkīt wā'pikinīw as tepä'nihtah yōm me'?tikōs, nikō'tsimunō'-naw as pas tepāhā'kät.

'nahā'w,' ēwā'h.

'ta'? täh änakē'htʌman?'

'ini'? kāh metā'tah sū'nyen.'

'ta'? as a'?tek yōm kitō's? wēskiwʌ^tuʌt? ayē'tuh utsiʌnunʌkō^'wi??'

'a? kä'h,' ēwā'h.

'kä'yʌs īh ā^wi??'

'ā? kä'h, kä'yas ī'h ā'wiw; nikē's-täh-wäsē'hōtun, mōhkumā'n uwä-sē'hōtsi'kʌnim.'

'sī'piah kʌtō's itān as a'?tek; kʌn ä'? täh pas kipītō'nan inis kē'kih as aw-tsē'?napā'htsikʌtäk?'

'nahā'w, nina-pī'tōn inis nī'kinʌnuwa?.'

kä'?tin täh nawē'naw nitap-tsē'?napā'htʌn ta? äsinʌ'kuah, sa?yä'h as nʌtōtsikʌ'täk; msi'k täh metā'tah sū'nyen wänō'ska?tew. ini'? täh änā'mihe-kē'sikah nikēs-nʌwē'h-kʌtäw-nä'min. ini'? täh as wītsī'wʌk nikut mō'hkumān kikēh wē'wʌn. ayu' täh mō'hkumān wi'nah nap ini'? pits-inä'hkʌt as kʌtāw-asā'?tuk umä'?numinēw mamā'tsi?taw utänʌna'muʌn, utä'sē?nisiwin.

kahpih kō'tsimunʌk wāpi'kinīw inih me?ti'kōs as kʌtä'w-tsē'?na-pā'htʌman, misi'k täh as kʌtä'w-tepā'hʌman, ini'? täh ä'ts, kʌt as kēs-nā'tik.

'imi'? wā'?naw sī'piah as a'?tek; usā'm nitā'yuta'mi?tam; misi'k täh yōm hō's apähnī'hsʌk kēs-patskī'?sahkwanä'hamuk; misi'k teh me'?sih wäsē'hōtäw.'

hā'w, ini'? täh ä'nʌk kʌn tsiyā'w s ʌ-nā'tik, misi'k teh kʌn nikā'taw-tepāhā'nʌn.

niku't täh wi'nah mi'n niw kayä'nit me'?tikōs kīw-ō'k as kē-pʌwā'hah; ini? täh mi'n niw kō'tsimu'nʌk pʌs ä'nakē'htah.

ini'? täh ä'ts, 'tʌku'ʌk nikēs-masē'nahtesē'wem inuh pā'l bä'kstr; kʌnʌmehtsī' teh tepā'hʌm; mitsi' niw nimā'sina'hikuʌk; tsiyā' täh nikā'taw-yāh-mʌ'män; ninaw-täh-nā'tin; ini'? täh ʌ-tipā'hāku'ʌnan, kī'spin kʌtäw-mʌmä'yʌn.'

ni'nah täh tsi'yāw ini'? ä'nʌk, 'kʌn pas nitä'pahʌ'nan; usā'm mä'ts-ō's, misi'k teh as wäsēhō'täk, ini? wā'h as aw-asī'nʌmʌn. apä'?-sik teh nähä'nih kä'yes me?ti'kōs āyē'tuh wätsiʌnunʌkō'wik misi'k täh kʌn as wäsēhō'täk, ini'? nä'tawenihtʌ'kuah.'

20. BUYING A CANOE.

(John V. Satterlee)

My nephew Little Weasel, Alanson B. Skinner of New York, has commissioned me to look for an Indian dug-out canoe. Now I did, to be sure, find, one. We asked White Eagle[1] who lives in Crow Settlement and owns this canoe, if he would sell it.

"All right," he said.

"What price do you put on it?"

"Why, ten dollars."

"Where is this canoe of yours? Is it a good one? Has it a bent prow at both ends?"

"Yes, indeed," said he.

"Is it an old one?"

"Yes, indeed, it is an old one, but I have painted it with white man's paint."

"You say it is in the river: can't you bring it to your house to be looked over?"

"All right, I'll bring it to our house."

So then after a while I went to look it over, to see what it was like, when it was wanted; and ten dollars were in readiness. So then last Sunday I went off to see it. At this time there went with me a white man and his wife. As for this white man, he has come here to write down the Menomini Indian's language.

But when I asked White Eagle to let me look at that boat, as I wanted to buy it, then he said that he had not gone to get it.

"It is way down there in the river; I am always too busy; and besides, the boys have cut the prow-ends off this boat; and it is too much painted."

So I told him he need not get it and that I did not care to buy it.

However, he uses another larger dug-out when he gathers wild rice; I asked him now what he would charge for it.

He said: "Last fall I gave it on credit to that Paul Baxter, and he has not yet paid for it; he still owes me for it; I shall have to take it back; I shall go get it, and sell it to you, if you want to buy it."

But I was obliged to tell him: "I can't buy it; it is too large a canoe and is painted; that is why I refuse it. What is wanted is a smaller and antique dug-out, with bent prows at both ends and not painted."

[1] Charles Nachiwiskay. The denunciation of him in the text is not to be taken seriously, but is a more or less conventional, humorous expression of disappointment.

nahā'w, ini'ʔ-pih ä'wih-nä'wʌk nehsē'h wi'lyem sä'trlī. as ātsimī'ʔ-tawʌk, as kā'kutsimu'nʌk, ini'ʔ täh änā'tsimī'ʔtawit, ayu'm wāpiki'-niw as kēs-tepāhā'kät inih mä'ts-pawā'hān-me'ʔtikōs inis minī'kūn nī'wapit, ini'ʔ täh ä'ts, saʔyeh ā'pehtaw as kēs-tä'pinah inih ä'nakē'h-tik inih mä'ts-ōs.

ini'ʔ täh ni'nah saʔye'h as pä'ts-kehkē'nʌwʌk as kinō'hkisī'hkit; kʌn täh wē'yʌk pas uki-pehtāwā'nan. ini'ʔ kayēs-ihpä'nʌnikä'yah kä'h nap as awēh-pä'ts-tsē'ʔnapā'htʌmʌh inih apä'ʔsik nähä'nih meʔtī'kōs.

ini'ʔ täh tsi'yāw as pō'nihakih; ini'ʔ-pih täh misi'k kayä'nituh nätīwä'htʌmʌn kayä'nit meʔti'kos, kī'spin as aw-āyē'tuh-utsi'ʌnunʌ-kō'wik misi'k täh kä'yʌsī'h as aw-ā'wik, misi'k täh kʌt as āw-wäsēhō'-täk, taʔ, ā'nō teh takō'n; usā'm täh wäsēhō'tsikatä'wʌn, ini'ʔ täh nanā's yō'hpih kʌnʌme'htsiw nimä'hkʌn as aw-tepā'haman as kʌtä'w-awä'tʌhikä'yʌn ini's mūnī'yāk, māmä'wʌw wiyä'piski'wät mō'hku-mān as aw-kä'h-nap as aw-tātsē'ʔnapä'htsikatäk inis as tasēh-kʌnä'-wihtsikä'täk mä'wa niw kä'kōh kä'yʌs mamä'tsiʔtaw utä'sihu'ʌnan. kä'ʔtin täh nawē'naw kʌn wē'yʌk unaw-inim-ä'yusē'htunan; usä'm mamä'tsiʔtaw ēni'm-pūni'ahkʌm. inih yō'h wʌyä'piskiwä'nit as tamä'kuskakut.

ini'ʔ täh yō'm nitāyä'tsimuʌn, wi'yʌk as aw-kiw-nä'mik misi'k täh as a-kē-nō'htah, kayēs-isē'kimakah utī'h inʌ'kʌhkʌm.

21. BUYING A BUGGY.

(Joseph Satterlee)

unä'kōw nikēs-ap-natä'w-tipä'hāw utä'tsiku'ahseh nayī'suaʔtekin ʌtū'tʌpyʌ'kʌnʌn. nahä'w, niku't täh apē'w. nekū'tuʌk misi'k täh nī's-inuh metä'tah inä'kihsōw. ta'ʔ, ini'ʔ teh as nūsi'ʌhkʌwʌk; kʌn ukēs-tä'p-usī'htunuwä'wʌn as kēs-yä'tsihtu'kuaʔ inih mʌsē'nahēkʌn. tʌ-ku'ʌk nikēs-ē'h-yōm-mē'nikem; ini'h-pih teh apä'ʔsik kēs-wä'nih-pʌnesi'wʌk utä'tsiku'ʌhsʌk. sā'käw mitä'tah teh ā'wiw inih nimä'-sina'hikʌn. ta'ʔ, ini'ʔ täh kʌt as täp-tʌnä'mʌn inuh utä'tsiku'ʌhseh s tä-pä'kitsī'hʌk. ini'ʔ kayē's-ap-isī'yen as neʔnī'hnehkin s kēw-ētä'meh nī's-inuh metä'tah anī'w tepä'hikʌn.

22. THE MENOMINI INDIAN FAIR.

(mʌskwawä'nahkwʌtōk)

nikäʔts-sē'hkatan s kiw-awēh-nī'mihiwät inis s ki'w-aʔtatih. meʔsih sū'nyen ki-panä'tsihtaw; nī's-inuh mitä'tah kī'sih ä'hkwah tipä'hu-

Then I went to visit my younger brother, William Satterlee. When I told him my story and asked him questions, he told me that White Eagle had sold that large dug-out for rice-gathering over in the town of Neopit. And he said that he had already received half the price of that big boat.

So now I know him for sure to be a liar; no one should ever believe what he says. That is the way we were dealt with, then, when we went to examine that smaller dug-out canoe.

So now we must needs quit him; and so now I am asking about elsewhere for another dug-out, provided it has bent prows at both ends and is antique and is unpainted. To be sure, there are some, but they are too much painted. So it is that up to the present I have not found one to buy and send to New York, for all the white-skinned Americans to look at, in the place where are preserved all the implements of the old-time Indian. For truly, soon no one will continue to make these things, for the Indian is giving up these ways, for the reason that the white man is crowding him out.

This then is my story, for people to read and to hear how it happened in the past.

21. BUYING A BUGGY.

(Joseph Satterlee)

Yesterday I went to try and buy a two-seated buggy. There was one at the store. It was priced at one-hundred twenty dollars. And that was when I had not enough money to buy it; they had not made the paper big enough when they renewed it[1]. I had been given this one last fall; and at that time buggies were cheaper. My paper was for ninety dollars. So then I had not enough to get hold of that wagon. So there I had gone to Three Rivers as it is called[2], twenty miles and more.

22. THE MENOMINI INDIAN FAIR.

(Maskwawanahkwatok)

I greatly dislike it when he goes off to lead the dancing at the Fair. He always spends a great deal of money; his earnings amount

[1] The Menomini tribe is self-supporting, thanks to the tribally owned logging industry, which is managed by government officials. After public expenses, such as school, hospital, and superintendence of reservation, have been paid, the remainder of the tribal fund is distributed, chiefly in the form of orders on merchants for the purchase of needed articles.

[2] Suring, Oconto County, Wisconsin.

sōw. nī'wukun as tanā'hkamikah, ini? su'asik metā'tah as ki'-panātsihtuk. kʌn kä'kōh ukiw-iskī'hsinenan. kʌn upū'sitsinan; kʌn kä'kōh utāpātā'nan. ta'?. nahä'?s pimā'tesiw; kʌn wi'yʌn unūtsi'ʌnehsʌn; ini'? wäh-isē'kit.

23. LACK OF GOOD BREEDING.

(mʌskwawā'nahkwʌtōk)

kʌn ukēs-ninō'tamōwā'nan anuh unūtsi'ʌnehsʌn. nahā'w, ini'h-pih, wi'yʌk wē'kima'tsin anuh apähnī'hsʌn, mʌtsē'?-teh-isē'kit inuh apähnī'hseh, 'kō'hne? pas kikēs-ninō'tamak mā'waw kä'kōh; pʌs kikēs-wē'htamʌk; kuyā'k täh pʌs kikē's-pimā'tesim; mā'waw kä'kōh pʌs kikēs-kehkē'nān!'

24. A PROVERB.

(mʌskwawā'nahkwʌtōk)

sehku'ʌnäw: upämā'tesin mē'näw.

25. A BAD NEIGHBOR.

(mʌskwawā'nahkwʌtōk)

anum isē'kinun kisi'ʌpehki'sikanā'htikun kē's-tanām nikī'?s. mā'wa ni kä'kōh kēs-tiɹpā'ham nikī'?s. ini'?-pih ä'wih-isī'?tawikä'tua? krä'ntʌn; ini?-pih mā'waw kayēs-kimō'tit tsā'n. mā'wa ni'w, — unā'-kanan ʌtū'hpwʌnih nikuh kē'w-ōh, — mā'wa niw kēs-kimō'timew.

uhsē'mehsʌn kē's-nipōn; inä'niw kēs-ā'wiw. mā'waw kä'kōh kē's-tanām inuh inä'niw, umō'nahēkan, wē'k, misik as ki-sō'pumā'h-kih nikuh kiw-ō'k; mā'waw kēs-tanā'm. upä'sikukʌsi'ʌmʌn ä'pisi'-ninit kē's-tanäw. ini'?-pih kayēs-mī'wine'sihatsin anuh mitä'muhsʌn; kʌn pō'ts kä'kōh ukēs-mēnā'nan; pō'ts utā'kuman kēs-mahkā'mäw; wine'? mā'waw mä'mik tsā'n. mitä'muh teh inuh kitämā'kesiw misik inuh apähnī'hseh; kʌn pō'ts kä'kōh mä'nawats mēnā'nan. yō'? ä'ni-kinit apehnī'hseh. flū'h kēs-ne'?nik inuh inä'niw.

26. CONVERSATION OF TWO MEN.

(Jerome Lawe)

hā^, pōsō', pōsō'! ahpä'n ahkʌ'nuh as kēs-ni'ʌnʌn! tā'? teh na'p ä's-pemā'tesiyʌn? misi'k teh kē'kōwa? tā'? ä'sikitua?

ō^, nimä'hnuw-ī'minaw.

tā'? teh yō's kä'taw-äts-ī'yen?

ā^ta?, kutä'?nas keh niku't anä'mihe-kē'sikʌt nina'w-īm, kēs-täp-nä'wʌkua? ä'nawi'makua?.

ta'? teh nä'p ä'siki'makah imi's wäh-pī'yen?

to twenty dollars a day. As the goings-on last four days, it is eighty dollars he spends. He never has anything left. He is not stingy; he does not hold back anything. Well, he lives alone; he has no children; that is why he is that way.

23. LACK OF GOOD BREEDING.

(Maskwawanahkwatok)

He has not properly explained things to his child. Then, when some woman marries that lad, and he turns out ill, "Your father should have explained everything to you; he should have informed you; then you might have borne yourself properly; you might have known things!"

24. A PROVERB.

(Maskwawanahkwatok)

He spits at him: he gives him of his life.[1]

25. A BAD NEIGHBOR.

(Maskwawanahkwatok)

My son had this kind of stovepipe. My son had bought all kinds of things. Then they went visiting in Crandon; then John stole all of those things. Everything, — the dishes for the table, — everything did John steal from him.

His younger brother died. That man had all manner of things, a farm, a house, and his equipment for sugar-making; he had all manner of property. He had a black horse. Then John drove away the woman; he did not give her a thing; he even took her blanket away from her; John took everything. The woman was in desperate straits, and her little boy too; not the least thing did he give them. The boy was as big as this. That man had died in the influenza epidemic.

26. CONVERSATION OF TWO MEN.

(Jerome Lawe)

Oh, hello, hello! It's a long time since I've seen you! How are you? And those at your house, how are they faring?

Oh, we are well.

How long are you going to be here?

Why, I shall stay here about a week, until I have had a good visit with my relatives.

And how are things over there where you come from?

[1] The belief being that the spitter's life is shortened, and the offended person's by that much lengthened.

ō^, mä'hnuw-ā'wiw; mānä't anuhkī'win; nimä'hnu-māmī'tsihsiminaw; misi'k teh me?si'h nimē'nikeminaw as anuhkī'yah. nap ini's kʌt kits-pis-wē'kim as aw-anuhkī'yen. pas kimä'hnuw-āyi'm inis.

tā'? keh sōh kayē's-inā'hkamikah ini's wäh-pī'yen kahpih ayā'pehta-nē'pih?

ō^, kēs-ōsā'mahkamē'kʌt! kä?ti'n teh wi'nah. ā'wi niw as anä'hnātesiyah, umʌs as nakā'nikʌtāk yō'm minän. ta'?. ini't teh wi'nah as nī'mihetīh? kēs-ōsā'mat kayē's-is-unā'nikuah!

nā'?s ini's kʌt nikē's-īm; nawēnā'?s wi'yʌk ini's pas kēs-minī'hnen niwī'hswʌn.

ā^, wē'ki ni'w apä'?tsī'nukit mitä'muhsʌk! nawēnā'?s min ini'? nikut pʌs kayēs-yōh-pī'nʌt!

27. BROTHER-IN-LAW JESTING.

(Jerome Lawe)

ā', pōsō', ni?ta'w! inisa'? wä'h as minīkē'sikah umʌs ki'nah as pī'yen! tā'? teh, ni?ta'w, sūnye'n kipītuwimi^na?

nimā'?, kʌn na'p! kine'? sūnyʌn pis-nʌtō'tamunan! ni'nah winah nā'sʌp niw nipis-nʌtīkā'puwim.

sī'h, sinawā'? niw! kina-kä'?ts-mehnā'wihin!

28. BARRETT AND SKINNER EAT A TURTLE'S HEART.

(John V. Satterlee)

nikā'taw-asā'?tun as aw-kehkīnāku'ʌtah kayēs-isē'kimakah nikō'täs.

ini'? täh, nī's inä'niwʌk as kē's-ap-wāwī'kitua? ēh-yōm mʌhwä'wsē'pēw, ini's tsēpayē'hsʌk as apī'tua?, inuh niku't inä'nīw ini? as kē'wuhnet sīpi'ʌhseh as sākē'wik. ne?ni'w misē't ahkī'htimiw; ini'? täh as näwā'tsin mä'ts-ukēmāwine'niwʌn; inu'? täh mihkä'nāh. nahā'w, ayum inä'nīw ini's as näwā'tsin, ini'? as ahpā'kisit as tä'pinatsin; sakā'nōwenäw; akuʌtā'tsimew. ini'? täh as āpukuʌhā'tsin usē'hsʌn. ayu'? täh ayā'wit mʌskīhkī'wininī'hseh. nahā'w, ini'? täh as usē'hneh as nā'siwet.

ēh-aku'm täh uwēhtā'wihsimā'wʌk akō'? ayā'witua?, mänä'wah tasī'niniw pē'htsikunāh äs-uwī'hswʌnit; ayu'? täh ni'kut mūnī'yāk tasī'niniw ā'wiw; ini'? täh wi'nah nap äs-wīhtsika'sit, sikō'hseh; inu'? täh nayā'siwet.

Oh, it's all right; there is lots of work; we have plenty to eat, and we get good pay for our labor. You ought to come there to live and work. You would get along well there.

Tell me, what sort of doings were there in your place on the Fourth of July (literally: at midsummer)?

Oh, great goings-on! Of course we had to be sober, now the drinking has been stopped. But dancing do you call it? It was great, the good time we had!

I wish I had been there; perhaps my name would have been good with someone there (i. e., a woman would have taken to me).

Oh, there surely were lots of women folks! Perhaps you would have taken one home with you from there!

27. BROTHER-IN-LAW JESTING.[1]

(Jerome Lawe)

Ha, good day, brother-in-law! So that's why it's such a fine day: because you have come here! Well, brother-in-law, are you bringing us money?

Heavens, no, poor me! It's you I've come to ask for money! As for me, I have merely come here to stand round on the look-out for girls.

Shame on you! Keep still! I'll teach you how to behave!

28. BARRETT AND SKINNER EAT A TURTLE'S HEART.

(John V. Satterlee)

I wish to put into writing a thing which once happened, that it may be known.

Well then, when two men were out camping by this Wolf River, over at the burial-place of children, one of those men went walking about at a place where a brook empties into the river. Three feet was the depth of the water; and that was where he came upon a big chief-man[2]; it was a turtle. Now when this man saw it, he waded in and seized it; he caught it by the tail; he dragged it out of the water. And then he gave it as a hunter's gift to his uncle. This latter was Little-Doctor[3]. Then it was arranged that he give a ceremonial feast.

Now these nephews were: a man from Milwaukee, Medicine-Bundle[4] by name; and the other was a man from New York; and this one's name is Little-Weasel;[5] and it was he gave the feast.

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[1] This custom is still followed; in an unobtrusive way a man will say absurd things to his brother-in-law, or about him.

[2] Turtle, porcupine, and bear are called by this name.

[3] The narrator, Skinner's uncle by adoption.

[4] S. A. Barrett, director of the Public Museum.

[5] A. Skinner.

ini'ʔ täh as kēs-anīkā'sīt mihkä'nāh as nānītī'tuaʔ. ini'ʔ täh kayēs-pī'makah: ä'tskanah nä''ʔtʌm kēs-wēnanīhtsika'sīt, ini'ʔ as kēs-mehkāwä'nihta'kusit mihkä'nāh kuhkē'w as isē'kit. aku'm täh uwēhtā'wihsē'htōwʌk kēs-ʌskē'h-niw-kō'htʌmuk pʌtskä'ʔ mihkä'nāh ōtä'h, as aw-mānawē'htawi'tuaʔ. ini'ʔ täh kähkinaku'ʌtah, kʌn wi'nah nās ni'w inuh uwīhkihtu'nan as a-kō'htah mihkä'nāh utä'h as mäk-pimä'-tesi'makah.

ēh-yō'm täh mäts-ä'tsimuʌn aw-ē'nim-ä'wiw. ini'ʔ wä'h täh yō'hpih umʌ's as asä'ʔtsikʌ'täk yō's masēnahē'kanih.

29. HOW I KILLED A BEAR.

(Joseph Satterlee)

nikō'tuh ni'nah käh nä'p nikēs-wähtsitaw-minū'ʌpumä'wisim pis-äts-pä'pema'tesiyʌn. ä'tsima'wʌk awä'hsʌk; ukīmä'wine'niwʌk, kiwis-wē'hnewʌk kä'yʌs kikätskyʌ'minʌwʌk. ini'ʔ täh s kä'ʔts-nawī'hsituaʔ meʔtiku'minʌn. ini'ʔ teh wä'h s kä'ʔts-mū'hkiʔtʌtuaʔ. ahā', pahpē'siwʌk täh mänä'wʌk. nikōtä's niw s nehkä'h nipits-pitsē'nik nikut inä'niw s a-nʌwē'h-täh-ahkōnä'hʌkī'htuaʔ. nahä'w, nikēs-tähwītsīwō'naw s ap-kē'wikʌpuwē'yah inis mī'hikʌnih. usä'mʌt pahpē'siwʌk ä'nuhnetuaʔ; kʌn ä'wiwʌn s pas nī'ah awä'hseh. saʔyä'h niw s kʌtä'-nī'hniʔta'yʌn s tä'-pis-kīwä'yʌn, nahäkä'ts niw nipis-käkī'hkuhnem; kʌnē' keh niw pis-kä'hpiwek. inu'ʔ täh ukīmä'wineniw ayä'wit; miyä' keh ni nipī''ʔtʌk ini's as nē'puwiyen. mʌyä'nʌm nikēs-sä'kisim; taʔ, kä'ʔtsi'h niw ini'ʔ niw wäh-sasäkī'wik ini's as nē'puwiyen.

nahä'w, 'säsō'hkiteh, yō'ʔ niw aw-uhtä'nʌwʌk kʌt ni'w inih!' kayēs-inä'nihtʌmʌn, saʔye'h pmī-pimē'tsikʌ'puwiw mä'ts-awä'hseh.

ini'ʔ-pih pä'muʌk. kätō'wäk, mʌnēwā'n ihpih pä'pehtsin. tä'p ihpih teh ni'w kēs-ihpä'htaw; mʌnīnä'kīwä'hsin. ihpih tsiw-ni-pis-ku'ʌpahtah, ayä'tskwʌt as ä'wik kä'ʔts-kä'kitōw.

tä'ʔ, awä'ʔ täh pʌs mä'hkʌwatsinʔ kī'skʌnītipä'hkʌt. nahä'w, kehki'min niw skōtä'hsʌn mä'ʔsih nipē'hnahanʌn nimōtī'hsihsih. ani'ʔ täh ini-pāpī'hkihnitawan s natu'aʔnenakih. nimä'ʔ, siwʌs nʌpākä'ʔsihsin mä'ts-mʌnä'tōw. hä'w, ini'ʔ-pih nē'mʌt pis-nānä'tsin tūtä'tsikwʌnʌn. ini'ʔ täh ni'nah s pāpāpī'hʌk.

ini'ʔ, iniʔ pāpä'hpis misi'k nikut s pis-käkä'hpihsih. saʔye'h niw as ʌ-nä'wʌk s a-pis-mō'hkiʔtʌt, ini'ʔ-pih payī'tīwä'pusit inuh nē'mʌt utūtä'tsikwʌnʌn. ini'ʔ, iniʔ s sä'kihtuwit ayō'w kä'tʌ-mäk-nä'wʌk awä'hseh. niʔ ahpä'n s kīs-kī'skiwek.

nahä'w, ini'ʔ käh teh s tasē'kiyah s tä-wī'kiw-pō'sihʌkēh mä'ts-awä'hseh; wī'ki käh nikō'täs niwī'khihu'naw s pō'sihʌ'kih. hä'w, ini'ʔ-pih pis-kēwä'yah.

So then the turtle was cooked for the feast. And then it happened: at the start, before the turtle was cut up, it was called to mind that Turtle was a being of more than usual power. And these nephews then swallowed raw a bit of the turtle's heart, that they might be brave warriors. For this is a thing known, that not everyone is able to swallow a turtle's heart while it is still beating.

Now this will in the future continue to be a great story. That is why today it is written down in this book.

29. HOW I KILLED A BEAR.

(Joseph Satterlee.)

Just once in my life I really was lucky. Bears were reported, 'chief-men,' as our ancestors of old used to call them. They were hard at it, picking acorns, and that was why they were coming out in numbers. Of course there were many hunting them. One evening a man came and invited me to go along and watch for them. So I went with him to stand around on the trail. Very many hunters were walking there; no bear was to be seen. When I was ready to give up and come back home, I was walking slowly along, when suddenly there came a scratching sound. It was a chief-man; he was coming straight towards me where I stood. I was considerably frightened, for the thick brush extended to very near where I was standing.

Very well, "Courage! Right from here I will shoot him, come what may!" I thought; and at once there came and stood with his side to me a big bear.

Then I shot at him. At the sound of the gun, he fell a little ways off. A certain distance he ran; then he fell with much noise. As he died, he gave a last loud roar.

But now, who could find him? It was darkest night. By good luck I had put a lot of matches into my pocket. I kept lighting them one after another, as we looked for the bear. Why, there was the great beast, lying stretched flat. So then my friend went to get his wagon. I waited there for him.

Then suddenly another one came along with grating noise. I was about to get sight of him as he came forth, when my friend came rattling up with his wagon. In this way he scared him off for me, this bear I was about to encounter. For now the noise entirely stopped.

So now we were hard put to it trying to load the big bear into the wagon; at last we succeeded in getting him on. So then we came back home.

30. HOW NEHTSIWIHTUK WAS TEMPTED.

(nehtsī'wihtuk)

hā'w, niʔa't, kinaw-wē'htamun kä'kōh kayēs-isē'kiyen. ēh-yō'hpih nikī-käʔts-mā'mahkʌtä'nihtan; inih-pih täh wi'nah s kēs-nehä'nisi'yen kʌn nikēs-māmahkʌtä'nihtʌ'nan.

nahā'w, nō'hneʔ kēs-nehē^h-anē'hiwew; kēs-nehē'h-ʌʔtawē'kōw. nahā'w, s ki-mānä'tuaʔ mʌmā'tsiʔta'wʌk, mā'wa niw kiw-ʌnē'häw. niyā'nikutu'hkin ki-mātsī'win, wā'ʔnā^w s kiw-isi'ʌt, mʌmā'tsiʔtawʌn ki-papā'm-aʔtawā'tsin; mā'wa ni'w kiw-ʌnē'häw nō'hneʔ.

nikōtä's teh, ta'ʔ, — mitā'tah nā'w-inē' nikēs-tahnīw-pipō'nake'sim, — nimä'hsōh. 'nahā'w, misāhkʌtewä'nun!' nkiw-i'kuah.

kī'seh ä'hkuah kʌn kä'kōh niki-mē'tsinun as ki-misāhkʌtewä'yen.

as nipā'yan nikōtä's, iniʔ s kēs-nä'wʌk inä'niw, — siw inä'nīw isēnā'kusiw, — as kākīkitu'tawit: 'nahā'w, niʔa't, kinaw-uwēmatī'htiʔ,' nitä'kuah; 'kutä'ʔnas mānä'tuaʔ inä'niwʌk, kinaw-aʔtawō'nawʌk,' ēwā'h; 'mā'wa ni'w, niʔa't, kinaw-anēhō'nawʌk aʔtawakī'htuaʔ. nahā'w, nine'ʔ täh, niʔa't, a-nā'tamunan s aw-anē'hakī'htuaʔ,' nitä'kuah inuh inä'niw as nipā'yan.

iniʔ s kākēkitu'tawit. ayātsku'ʌt täh as kī'kitit, 'pōn wi'nah, niʔa't, kē'spin kimē'wah aʔtawiki'nun. ahkī'ʔsiyen ni'nah, kä'kōh ninaw-isē'kim,' hēwā'h.

'ō',' nitänä'nihtʌn as nipā'yan, 'hānitō'wʌk teh pʌs ä'sikit ē'h-ayum nē'mat, ahkī'ʔsit?' nitänä'nihtʌn.

'hō^,' ēwā'h, 'umä'ʔ, niʔa't, isē'kiw ayā'wiyen,' ēwā'h inuh nē'mʌt.

iniʔ-pih ēh-yō'm ä'sis-kuhkē'ʔtʌt as mā'tsiʌt; pī''k, pī'k täh ā'wiw; pī'k-inä'niw täh ā'wiw as anä'muhnet!

'hō',' nitänä'nihtʌn, 'pī'kanun āwi'ʌsapa'nin ē'h-anum kayēkitu-tā'kuyan!' nitänä'nihtan; 'hā'w, kʌn nē'mʌt pas utā'wēnan!' iniʔ änä'nihtaman.

nī'w-inuh as wʌnī'tipä'hkah nikē's-nä'wāw as nipā'yan.

'kʌ'n, kʌ'n, kʌ'n!' nitänä'nihtʌn as ki-pī'ʌt inuh inä'niw; 'usā'm pī'kʌn niw ā'wiwʌn! kä'kōh kʌna'pats nitä'sikim ni'nah ap,' nitänä'-nihtʌn.

iniʔ-pih täh kayēs-pō'niʔtʌt; kʌn nikō'tuh misi'k nipī'ʔtaku'nan as nipā'yan.

ini'ʔ käh nina'h ap, niʔa't, änā'tsimī'ʔtunan kayēs-isē'kiyen nikō'-täs as nipā'yan.

31. NEHTSIWIHTUK AS A TRENCHERMAN.

(nehtsī'wihtuk)

nahā'w, niʔa't, nimänī'nihtʌn ēh-yō's as pī'yen, ni'nah nē'kih pis-nä'wiyen. hā'w, ēh-yō'm teh kä'taw-is-kehkē'namʌn, ni'nah ap kina-wē'htamun ini'h kä'hkinʌ'mʌn.

30. HOW NEHTSIWIHTUK WAS TEMPTED.

(Nehtsiwihtuk)

My friend, I shall tell you of something that happened to me. At the present time I greatly wonder at it, but at that time, when I was young, I did not wonder at it.

My father was a great one at winning from people; he was very skilful at games. Where there were many people, he would beat them all. At times he would go away, I was told, going to distant places, gambling with the people all over; from all of them would my father win.

Now at one time, — I was fourteen years old, — my grandfather kept telling me, "Now go make your puberty-fast!"

All day I would go without food, making my puberty-fast.

Then once in my sleep I saw a man, — like a man he looked, — who addressed me: "Well, my friend, let us be friends,"[1] he said to me; "If anywhere there are many men, we shall gamble with them," he said. "All of them, friend, we shall defeat, when we gamble with them. And I, my friend, will be the one who helps you, so that we may win from them," said this man to me in my sleep.

Thus he addressed me. But at the end of his speech he said: "However, my friend, do not gamble when it is raining. If I get wet, I shall be done for."

"Oho," thought I in my sleep, "what in the world is it that would happen to this friend of mine, if he got wet?" thought I.

"Why," said he, "see here, my friend; this is the kind of being I am," said my friend.

Thereupon he faced about to go: a playing-card he was, a card; it was the King of Spades, as he walked yon way!

"Oho", thought I, "so they are playing-cards, these things that are holding converse with me!" I reflected. "In that case he cannot be a friend to me." Thus thought I.

Four times in the night I saw him in my sleep.

"No, no, no!" I thought when that man would come; "Seeing that they are only playing-cards! I too might perhaps be brought to ruin!" thought I.

Then he ceased: never again did he come to me in my sleep.

So now I have told you, my friend, how I once fared as I slept.

31. NEHTSIWIHTUK AS A TRENCHERMAN.

(Nehtsiwihtuk.)

My friend, I am glad that you have come here to visit me in my house. The thing you want to know, I, for my part, shall tell you, to the extent of my knowledge.

[1] Or "partners" or "brothers."

nikō'täs nikut inä'niw. 'nahā'w. kitā'wih-pahpē'si?!' nitä'kwah: 'päsiku'kʌsi'w niku't kina-nayō'mikim.' nitä'kuah.

'nahā'w!' nitä'nāw.

'nahā'w, wā'pah mī'p kina-mā'tsia?', ēwā'h.

'nahā'w!' nitā'nāw.

mī'p ini'?-pih wänē'yen; nipā'sketsīsikʌn, niwā'?sukʌn. ninī'mān. mā'waw nitō'sihtun s awā'tawan. nahā'w. ini?-pih äsī'yen inuh nē'mat päsikukʌsī'wʌn hä'?natsin.

nahā'w. payistä'yʌn nē'mat. 'nahā'w. ini? sa?yä'h!' nitä'nāw.

'hā'w,' iwā'h. 'inum-e'? päsiku'kʌsi'w.' ēwā'h. 'näyō'mikī'yʌn. nayōmā'kan ini? ä'?tik; awēh-uhpē'sin,' nitä'kuah.

nahā'w. nitōtā'hpinan nayōmā'kan. päsikū'kʌsiw uhpē'nak.

'hā'w,' ēwā'h, 'kʌtä's! hā'w!' ēwā'h.

hā'w. nayō'miki'yen. mayātsī'yen. hā'w. wähtsita' niw kisī'pahō'-niki'yah. sa?yä'h saka'nah nayī'k, ini?-pih payistä'yah äsī'yah nipē'h-sehsih. ini'? as wē'kiyah.

'hā'w, ktā'wats-mī'tsihsi?,' ēwā'h nē'mat.

'hā'!' ntä'nāw.

nipä'hkunan ni'nah ap ninī'mān as a'?tawan. hā'w, wina'h ap ini'? as pī'tōk as a'?tuk, hā'w, mītsihsī'yah. hā'w, kayē's-mī'tsihsī'yah, ini'?-pih mayātsī'yah. nī's ā'wiwʌn ani'nuh nipī'hsehsiʌn. niku't ni'nah ap nitä'siʌm; hā'w, wi'nah ap nē'mat niku't ini? ä'siʌt, as nehē'htawah nīpā'tepeh. hā'w, payistä'yan inih nipē'hseh, me?tikō's ini? as nä'man as a'?tek.

'hā'w, yō'? käh kä'taw-awä'yan!'

nipä'miw-usē'htun; nipī'hih nitā'hpʌki'tōn. hā'w, ini? s pō'siyen. ini? sa?yä'h s wʌnī'tipä'hkah; niwā'?sukʌn nipä'ts-usē'htun s a-wē'-skiwah wā?ninikä'yʌn. kayēs-kē'sihtawan, ini?-pih mayātsī'yen pimē'tsimä'yan. as näk-pimē'tsimä'yan, ninō'htʌn; nipē'w, kā'ki-tōwäw.

'hā'w, pä'hsus!' nitänä'nihtan.

hā'w, ini?-pih äsī'yen. kä?tsē'h ayā'wik, ini? sa?yä'h ninä'wāw apä'hsus nipī'hih as nē'puwit. nipāsketsī'sikan nitōtā'hpenan, pā's-kitsiswʌk. nipī'hih pā'pehtsin.

'hā'w, ini? käh s kē's-nipäk!'

nawē'naw ini?-pih kayä'?ts-nō'we?neh; nitā'nawihisim s kʌtä'w-pimē'tsime'yan. ha'w, ahkī'hih nitä'syʌm, nipā'yan. mī'p nikō'skusim; nitä'siʌm apä'hsus s sehkē'hsih. payistä'yan, me'?tikōs nipō'sihaw. nahā'w, nikē'wäm. payistä'yan ahkī'hih, ini? wäwē'wasēyan, kē-wä'yan. payistä'yan, nē'mat kʌna'mehtsiw pī'w.

'hā'w, kʌs nitsīpā'hkīm,' nitänä'nihtʌn.

hā'w, mītsimē'hseh uhkī'kʌn, usä'hpehkun, usī'kʌn, mā'waw nikē's-kahan; ahkä'hkuh nipō'nān. uhpä'ni'ʌk misi'k nipōnā'wʌk ahkä'h-kuh; mʌskī'hkiwa'puh misi'k nitō'sihtun. hā'w, ini?-pi'h nē'mʌt payi'ʌt; nʌmä'?sʌn pī'näw, mitā'tah mamā'h-a?sika'nan.

'hā'w, tsīpā'hkinun!' nitä'kuah.

Once upon a time a man said to me, "Come, let us go hunting; you shall have a horse to ride."

"All right!" I answered him.

"All right, we shall start tomorrow morning," said he.

"All right!" I said to him.

Early in the morning I arose; I prepared my gun, my deer-torch, my lunch, and everything, to take with me. Then I went to my friend who had the horses.

When I got there, I said to my friend, " All right, here we are!"

"All right," said he; "This horse you shall ride. There is the saddle; go saddle it," he said to me.

So I took the saddle and saddled the horse.

"All right," said he; "Come on!"

So I mounted and started off, and, riding at a really fast pace, just before sunset we arrived at the lake for which we were bound; there we were camping.

"Well, let us first eat a bite," said my friend.

"All right," I answered him.

I unpacked my lunch and set it out. He, too, brought his and set it out, and we ate. When we had finished eating, we went from there. There were two lakes. I went to one, my friend to the other, to hunt with the jack-light in the dark. When I got to the lake, I came upon a dug-out canoe lying there.

"Well, this is what I shall use."

I set to work and got it ready; I launched it. Then I embarked. It was already night; I got my jack-light into good shape so that it would be good when I used it. When I had done, I set out paddling. As I paddled along, I heard a noise in the water.

"There, a deer!" I thought.

I went to the place. A short ways, and I saw a deer standing in the water. I took up my gun and shot it. It fell in the water.

"There, he's dead!"

Soon the wind began to blow hard; I was unable to direct the canoe. So I went on shore and slept. Early in the morning I woke up; I went to where the deer was lying. When I got there, I lifted it into the canoe. Then I went back. When I landed, I made up my pack and went back to camp. When I reached camp, my friend had not yet come.

"Well, suppose I cook," thought I.

So then I cut up the meat, neck-piece, back, and haunch; I set it to boil in the kettle. I also put potatoes into the kettle. And I made tea. Then my friend came; he brought fish, ten large bass.

"Go ahead; cook!" he told me.

hā'w, nitōtā'hpinaw, kākā'skahak mä'ts-aʔsē'kʌn nʌmä'ʔs. mitā'-tah nikākā'skahawʌk mā'waw, mitā'tah ahkä'hkuh mā'waw pō'nakuaʔ, kä'ʔts-tsīpā'hkiyen. nē'mʌt nipä'w; tipäh ä'hkwah kʌn ukēs-nipā'nan. hā'w, kayēsisi'ahkiyen, ini'ʔ-pih meʔtiku'ahsʌn nipō'hkunanʌn; ahkī'hih iniʔ s a'ʔtawan; mētsimē'hseh iniʔ wahkē'ts s a'ʔtawan; mā'-wa niw nʌmä'ʔsʌk, mā'wa niw iniʔ as aʔna'kuaʔ; uhpä'niʌk mā'wa niw iniʔ s a'ʔna'kuaʔ; pahkī'sikan nitā'ʔnaw. niku't apu'ahsukʌn ā'wiw kō'hkōs; nikū't apu'ʌhsukʌn hā'wiw pimē'h. mō'skinepī'w mʌskī'hkiwʌpuh; yā'hpits misūwä'pīw; ne'ʔnūw sī'ʔsikwʌn ā'wiw hi'nuh nitā'hkehku'naw mʌskī'hkiwa'puh. hā'w, inih täh ni'kut mētsimē'hseh s kēs-anā'man, mitā'tah nī's-inē'h sī'ʔsikwʌn ā'wiw inuh ahkä'h. hā'w, misi'k nʌmä'ʔsʌk as kē's-anā'kuaʔ, mitā'tah nī's-inēh sī'ʔsikwan hā'wiw wi'nah ap. hā'w, mā''waw nikē's-aʔtun ʌtū'h-pwʌn. iniʔ-pih nē'mʌt äsī'yen as nipā't.

'hā'w, kʌtā's unē'nun; kikā'taw-mī'tsihsiʔ!' nitä'nāw.

'hā'w!' ēwā'h as ōnē't.

nipē'w kayēs-kuʌpaha'man, nitā'wih-nātamō'wāw as kisī'ʔninä'h-tsit. hā'w, kayēs-kisī'ʔninä'htsit, iniʔ-pih mayī'tsihsi'yah nē'mat. mē'tsimē'hseh, namä'ʔsʌk, uhpä'niʌk, pahkī'sikʌn, kōhkō's, mʌskī'h-kiwʌpuh, iniʔ mā'waw ä'htahneh. hā'w, mī'tsihsiyah, nē'mat mä'na-wats mē'tsihsōw.

'hā'w, niʔa't, ini'ʔ ni'nah; wäwä'nin napō'p as kēs-minä'yan,' ēwā'h nē'mat; 'nikā'ta-nipā'm mitsī' niw,' ēwā'h.

'hā'w,' nitänā'w; 'nikā'taw-mā'mī'tsihsim, niʔa't,' nitänā'w.

nahā'w, iniʔ wi'nah nē'mʌt as nipā't. hā'w, nina'h teh kʌna'meh-tsiw nitā'pinīm; mitsi' niw nikā'taw-mī'tsihsim. mētsimē'hseh mā'waw nikä'tān, uhkā'nan ini'ʔ niw as a'ʔtekin. hā'w, nʌmä'ʔsʌk mā'wa niw nikä'tamu'ʌwʌk, uhkā'nan ini'ʔ niw as aʔte'kin. pahkī'sikʌn, pimē'h, mʌskī'hkiwapōh, napō'p, nʌmä'ʔs-napō'p, mā'wa niw, niʔā't, nikēs-mē'tsin. mitsī' niw teh niw nikā'taw-mī'tsihsim. mā'waw kayēs-kitā'man, nē'mat iniʔ-pih kō'skusit.

'hā'w, mʌskī'hkiwa'puh pītō'h; nikā'taw-minä'm,' ēwā'h nē'mat.

'nahā'w, kʌn kä'kōh; nikēs-kitā'n,' nitä'nāw.

'hā^!' ēwā'h nē'mat; 'hā'w, napō'p tsiyā'w, apä'hsus-napō'p pī'tō'h,' ēwā'h.

ahkä'h nitōtā'hpinaw.

'hā^, kʌn kä'kōh; mā'waw nikēs-kitā'n napō'p,' nitä'nāw.

'hā^, hā'nē? ä'sikä'h?' ēwā'h; 'hā'w, tsiyā'w nʌmä'ʔs-napō'p pī'-tō'h; nikā'ʔts-pā'ʔsīm,' ēwā'h nē'mʌt.

nahā'w, nitōtā'hpinaw inuh ahkä'h.

'hā'w, iniʔ mā'waw; nikēs-kitā'n napō'p.'

'hā^, hā'niʔ ä'sikä'h? kipä'mātesi^mit?' nitä'kuah nē'mat.

So I took a big bass and scraped it. I scraped all ten and put them into a kettle, cooking a big meal. My friend slept; he had not slept all night. When I had finished my cooking, I broke off some twigs; I placed them on the ground, and the meat on top of them; there I laid all the fish, and all the potatoes; I set out the bread. There was one skillet of pork, and a skillet of butter. The tea was full, entirely full to the brim; of three quarts was our kettle of tea. And the kettle in which I boiled the meat was of twelve quarts, and that in which I boiled the fish also was twelve quarts. So now I had completely set the table. Then I went to where my friend was sleeping.

"Come, get up, let us eat!" I said to him.

"All right!" he said, and got up.

After drawing some water, I went and helped him wash his hands. When he had washed his hands, my friend and I ate. Meat, fish, potatoes, bread, pork, tea, all this was the number of things. At our meal my friend ate little.

"Well, friend, that will be all for me; thanks that I have drunk broth,"[1] said my friend; "I am going to sleep some more," said he.

"Very well," I answered him; "I shall keep on eating, my friend," I told him.

So then my friend, for his part, went to sleep. But as for me, I had not yet enough; I was bound to eat some more. I finished all the meat, so that only the bones were left. Then I ate up all the fish, until only the bones were left. Bread, butter, tea, broth, fish-broth, all of it, my friend, I ate. And I still wanted to eat. When I had finished it all, my friend woke up.

"Well, bring some tea; I want a drink," said my friend.

"Why, there isn't any; I finished it," I told him.

"Oho!" said my friend; "All right: then bring some broth, some of the broth of the deer," said he.

I took up the kettle.

"Why, there is'nt any; I ate up all the broth," I told him.

"Why, what has happened here?" he asked; "Well then, bring some fish-broth; I am very thirsty," said my friend.

So I picked up the kettle.

"Why, it's all gone; I ate up all the broth."

"Why, what has been happening here? Are you still alive?" my friend asked me.

[1] Usual formula of thanks after eating.

ini?-pih nayī'pi?tʌt as pī'ʌt tsē?napā'htsiket; mō'sah ahkä'hkuk apē'wʌk. uhkā'nan mō'sah a?te'wʌn. hā', nē'mat kʌn uwī'hkihtō'nan s kʌtä'w-kī'kitit; mā'mahkʌtä'nihtʌm me?si^h as mī'tsihsi'yen. nawēnā'?s nī's tipā'hikan kʌn uwī'hkihtō'nan s kʌtä'w-kī'kitit; kēs-sä'kisiw nē'mat. ha? tä'h. ni'nah täh wi'nah nimä'hnuw-isē'kim, mä'nawats mī'tsihsī'yen.

ini'?, ni?a't. kayēs-isē'kiyen nikō'täs s kēs-uskē'h-pimā'tesiyen, kʌna'mehtsiw as wēkimiwä'yʌn, nawēnā'?s mitā'tah nʌkūtu'ʌsitah-enē' pipō'n as ā'wiyʌn. ini?-pih, ni?a't, ayā'wik ēh-yō'm ayātsimī'?-tunan, ni?a't, s a-kehkē'naman. ini'? nikō'täs kayē's-isē'kiyʌn.

kimē'nin teh inih ā'tsimun.

32. NEHTSIWIHTUK RECEIVES A SIGN FROM THE SPRING-GOD.

(nehtsī'wihtuk)

nahā'w, nikō'täs as pimā'tesiyʌn, umä'? kayē's-isē'kiyʌn; nikä'-taw-ā'tsimīm; nē'mʌt nikā'ta-wēhtamō'wāw, ēh-yō'hpih as a-kehkē'-nah; ini'? kä'taw-yōh-ā'tsimī'yen.

nikēs-nī's-inuh-mitā'tah-pipō'nake'sim ni'nah; nikēs-wē'kimiwäm; nimä'timō'hsim kēs-tä'w. ini'h-pih s kēs-nī's-inuh-mitā'tah-pipō'-nake'siyʌn, niku't kēs-ā'wiw ninūtsi'ʌneh; kī?sē'hseh kēs-ā'wiw.

hā^w, nikōtä's as ā'wik, ini? s kēs-mātsī'yen as pahpē'siyen; ni-pā'skitsī'sikʌn nitā'watōn. kutä'?nas, kōnimāw ne'?niw mitā'tah te-pā'hikan ā'wiw, kayē's-isī'yʌn s pahpē'siyʌn. kʌn kä'kōh nikēs-awā-tō'nʌn as mī'tsihsiyen. pāpimō'hneyʌn, awē'h-pahpē'siyen, nayā'-wahkīk kutä'?nas mī'hikʌnih ini'? as nä'mʌn nipē'w. inim-nū'hsi-mā'hkiwiw; ayā'pehtaw as ā'wik inih as nū'hsimā'hkiwīk, nipē'w ini? s nä'mʌn. ini'? as uhtä'k nipē'w nū'hsimā'hkiah. sīpi'ahseh ā'wiw; ini? wäh-pī'mʌkah, wahkītā'hkiah, inih nipē'w. ini? as misä'hsineyan as minä'yʌn nipē'w, tsē'?napā'htaman s pī'makah nipē'w.

hāw, ini'? änä'nihtʌ'mʌn: 'nimä'hsōh nikēs-wē'htʌmʌk as mäk-nahä'nisiyʌn: "hā'w, nō'hsihseh, kikā'taw-wē'htamun: awä'tuk asī'w ēh-yō'm nipē'w wäh-pī'makah," kē's-ēwāh nimä'hsōh.'

ini? änä'nihtʌmʌn: 'kʌn kʌna'pats awä'tuk uts-ī'nan ē'h-umʌs wäh-pī'makah yōm nipē'w. hā'w, hā' pinah ne?ni'māw kas nipā'kite'nāw ēh-umʌ's nipī'hih; awä'tuk kʌs nimē'nāw. kī'spin utā'hpinʌ'-tsin ē'h-ʌnum ne?nimā'wʌn, ē'h-umʌs nipī'hih yō'? s a-wā'wēyʌ'-ki?tʌt; anā'miah nipī'hih aw-i'sīw. utā'hpinʌ'tsin, ini? s a-pehtā'man kä'?tin. kī'spin uma'nakah isi'ʌt nu'akōw, kʌn awä'tuk ukā'tew-ī'nan.'

ini? änä'nihtaman. ini'?-pih wätā'hpinʌk ninä'?nimam; nitā'?si-kʌn nitōtā'hpinʌn s kī'skisuʌk ne?nimā'w. nipī'hih ini'? as pō'nʌk. ini? s āyakī'htsih.

Thereupon he rose to his feet and came and looked things over; only the empty kettles were there. Only bones were left. My friend was speechless; he was dumbfounded by the amount I had eaten. For about two hours he was unable to utter a word; my friend was frightened. But as for me, I felt fine, as though I had eaten but a little.[1]

That, my friend, is what once happened to me when I was a young man, before I was married, when I was perhaps sixteen years old. At that time, my friend, occurred that which I have told you, that you, my friend, may know it. That is how I once fared.

And I make you a present of this story.[2]

32. NEHTSIWIHTUK RECEIVES A SIGN FROM THE SPRING-GOD.

(Nehtsiwihtuk.)

Now, once in my life this is what happened to me; I shall tell the story; I shall tell it to my friend here, that on this day he may know it. That is the reason I am going to tell it.

I was twenty years old at the time; I was married, I had a wife. At that time when I was twenty years old, I had one child; it was a girl.

Now at one time I had gone off to hunt; I had my gun with me. To some place, perhaps thirty miles it was that I had gone on my hunt. I had not taken along anything to eat. As I walked about, off there on my hunt, at noon somewhere by the road I saw some water. It was a hillside; halfway down the slope was where I saw the water. There from the hillside the water was welling forth. It was a little brook; its water came from the high ground there. There I seated myself and drank and watched the water come forth.

Now this was my thought: "My grandfather told me when I was little: 'Grandchild, I shall tell you: a spirit dwells where this water comes forth,' said my grandfather."

Now this was what I thought: "Probably there is no spirit here, whence comes this water. Suppose I lay some tobacco into this water; suppose I give it to the spirit. If he accepts this tobacco, it will spin about here in the water; it will go down under the water. If he accepts it, I shall believe that the thing is really so. But if it goes that way, downstream, there will be no spirit there."

That was my thought. Then I took my tobacco; I took my knife and cut off a piece of tobacco. Then I placed it into the water. There it lay in the water.

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[1] This power, manifested on several occasions, of superhuman feats of eating, is due to Nehtsiwihtuk's being an incarnation of a Thunderer.

[2] As it is not traditional, but entirely his own, the narrator is free to hand it on without payment.

'nahā'w, nimä'hsō?, kimē'nin ē'h-ayum ne'?nimāw s aw-uhpu'ʌ-yan!'

ini? ä'yʌn. nikō'täs s ā'wik, ini'? sa?yäh s mātsī'skʌt; ēh-yō's nipī'hih yō'? s kēs-pimē'tsimit nä'?nimāw. nī'winuh kīs-kia?tō'hnew ē'h-umʌs nipī'hih; nā'wēyaw s ā'wik yō'm nipē'w, yō'? s kēs-kehtā'?-tʌt ne?nimāw, s utā'hpinʌ'tsin awä'tuk.

'ini? s pehtā'man; kä'?tin awä'tuk asī'w ēh-yō's wäh-pī'makah yō'm nipēw.'

ini? änä'nihtamʌn. ini? äsiki'makah ē'h-umʌs.

hā'w, ini'?-pih mayātsī'yen awēh-pahpē'siyen, pāpimō'hneyen. kī'seh ä'hkwah kʌnkä'kōh nimē'tsinan. sa?yä'h wänītipä'hkah, pimō'h-neyan, ini? s nä'mʌn wē'kiwʌm; kitsimō'hkumān ā'wiw wayēkit.

'nahā'w, pinah kʌt nitä'siʌ'm!' nitänä'nihtʌn.

ini? s nä'wʌk ktsimō'hkumān wē'kih.

hā'w, 'helō'w! hā'?-nakah äsī'yen?' nitä'kuah inuh inä'niw.

'nipä'pim-natā'w-pahpē'sim,' nitä'nāw.

'ō^!' ēwā'h.

'hā'w, ni?ʌ't,' nitä'nāw. 'nikā'taw-nipā'm yō's pä'sikukʌsi'wika'-mikuh.'

'hā'w,' ēwā'h nē'mʌt.

'kʌn kä'kōh nimē'tsinan, kīsih ä'hkwah pimō'hniyan,' nitä'nāw.

'hā'w,' ēwā'h; 'kinaw-mī'tsihsim,' nitä'kuah; 'pī'htike'nun!' ēwā'h.

ini?-pih wē'wʌn wayē'htamōwā'tsin; 'hā'w, ahsā'min ē'h-ayum inä'niw; kʌna'mehtsiw mē'tsihsōw, kī'seh ä'hkwah as pimō'hnet,' ēwā'h, inä'w wē'wʌn.

'hā'w,' ēwā'h inuh mitä'muh, 'ninaw-ahsā'māw.'

hā'w, ini? as mītsihsī'yen. kayēs-mī'tsihsi'yen, nimā'tsyʌ'm; päsi-kū'kʌsiwī'kʌmik nitā'wih-nipām. wayā'pah mī'p sa?yäh pī'w inuh ktsimō'hkumān.

'hā'w, mītsihsi'nun, ni?a't,' ēwā'h.

hā'w, nitā'wih-mī'tsihsim, ahsā'mit nē'mat.

mī'tsihsiyen, ini'?-pih mayātsī'yen. kīsih ä'hkwah pimō'hneyan, kʌn kä'kōh nimī'tsihswʌn. payiʌtä'yan, äsī'yen inis as nipā'yan, kʌn kä'kōh nimī'tsihswʌn. mī'p ini?-pih mayātsī'yen, pahpē'siyen; kīseh ä'kwah kʌn kä'kōh ninä'minan, pä'hsus, pinä'w, wā'pus, unā'wanik. wänī'tipä'hkah, ini? s sāsehkē'hsineyan. nī's kē'sikʌt kʌn kä'kōh nimī'tsihswʌn. mī'p misī'k nimā'tsiʌm.

'hā'w, pä'hsus nä'wʌk, nikā'taw-pāsketsī'suʌw, tä'-mī'tsihsī'yʌn!' ini? änä'nihtʌmʌn.

kʌn kä'kōh ninä'minan, kī'seh ä'hkwah pimō'hneyan; wänīti-pä'hkah, nipi'ʌm as wē'kiyen. hā'w, ne?nī'w kē'sikʌt kʌn kä'kōh nimē'tsihswʌn.

hā'w, hā'yʌpē'yʌn, hā'w, ini'? änä'nihtʌmʌn: 'nimä'hsō'h nikēs-wē'htamak, nikō'täs ā'wik nikā'taw-pu'ʌwi?tʌm, nikī's-ikuah.'

hā'w, ini? änä'nihtʌmʌn s ā'yapē'yʌn. ne?nimā'w nikī'skiswaw; skū'tiah nipō'nāw ninä'?nimʌm s mehkāwä'nimʌk awä'tuk, pu'ʌwi?-ta'yʌn.

"Oh, my grandfather, I give thee this tobacco that thou mayest smoke!"

That is what I said. Then at one time it began to move; here in the water, here the tobacco began to swim. Four times it went in a circle round the water; and then in the very center of the water the tobacco went under, as the spirit accepted it.

"Now do I believe it; truly a spirit dwells here whence this water comes forth."

Such was my thought. That was what happened in this place.

Thereupon I went from there, continuing my hunt, and walking about. All day I had eaten nothing. Towards dark, as I walked on, I came to a house; a white man was he who dwelt there.

"Well, let me go there!" I thought.

Then I saw the white man in his house.

"Hello! Where are you going?" said the man to me.

"I am going around trying to hunt," I answered him.

"Oh, so that's it!" said he.

"Please, friend," I said to him, "I want to sleep here in the stable."

"Very well," said my friend.

"I have had nothing to eat, walking all day," I said to him.

"Why, then," said he to me, "you must take some food; come inside!" said he.

Then he told his wife: "Come, give this man something to eat; he has not had anything to eat, walking all day," said he to his wife.

"Yes," said the woman, "I shall give him food."

So then I ate. When I had eaten, I left; I went to the stable to sleep. The next morning the white man came.

"Now, friend, eat," he said.

So I went and ate, as my friend gave me food.

When I had eaten I started out. All day long I walked about without any food. When I got back to where I was camping, I had no food. In the morning I set out and hunted; all day long I did not come across a thing, — deer, partridge, rabbit, or squirrel. When night came I lay down and rested. For two days now I had had no food. The next morning I set out again.

"Yes, if I come across a deer, I shall shoot it and have a meal!" was my thought.

I did not see any game, walking about all day; at nightfall I came to where I was staying. Now for three days I had had no food.

Then, as I sat there, I reflected: "My grandfather told me that sometime I should suffer hunger; this he said to me."

That was my thought, as I rested there. I cut off a piece of tobacco: into the fire I placed my tobacco, fixing my thought upon the spirit, in my hunger.

'hā'w, nā'tamō'winaʔ! nikā'taw-mī'tsihsim mī''p,' iniʔ ä'yan, wēhtamō'wʌk awä'tuk.

ini''ʔ-pih näpä'yʌn. kō'skusē'yan, ini''ʔ saʔyä'h s wä'pah; nipāsketsī'sikʌn nitōtā'hpinʌn, mātsī'yen, pahpē'siyen. nawēnā'ʔs a'pehtatepā'hikan, iniʔ s nä'wʌk mä^ts-awä'hseh; meʔtiku'min mä'k-mītsu'ah spä'myah. npā'sketsī'swaw; pā'pehtsin ahkī'hih. hā'w, nitä'siʌm: mā'ts-awä'hseh ini''ʔ as sehkē'hsih.

'hā'w, yō''ʔ keh s mī'tsihsī'yen!' nisē'm.

nitā''ʔsikʌn nitōtā'hpinʌn; nkī'skiswaw. kayēs-pō'tawe'yan, iniʔ as aʔta'wan mē'tsimē'hseh, kē'sisaman. kayēs-kē'sisa'man, iniʔ as mī'tsihsī'yen.

'nhā'w, ini''ʔ käh pimā'tesi'yen!' nitänä'nihtʌn. kē'sōʔ inuh kʌna'mehtsiw mō'hkaham. hā'w, ini''ʔ-pih wayē'nanē'htsike'yan awä'hseh. mä'k-tasē'ʔtayan, kʌni'w käh ni'w kä'kōh nayō'htaman s kākitō'wäk. nitā''ʔsikan nipākite'nān. āyʌna'piyʌn, kʌni'w käh niw awä'hseh payī'tuhnet miyā' ni'nah as ī'yen. hā'w, nipāsketsī'sikʌn nitō'tā'hpinan; npā'sketsī'swaw; nimā''ʔ, niʔ ni'w! pā'pehtsin. hā'w, nī's awä'hsʌk ninā'ʔnawʌk, kʌna'mehtsiw as mō'hkahah kē'sōʔ.

'hā'w, ini''ʔ käh wäwä'nin,' nitänä'nihtʌn, 's nātamō'wit awä'tuk pimātesi'yen!'

hā'w, ini''ʔ-pih nē'was wä'sihtawan, mātsī'yen. nawēnā'ʔs nīs tipā'hikan payīʌtä'yan, iniʔ s nä'wʌk s wē'kit kitsimō'hkumān. hā'w, nitä'siʌm; mitä'muh ninä'wāw; inä'niw kʌn wi'yʌk.

'hā'nēʔ teh inä'niw?' nitā'nāw inuh mitä'muh.

'ō^, awē'h-anuhkī'w s minākānē'wik,' ēwā'h.

'hā'w, awä'hseh nikē's-neʔnaw,' nitä'nāw.

'ha'w,' ēwā'h; 'pī'sin umʌ's,' nitä'kuah.

nimā'tsi'ʌm; ini''ʔ as pī'tawan wē'kih.

'hā'w,' ēwā'h inuh mitä'muh, 'nina-tsīpā'hkim; kinaw-mī'tsihsiʔ,' ēwā'h.

hā'w, wähtsitā'w nimänī'nihtʌn mitä'muh h tsipāhkit. kīsisi'ahkit, hā'w, ini''ʔ-pih tū'hpuʌn kayē's-aʔtuk.

'hā'w, mītsihsi'nun!' ēwā'h; 'nina'h ap nikā'taw-mī'tsihsim. nikä''ʔts-minī'nihtan ē'h-yō'm mētsimē'hseh,' ēwā'h inuh mitä'muh.

hā'w, kä''ʔts-mī'tsihsiyah, hā'w, ini''ʔ-pih mayātsī'yen; misi'k awä'hseh nipī'nāw inis wē'kih mā'waw.

'hā'w,' nitä'nāw. 'yō's kē'kih nikā'taw-aʔnapā'hkīm,' nitä'nāw.

'hā'w,' ēwā'h inuh mitä'muh.

'nikā'taw-kē'wäm nē'matak as ī'tuaʔ; päsikukʌsi'w nikā'taw-nā'nāw,' nitä'nāw.

'hā'w,' ēwā'h inuh mitä'muh.

mayātsī'yen, nēkina'nōʔ payiʌtä'yʌn, niwē'htamōwāw nimä'timō'hsem.

'awä'hseh nī's nikē's-neʔnaw,' nitä'nāw; 'päsiku'kʌsiw nipis-nā'nāw. hā'w, nisē'neh nna-wītsī'wāw.'

'hā'w!' ēwā'h.

"Pray, help me! I wish to eat in the morning," I said, telling it to the spirit.

Then I slept. When I awoke it was near dawn; I took up my gun and set out to hunt. Perhaps half a mile, and I saw a big bear; it was eating acorns up in a tree. I shot it; it fell to the ground. I went up to it: there lay the big bear.

"Well, now at last I shall eat!"

I took my knife; I cut a piece from it. When I had built a fire, I put in the meat to cook it. When I had cooked it done, I ate.

"At last I am saved!" I thought.

The sun had not yet risen. Then I skinned and dressed the bear. While I was busy at this, suddenly I heard something make a noise. I laid down my knife. When I looked about, why, there was a bear walking straight up to where I was. I took up my gun; good, a hit! and it fell. So then I had killed two bears before sunrise.

"Thanks be given," thought I, "to the spirit for helping me in my hunting."

Thereupon I arranged my pack and set out. I had gone perhaps two miles, when I came to where the white man lived. I went there; I saw the woman; the man was not there.

"Where is the man?" I asked her.

"Why, he has gone to town to work," said she.

"I have killed some bears," I told her.

"Why, then," she said, "bring it here," she told me.

I went and brought it to the house.

"Very well," said she, "I shall cook; we shall have a meal."

I was glad indeed, as the woman cooked. When she had finished her cooking, she set the table.

"Come, eat," she said; "I shall eat, too; I am very fond of this kind of meat," she said.

When we had made a hearty meal, I went off and brought the other bear to the house there.

"Please," I said to her, "I want to leave my store here in your house."

"All right," answered the woman.

"I am going home to my people; I am going to get a horse," I told her.

"Very well," said the woman.

I set out, and when I reached our house, I told my wife of it.

"I have killed two bears," I told her; "I have come to get the horse. My father-in-law will go with me."

"Very well," said she.

mī'p nimātsi'ʌminaw. pyʌtä'yah, päsiku'kʌsi'wʌk wē'wasiwʌk; nayōmä'wʌk awä'hsʌn, as pīnakī'htua?. hä'w, ini? käh s kēs-pimä'tesiyen; awä'hseh nī's; mānä't mītsimē'hseh.

nikō'tās ini? kayē's-isē'kiyen, ni?ʌ't.

ini? mā'waw.

33. HOW RED CLOUD WOMAN GOT HER NAME.

(mʌskwawā'nahkwʌtōk)

nahā'w, as kēs-uhtā'tesi'yen ni'nah, kute'?nas kēs-awēh-usē'htaw wē'kiwʌmē'hseh nō'hkumeh. niki'ah ini'?-pih äwih-pī'htiket inis wēkiwʌmē'hsihsih. ini'? s uhtā'tesiyen. ini'? käh as āyī't niki'ah; nō'hkumeh kiw-awēh-pō'tawew misik kiw-awēh-tsēpā'hkunew as mī'tsihsinit utā'nan.

ne'?nuku'nakah ini'?-pih wʌyäp-mā'wʌn. nikū'witsī'?simʌk s nitīwä'makua?, misi'k nipē'hsehkakan as a-mehkī'kah, misi'k nisä'nipī'nem as aw-mehkō'nit misik kē'sik as aw-isēnā'kusit. kʌn nʌnā's nimē'nikenan.

ini'?-pih niki'ah mayä'hnuw-īt; ini'? as nitōmā'tsin nuh wē'yʌwēke'hkun tsi-kiw-ninō'htawatsin nitsi'ʌnun. ta'?, pī'w nuh wē'yʌwēkeh.

'ta? ä'sikī'yen, ahpä'n niw as mā'wan? kikō'takihāw kiki'ah.'

'ta'?, kʌn keh nimē'nikunu'wawan nikūwitsī'?siman misi'k teh nipē'hsehkakan misi'k teh nisä'nipā'niman. ini'? wäh as mā'wan. kē'spin kʌn mē'sit niki'ah, nina-yā'h-mā'tsiʌm.'

'nahā'w, pōn mō'nun, nuhsi'h. kinaw-mē'nik kiki'ah kikūwitsī'?siman misik kipē'hsehkakan misik kisä'nipā'neman. pō'n täh mō'nun.'

ini'?-pih niki'ah mā'wa niw kayēs-mē'sit. ini'? as kēs-anī'h-mā'wan.

nawēna' misik ini'? as kä'?ts-wē'?sakesiyen, misi'k as mā'wan ahpä'n niw. ini'?-pih misi'k ä'wih-nitō'mih nuh wē'yʌwēkeh as piskutsē'musit wä'ki? tsi-yō'h-mā'wʌn.

'ta'?, kʌn keh inih niwī'hswʌn ā'wiwʌn, "kūsi'ahkiw"; kayä'nit ni'nah nitä'käm.'

'ta? ō'h täh, nuhsi'h, äkä'yen?'

'mʌskwāwā'nahkwʌtō'k nitä'käm ni'nah.'

'ini'? käh aw-ikä'yen. pōn misi'k nikō'tuh mō'nun.'

ini? mā'waw.

34. THE CHILDHOOD OF RED CLOUD WOMAN.

(mʌskwawā'nahkwʌtōk)

as uhtā'tesiyen, nayi'ʌnʌnu'kunakah, ini?-pih kayēs-wē'?sake'siyen, saka'nah niw as nipä'yen, inih-pih nikī'yah as kēs-nitōmā'tsin nikut wē'yʌwēkehkō'hsʌn kayēs-ninō'htawatsin nītsi'ʌnun.

In the morning we set out. When we got there, the horses carried the packs, with the bears, as we brought them home. So now I was saved; two bears; there was plenty of meat.

This was the way I fared once upon a time, my friend.

That is all.

33. HOW RED CLOUD WOMAN GOT HER NAME.

(Maskwawanahkwatok).

When I was born, my grandmother had built a hut some distance away. Then my mother went off into this hut. There I was born. So there my mother remained; my grandmother would go there to make fire and to cook her daughter's meals.

On the third day was when I began to cry, calling for shinney-bags and for a red blouse and for red and blue silk ribbons. But I was not given these things. Then my mother got well; she called in an old woman who was supposed to understand the speech of infants. So that old woman came.

"What ails you that you cry all the time? You are tormenting your mother."

"Why, they do not give me my shinney-bags and my blouse and my ribbons. That is why I cry. If my mother does not give me them. I shall go back whence I came."

"Very well; cease crying, little one. Your mother will give you shinney-bags and a blouse and ribbons; but cease crying."

Then my mother gave me all these things, and I stopped crying.

After a while again I became very sick and again cried all the time. Then again the old woman was called in to come and ask me why I wept.

"Why, my name is not Kusiahkiw[1]: otherwise am I called."

"Then what are you called, little one?"

"Maskwawanahkwatok (Red Cloud Woman) I am called."

"Then so shall you be called. Do not ever weep again."

That is all.

34. THE CHILDHOOD OF RED CLOUD WOMAN.

(Maskwawanahkwatok)

Five days after I was born, I fell sick almost to death, and at once my mother called in a certain old woman who understood the speech of infants.

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[1] Revered-Woman? The name is borne by several Menomini women.

kayē's-piʌt nuh wē'yʌwēkehkō'hseh, 'ta? ä'sikī'yen? wä'ki? wähwē'ʔsake'siyen?' nitä'kwahin as mäk-kä'ʔts-wē'ʔsakesiyen.

ini'win-pih tsi-käʔts-āyä'niyen.

'awä'tuk-mitä'muhsʌk ume'ʔ as pis-nī'puwitua?; meʔtiku'ahseh niki-pis-ahpä'kitwʌkuk,' nitänä'win inuh wē'yʌwēkeh; 'iniʔ wä'h as ki-käʔts-āyä'niyen.' nitänä'win nuh wē'yʌwēkeh; 'misi'k teh nikū'witsī'ʔsimak nikēs-pīnä'wʌk; kʌn teh nimē'nikunan nikī'yah. misi'k teh nipē'hsehka'kan kēs-mehkī'kat as pis-mätsī'yen. yō's teh as pī'yen, kʌn kä'kōh nipē'hsehkakan mä'hkikah.'

'nahā'w!' ēwä'hin inuh wē'yʌwēkeh; 'pōn wē'ʔsake'sinun; misi'k teh pō'n ki-mō'nun; kikä'timahāw kiki'ah misi'k teh kikō'takihāw. kina-mē'nik kipē'hsehkakan mä'hkikah misi'k kina-mē'nik kikō'witsī'ʔsiman,' ēwä'hin inuh wē'yʌwēkeh.

taʔ, ini'win-pih mayä'tsiʌt. ini'win-pih kayēs-mä'hnuw-ī'yen. kawi'n nikēs-wē'ʔsakesinan.

misi'k kä'yas niw nē'pitan tsi-kēs-pis-takō'n; nayä'mik niki'ah, käʔts-mä'win as sä'kisit as a-nipä'yen.

taʔ, ini'win teh kayēs-mä'hnuw-ī'yen; saʔyäh misi'k metä'tahnu'kun ayä'wik, iniwi'n-pih misi'k kayēs-wē'ʔsake'siyen, saka'nah niw as nipä'yen. saʔyä'h nī'wukun kawi'n nimī'tsihsinan; iniwi'n-pih misik neʔnimä'wʌn mayī'kit niki'ah. ini'win as ʌnō'siwet as tsī'sahkih.

kayī's-pyʌtuaʔ aki'kuh awä'tukʌk, 'wäwē'piʔtah as a-mitä'wihʌt! kī'spin pä'tsiʔtayan, iniʔ niw s a'-nipäk. iniʔ pis-kikēh-mʌmä'tsiʔtawit,' inä'win niki'ah.

ini'win-pih niw wayäwē'piʔtʌt as mitä'wit niki'ah. kayēs-kē'siʔtat, ini'win as kēs-mä'hnuw-ī'yen. hä'w, iniʔ keh as kēs-mä'hnu-pemä'tesiyen.

nayī's-pepō'nakesiyen, iniʔ-pih niki'ah kayē's-nipäk, nō'hneʔ kayä'nituh s wē'kimiwät. iniʔ teh ni'nah as kēs-kitämä'kesiyen. nō'hkumeh kʌn nikēs-sawä'nimi'kunan misik ninī'h, niki'ah uhsē'mehsʌn. as tsīpä'hkīt ninī'h iniʔ tsiw-isī'yen. apu'ahsukan as kisi'ʌpehkitäk iniʔ tsi-pakä'mit nihkä'tih; misēwä' niw ini'h nihkät nikēs-kī'sisim. as ki-wē'wahpitōk nō'hkumeh ini'h nihkät, iniʔ-pih tsi-ki-käʔtsäyäyä'nit inu'h ninīh, kayēs-ahpi'ts-kutä'kihituaʔ. mʌtsē'ʔ-upō'ʔsehkaka'nuwaw iniʔ ki-pōʔsä'hkate'situaʔ. iniʔ-pih tsi-kiw-äyäyō'sinawituaʔ mä'ts-nipē'hsehkakan as ā'wik. iniʔ ahpä'n kayēs-ihpä'nasituaʔ. kahpi'h kehkēnō'hamō'wikōw kayēs-utä'hpenit kehkīnō'hamʌtē'wikamikuh, iniʔ-pih kayēs-wē'skiwä'hkin nipō'ʔsehkaka'nan. ā'nu nō'hneʔ niki-mē'nik pipä'kewiyä'nan, muswä'nan; si nikiwmahkä'mikuk winu'aʔ, as ki-pōʔsä'hkakuaʔ misi'k. kʌn nikiw-ahsä'-

When the old woman came, "What is ailing you? What is the cause of your illness?" she asked me, as I lay in pain.

Then I laughed out loud.

"Spirit-women have come and are standing right here; they have come and thrown down a stick for me," they say I told the old woman; "That is why I am laughing and laughing," I am said to have told her; "And my bags for the double-ball game I brought hither when I came; but my mother does not give them to me[1]. And my jacket was of red cloth, when I set out to come hither. But when I arrived here, I had no jacket of red cloth."

"Very well!" that old woman is reported to have said; "Be ill no longer, and do not weep; you are making your mother unhappy and tormenting her. She will give you your jacket of red cloth, and she will give you your bags for the double-ball game," she said.

Then she went away. Then, they say, I recovered. I was ill no longer.

And from the first, it seems, I had teeth; when my mother saw them, she burst into tears, fearing that I should die.

So then I recovered; but when another ten days had passed, again I fell ill and almost died. For four days I had not taken food; then my mother again made an offering of tobacco. She called for the help of a spirit-seer.

When the spirits had come, "Hasten to have her participate in the medicine-rite. If you delay, even now she will die. She brought it with her when she came to dwell here in human form," my mother was told.

Thereupon my mother made haste to take part in the medicine-rite. When she had done so, I became well. From that time on I lived in good health.

When I was two years old, my mother died. After her death my father went to live with people elsewhere. Then came a wretched time for me. My grandmother knew no pity for me; neither did my aunt, my mother's younger sister. I must have gone to where my aunt was cooking. With a hot roasting-pan she must have struck me on my leg; I was burned all over my leg. When my grandmother bandaged my leg, then greatly would my aunt laugh, such was the extent of their cruelty to me. In their cast-off clothing they dressed me; and they would laugh at me because my jacket was too big. That was the way they always treated me. When the teacher received me into the school, I had good clothes. In vain did my father use to give me blouses and shawls; those women simply took them away from me and used them for their own wear. They did not properly feed

[1] That is, she had brought with her to this earth the spiritual essence of the shinney-bags and other things, and it was necessary now that their material substance be supplied from the ordinary sources. The same is true of objects received in dream-visions.

mikunu'wawan. kayēs-mī'tsihsitu'awin, ini'ʔ-pih mā'waw ki-mʌmä'-kuaʔ ini's ʌtū'hpwʌnih inih ki-mī'tsikuaʔ.

'nahā'w, mītsihsi'nun!' niki'w-ikōk.

nih payī'wahtā'hkuaʔ ni's atū'hpwʌnih niʔ kiw-a'ʔsikinaman mä'-nawats as ki-mī'tsihsiyen; misi'k nayā'nikutuhkin inih apu'ahsukan as pimē'wik niʔ kiw-ahpā'kinatuaʔ uhpä'niʌn nī's.

'nahā'w, nū'hkwʌta'h inih apu'ahsukan!' niki'w-ikōk.

ini'ʔ keh as mī'tsihsiyen. misi'k nayā'nikutuhkin neʔnu'kun kʌn ukiw-ahsā'mikunu'wawan.

aku'ʌtsih nikiw-inä'sihukuk as kiw-aʔsikinä'hneyen, mehsē'hsʌn as kiw-āyī'watawan. ta'ʔ, kʌn mī'n niw kä'kōh nimā'hkesinan kiw-ā'wiwan; niki-yā'hpits-kāskā'hkitsinäm; nisē'tan niki-wē'ʔsakesim. kī'sih ä'hkwah as ki'w-aʔsiki'naman mehsē'wan.

nikō'täs nī'wukun saʔyäh kʌn ntā'hsamikunuwā'wan; ta'ʔ, nipu'-awiʔtam; ini'ʔ-pih ninah mayātsī'yen kesī'ʔneh as isī'yen. nimä'hsōh ʌtāwā'wikamikuh a'nuhkīw.

niwē'htamōwāw: 'nahā'w, nimehsō'ʔ, saʔyä'h nī'wukun kʌn nitā'h-samikä'nan; yō'ʔ teh nye'nanu'kun as ā'wik,' nitä'nāw.

kaskä'nihtʌm nimä'hsōh. sawā'nuhkwʌt kē's-ināw; keʔts-inäni'ʌh-seh kē's-ā'wiw. ini'ʔ-pih pahkī'sikä'hsʌn ä'hsamit, nʌmäʔsē'hsʌn, sō'pumāhkō'hsʌn.

kayēs-mī'tsihsiyen, 'nahā'w, nuhsē'h, nī'kinanōʔ awēh-anuhkī'nun. kō'hkumeh wē'ʔsake'siw; kina-pimä'nāw. nī's sū'nyen kina-mē'nin niku't anā'mihe-kē'sikʌt,' nitä'kwah nimä'hsōh.

nimänī'nihtan as nitō'mit. ta'ʔ, ini'ʔ käh as awēh-āyī'yen ā'yanuh-kī'yen, as mä'hnuh-mī'tsihsiyen; misi'k kʌn nikō'tuh wiyʌk nitāyā'-neʔnikunan. pipūn ä'hkwah ini'ʔ as kanā'wihituaʔ misi'k nī'pin ä'hkwah.

ini'ʔ-pih teh kayē's-nipäk inuh nō'hkumeh. ini'ʔ-pih teh kayēs-kēwä'yen; ā'nu ahpä'n niw niki-pis-nitō'mikuk aki'kuh mayäk-kanā'wihituaʔ. ini'ʔ-pih teh misi'k kayēs-wā'pahtaman. kʌn wi'nah yō' kēs-isē'kinun yō'hpih ä'siki'makah kehkīnō'hamʌtē'wikamik. kēs-ā'yuhtsiwʌk wē'kōwaʔ nītsi'ʌnuk. wā'ʔnaw nikiw-isyʌ'minaw tahnä'nuh mī'p, as ke'ʔsik as kōnē'wik, as kiw-awēh-wā'pahtamah. kʌn nikō'tuh ninī'mān nikēs-mē'nikenan; kī'sih ä'hkwah nikiw-awēh-pu'awiʔtam kehkīnō'hamʌtī'wikamikuh.

misi'k kayēwä'yanin, nä'hkahkin, 'nipē'w nawā'ts-nā'tih!' niki'w-ikām.

ta'ʔ, niki-nā'tin.

kayēs-pī'yʌnin, 'aʔsikinä'hnenun!'

ta'ʔ, mi'sik nikiw-aʔsikinä'hnem.

kayēs-pī'yʌnin, 'pōtawe'nun; uhpäni'ʌk kina'w-apīm!'

kinī's as a-tā'piniyen. nikēs-kitämā'kesim.

me. When they had finished their meal, they would take away from the table all of what they had to eat.

"Eat!" they would say to me.

The crumbs and remnants of their meal I would pick up from the table for my scant fare. Or else, at times, they would throw a couple of potatoes into a greasy frying-pan.

"There, lick that pan!" they would say to me.

So that would be my meal. Sometimes for three days they would not give me food.

They used to drive me out of doors to pick up faggots and drag firewood into the house. Meanwhile, I had no shoes or moccasins: I would get all scratched by the brambles; I always had sore feet from gathering firewood all day.

Then at one time for four whole days they had not fed me; of course, I was famished; then I left, and went to Keshena. My grandfather was working in the store there.

I told him of it: "Oh, Grandfather, for four days I have been given no food; today is the fifth day," I told him.

My grandfather was pained at this. Yellow Cloud was his name; a little old man was he. So then he gave me some crackers to eat, and sardines, and candy.

When I had eaten, "Now then, Grandchild, do you come to our house and work there. Your grandmother is ill; you will nurse her. I shall give you two dollars every week," said my grandfather to me.

I was glad of his invitation. So now I went there to stay and work, and was properly fed; and no one ever scolded me. All winter they kept me there and all summer. Then my grandmother died. So then I went back home. Indeed, they had not ceased to call me back to them, they who now were keeping me. Then I again went to school. School was not at all the way it is today. The children came every day from their homes.[1] A long distance we would go every morning, in the cold and through the snow, to school. I was never given any lunch to take along; I would go off and be hungry all day at school.

When I came home in the evening, "First fetch water!" I would be told.

I would fetch it.

When I got back, "Gather some faggots!"

So then I would gather faggots.

When I got back, "Build the fire; you are to bake some potatoes!"

It was a long time before I could appease my hunger. I was wretched.

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[1] Today both of the reservation schools, government and Catholic, are boarding-schools.

kēs-utsīpī'wi?nisiw inuh kehkēnō'hamōwikōw; kʌn nikō'tuh ukēs-mō'hkumānē'wi?nisinan; ni'? teh mā'waw kayē's-is-ninū'htahkua? nītsi'ʌnuk. hā'nu masē'nahikan nikēs-ninä'minaw as kehkēnō'ha-mō'wiyameh, ta'?, kʌn teh ninä'nuhtʌnī'nawan inih masē'nahikan. wē'yʌwēkehkō'hseh kēs-ā'wiw.

nahā'w, nikōtä's niw nikēs-pis-nā'nik nō'hne?. antse'like ini'? as kēs-wē'kit nō'hne?. ni'? tepā'h mō'hkumā'n kayēs-isē'kit nō'hne?. hā'w, ini'? kēs-kā'kanā'wihit.

ni? sa?yäh metā'tah ne?ni'w-inē' pepō'n as ā'wiyen; ini?-pih nuh wä'mehtikō'sēw pis-wē'htamōwā'tsin nō'hne?ʌn as kʌtä'w-kanā'wihit.

ini'? ä'ts nō'hne?: 'pas wē'skiwʌt, nitā'h, ē'h-ayum as pas wē'kimat wä'mehtikō'siw. wī'skiw-inä'niw ā'wiw,' nitä'kuah nō'hne?.

'ō^,' nitä'nāw, 'kʌn ki'nah kikēs-kanā'wihēnan as pis-mä'mik-niw as kitämā'kesiyen, niki'ah as kē's-nipäk. kʌn inih pas isē'kinun; kʌni'w nō'hkumeh nih aw-i'tāh, ni'? aw-isē'?tayen.'

'kikä'timahik inuh kō'hkumeh; umʌ's teh winah kina-kehkā'tesim; kina-mä'hnu-mī'tsihsim; a-mānä'tun kipō'?sehka'kanan; kʌn nikō'tuh kä'kōh kinaw-awä'minan.'

'kʌ'n keh inih pas isē'kinun nih kinah änä'nihtaman. nisa? wä'h as nā'siyen!' nitä'nāw nō'hne?.

aku'atsih nitä'siʌm; ni?-pih pis-mātsī'yen kesī'?neh as pis-kēwä'-yʌn; nō'hkumeh nipis-wē'htamōwāw.

'mitsi' niw nī'tsiʌn kitā'wim; kʌn pas kiwē'kimiwä'nan; kimäk-wā'pahtan,' nitä'kuah.

wä'htsitaw nimänī'nihtan inih as itā'h nō'hkumeh. ini'?-pih misi'k ayā'tskwʌt nikut pepō'n kayēs-wā'pahtaman. nikut kē'sō? ne?nu'kun nikiw-awēh-wā'pahtan, as kiw-anuhkī'hit nō'hkumeh. nikut pepō'n ayā'wik, ini'?-pih misi'k pis-nitō'tamuh ni'nah s a-wē'kimiwä'yan. hā'w, nikēs-tā'?takatsim: nimäk-wā'pahtan.

ini?-pih tsi-kēs-kimō'timitua? nē'ne?. ini?-pih mʌskī'hkiah tsi-kēs-a'?tukua? inih nē'ne?; ini? teh ni'nah as kēs-kēwanā'hpineyʌn. ni? as ki-pimō'hnet inuh inä'niw, ini'? as ki-nō'tspine'hak, wä'htsi-taw as ki-kä'?ts-usī'mit. payiʌtä'yanin wē'kōwa?, ini?-pih ni ki-kaskā'pehkaha'hkua? inih isku'ahtem. nikēs-kutā'kihikuk.

35. THE SIMILARITY OF OJIBWA AND MENOMINI.

(John V. Satterlee)

nikēs-tātä'pine'mipah wätsīpī'wihneh masēnā'hkʌtew, inis as ā'yu-sē'htsikʌtäk utāwā'wʌk as ī'tua?, ha'rpr spri'ngz, mi'sign. nikē's-täh-pō'nihtun; ta'?, tepā'hika'täw. ini'? teh ni'nah as kēs-nä'man, as is-nenō'htʌmʌn: anum mamā'tsi?taw-inānā'muʌnan inäwä'htimʌ'kʌ-tun. hā'neh kī'kituʌnan neskä'n ni kʌn tepā'h niw inīwä'wʌn. ukō'?-simā'htīmaka'tun.

Our teacher spoke Ojibwa; she spoke no English at all; and that was all the children learned to understand. To be sure, we read a book[1] in school, but we did not understand what that book said. She was a little old woman.

Then at one time my father came and got me. At Angelica was where my father lived. He had property just like a white man. So then he took care of me.

By this time I was thirteen years old; then a certain Frenchman came and told my father that he wanted to marry me.

This is what my father said: "It would be a good thing, Daughter, if you married this Frenchman. He is a good man," said my father to me.

"Oho," I answered him; "You did not care for me when I was most wretched and helpless, after my mother's death. This thing cannot be; wait, and whatever my grandmother says, I shall do."

"That grandmother of yours kept you in misery; but here you will be rich; you will always have enough to eat; you will have many clothes; never will you want for anything."

"This thing you have in mind cannot be. So this is why you fetched me!" I told my father.

I went from the house; I set out and went back to Keshena; I went and told my grandmother about it.

"You are still a child; you cannot marry; you are still in school," she said to me.

I was very glad when my grandmother said this. So then again, for the last time, I went to school for a year. Three days a month I would go to school, as I worked for my grandmother. At the end of a year, again they came and asked her for me, that I might marry. But I was unwilling; I was going to school.

Then it was that they must have obtained by stealth a hair of my head. Into some medicine they must have put that hair; and then I went out of my mind. Wherever that man walked, I would follow him, and he would try hard to get away. Whenever I came to their house, they would lock the door. They tormented me.

35. THE SIMILARITY OF OJIBWA AND MENOMINI.

(John V. Satterlee)

I used to take an Ojibwa newspaper printed at Harbor Springs, Michigan, where the Ottawas dwell. I have given it up, however, for it cost money. And that was where I saw it and came to the understanding of it: these Indian languages are related. Some words sound almost alike. They are like brothers and sisters.

[1] An Ojibwa translation of the Bible.

II. SONGS.

36. MOCCASIN-GAME SONG.

(Jerome Lawe)

kē'nimunaw kē's-mātsī'w;
wē'yʌwē'keh ā'wiʌpah.

37. DREAM-DANCE SONGS.

(nehtsī'wihtuk)

1.

na'nāhkunawē',
na'nāhkunawē',
ā' na'nāhkuna wē'tō'hkawakē'!
na'nāhkunawē',
na'nāhkunawē nē'!
ā' na'nāhkunawē nē'!
hā' na'nāhkunawē',
na'nāhkunawē nē'!
hä' na'nāhkunawē'
na'nāhkunawē nē' yō' pē'!

2.

nanawinakū'wina
nē'puwinā nē'puwinā nē'puwinā hē' nē'!
nanawinakū'wina
nē'puwinā nē'puwinā nē'puwinā hē' nē'!
nanawinakū'wina
nē'puwinā nē'puwinā nē'puwinā hē' nē'!
nanawinakū'wina
nē'puwinā hē' nē' ō' wē'![1]

38. SONGS USED IN THE PEYOTE CULT.

(nehtsī'wihtuk)

1.

hā hē ha yʌ wi tsi kā wi nō
ha yʌ wi tsi kāh
ē nē ē nē ō wē.

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[1] Informant interprets: *pyʌ'nun; nē'pā? umʌ's.*

36. MOCCASIN-GAME SONG.

(Jerome Lawe)

Our sister-in-law has gone away;
A great old crone was she.

37. DREAM-DANCE SONGS.

(Nehtsiwihtuk)

1.

He is shown resistance,
He is shown resistance,
Oh, he is shown resistance with whom I go!
He is shown resistance,
He is shown resistance, hey!
Oh, he is shown resistance, hey!
Ha, he is shown resistance,
He is shown resistance, hey!
Ha, he is shown resistance, hey yoh way!

2.

Right in the midst of them all
Do you stand, do you stand, do you stand, hey yay!
Right in the midst of them all
Do you stand, do you stand, do you stand, hey yay!
Right in the midst of them all
Do you stand, do you stand, do you stand, hey yay!
Right in the midst of them all
Do you stand, hey yay oh way!

38. SONGS USED IN THE PEYOTE CULT.[1]

(Nehtsiwihtuk)

1.

Hah hey ha yo wi tsi kah wi no,
Ha yo wi tsi kah,
Ay nay ay nay oh way.

[1] Said to be in the Pawnee language.

2.

hā na wi nō
hā na wi nō
hi yʌ nā
hē nē hē nē hō wē.

3.

hay na ha wē
hē nō
hay nō hay na hi yʌ nā.

39. WAR-SONG.

(Jerome Lawe)

wē'nanihah
kē'sananihah!

40. SONG-FRAGMENTS.

(Jerome Lawe)

1.

kēkāh ayāninē,
kēkāh ayāninē,
kēkāh ayāninē...

2.

sāwanūkāyaneh,
sāwanūkāyaneh...

41. LOVE-SONGS.

(Jerome Lawe)

1.

kēspin ninah mānūyānē,
kēspin ninah mānūyānē,
yōsā? ōh tsēw-uhtānimiyān,
yōm wēskī, nēnēmōsäw,
kēspin ninah mānūyānē.
hāy!

2.

Hah na wi no,
Hah na wi no,
Hee yo nah,
Hay nay hay nay hoh way.

3.

Hay na ha way,
Hey no,
Hay no hay na hee yo nah

39. WAR-SONG.[1]

(Jerome Lawe)

Skinned and cut up
And sliced to a finish!

40. SONG-FRAGMENTS.

(Jerome Lawe)

1.

When I was but a maid,
When I was but a maid,
When I was but a maid ...

2.

When I dance the Shawnee dance,
When I dance the Shawnee dance...

41. LOVE-SONGS.

(Jerome Lawe)

1.

If I do drink,
If I do drink,
Lo, this must be why you are angry at me,
This whiskey, Sweetheart mine,
If I do drink.
Hi!

---

[1] A song of triumph over the Sauks. Informant adds the anecdote: A Sauk boy who was captured and brought up by the Menomini, was overheard singing this song, so incongruous with his origin.

2.

sōmāwīnōh,
sōmāwīnōh,
sōmāwīnōh,
sōmāwīnōh,
sōwāwīnōh,
sōmāwīnoh.
äniwāk nīkōtōh
mähkāwänımiyān,
kina-nawēmim,
nēnimōhsēwä.
sōmāwīnōh,
sōmāwīnōh[1].

42. HUNTER'S CHARM.

(Michel Beaupre)

wäsawikātäh
näwahikēh.

43. JESTING SONG.

(nehtsī'wihtuk)

māniyā ninā'tōmik,
māniyā ninā'tōmik,
māniyā ninā'tōmik ē'!
māniyā ninā'tōmik,
māniyā ninā'tōmik ē'!
(spoken:) *wasi'ꞩ! kʌn pō'ts pʌꞩ nitäsi'ʌnan!*

---

[1] Informant interprets the refrain as: *as a-mō'k.*

2.

As she will weep,
As she will weep,
As she will weep,
As she will weep,
As she will weep,
As she will weep.
Surely at some few times,
When you remember me,
You will lament me,
Sweetheart of mine.
As she will weep,
As she will weep.

42. HUNTER'S CHARM.[1]

(Michel Beaupre)

If I should see
The brown-legged deer.

43. JESTING SONG.[2]

(Nehtsiwihtuk)

Maria is calling me,
Maria is calling me,
Maria is calling me, hey!
Maria is calling me,
Maria is calling me, hey!
(spoken:) Bosh! And I sure won't go!

---

[1] Said to accompany a fawn-medicine.
[2] Evidently of European origin. The word "wasis" at the end may be German.

III. PRAYERS AND SERMONS.

44. THE THUNDERERS.

(John V. Satterlee)

mamā'tsiʔtaw as nchē'h-sāsakā'ʔsahtsi'kät: inä'mehki'wʌn payī'-tīwä'kesini'tsin ki-sikā'ʔsamō'wäw, unä'ʔnimʌ'mʌn as minī'nihta-miha'tsin, misi'k täh kē-kē'humʌ'tsin sinawā'ʔ niw as a-pipī'n-pimä'skʌnit. ini'ʔ teh kiw-usē'ʔtʌt sakā'ʔsahtsikā'w: aku'ʌts ahkī'hih awēh-pakē'tinew unä'ʔnimaman; msi'k teh nā'nikutu'hkin iskū'tyah pō'näw. as sikā'ʔsahtsi'kät, nā'nikutu'hkin ini'ʔ äs-nānā'pinō'htah, kayēs-is-sawä'nimi'kut as aw-sawä'nuhtʌkut, nā'p pas ä's-minī'kimʌ-kah:

'hā'w, kisā'kaʔsamū'nine'muʌw, nimä'hsōmä'hsʌk. sinawā'ʔ niw pimä'skʌkun, nimä'hsōmä'hsʌk!'

45. PRAYER TO A MEDICINAL HERB.[1]

(nehtsī'wihtuk)

wayā'piskā'ʔnik.

nahā'w, nuhkō'ʔ, uhpu'ʌnun ayum neʔnimā'w. sinawā'ʔ ni ni'w. sawä'nimina ʔ, ē'h-ayum nē'mʌt s kʌtä'w-kehkē'nah mʌskī'hkiw. inuh nō'hninaw mā'waw kä'kōh kayēs-usē'htuk wine'ʔ kayēs-mēnā'tsin unītsi'ʌnehsʌn yō's ahkī'hih, kayēs-kē'sihtuk ēh-yō'm ahkēw, s kēs-aʔna'tsin unītsi'ʌnehsʌn. ta'ʔ, kʌtä'-teh-kehkē'nam ayum nē'mat, wäh-ā'wik s pimī'm-kehkēnō'hamōwʌk. tā'ʔ, inä'nihtah, ta'ʔ, a-tepā'ham. sinawā'ʔ niw as aw-inä'nimikō'wisē'yah. kī'spin kʌtä'w-wiyʌn-nʌnā'tawihā'tsin, a-nā'tamakō'wisiw as aw-ini-yōh-mä'hnuw-isē'kimakesit. iniʔ mā'waw.

46. A PRAYER TO THE EARTH.

(nehtsī'wihtuk)

nahā'w, niʔa't, wäwä'nin kitä'nin, neʔnimā'w as mē'siyan, kä'kōh as kʌtä'w-nō'htaman kī'kituʌn, nikā'muʌn. yō'ʔ täh ä'siʔtʌt inä'niw, kä'kōh as kʌtä'w-kehkē'nah: tipā'ham. wi'yʌk kä'kōh s kehkē'nah, ki-kutsē'munaw as a-wē'htah. iniʔ ä'hkīk.

---

[1] The herb was Trillium, the root of which is boiled for a liniment on swellings. Informant with his hands dug a small hole in the ground

44. THE THUNDERERS.

(John V. Satterlee)

The way the Indian is given to making offerings of tobacco: whenever the Thunderers are approaching with noise, he makes an offering to them, pleasing them with a gift of tobacco, and begging them to pass by in peace. And this is what the sacrificer does: he goes out of doors and lays down his tobacco; and sometimes he places it on the fire. When he makes the offering, then this is the way he sometimes chants, that they may take pity on him, even as they have in the past taken pity on him and blessed him, that things may go well with him:

"Now, I make you an offering of tobacco, my Grandfathers. With gentleness go by, my Grandfathers!"

45. PRAYER TO A MEDICINAL HERB.[1]

(Nehtsiwihtuk.)

O Grandmother, smoke this tobacco. Silence. Take pity upon me and help me, in that my companion here wants to know medicines. It was our Father himself who gave to his children here on earth all the things which he had made, when he had completed the earth and placed his children here. Now, my companion here wants to know those things, and that is why I am taking him about and teaching him. If he desires it, he will make payment for it. Silence, that we may be thus favored by the spirit powers. If he desires to doctor anyone, he will be helped by the spirit powers, that from this he may continue to have success. Amen.

46. A PRAYER TO THE EARTH.

(Nehtsiwihtuk.)

Now then, my friend, I say thanks to you for having given me tobacco, because you want to hear something in the way of speech and song.[2] This is what a man does when he wants to know something: he pays for it. One who knows a thing is asked to tell it. That is all.

---

close to the plant, filled it with about a pipeful of tobacco, and then, before picking the specimen, spoke as follows.

[2] When, after several days in Nehtsiwihtuk's house, I had made him a present of tobacco and meat, he not only performed this ceremony, but also taught me the songs and allowed me, so far as he was able to restrain the tempo, to record his words. His opening sentence shows that he did not yet exactly grasp the nature of my quest, but understood me to seek religious knowledge.

Those present were Nehtsiwihtuk, Maskwawanahkwatok, Joe Satterlee, and I.

kikō'tsimunin täh, niʔa't: kina-wē'htamō'wim taʔ kä'taw-isē'ʔtʌyʌn, kä'māw s a-kʌtä'w-tipä'hamʌn. ini'ʔ ä'sis-kutsēmune'nan; kinu-wē'htamun, kē'spin kehkē'namʌn ini'h a-kutsē'musi'yan. nikā'taw-täh-nawā'ts-isē'ʔtʌm ē'h-yōm, ini'kuh äsis-pakētinamōwē'yan neʔ-ni'māw, misi'k täh kitsīpā'hkwʌn has pakē'tinaman.

nahā'w, nī's täh nikā'munan ninaw-nikā'mīm.

ayu'm-äʔ täh ahkē'w aw-ēnō'htawak, wina'h ap tsi-kēs-ētā'h. wē'yʌw ihpih kayēs-ōsē'hnituk mah-mā'waw kō'hninaw kisä'mʌne-tō'w, ēh-yō'm utänā'hkuni'kʌn unītsi'ʌnehsʌn as kēs-mēnā'tsin utā'-tahkesē'win. nahā'w, yōʔ niw mā'waw as aʔtek ahkī'hih inih utā'tah-kesē'win kayēs-mēnā'tsin unītsyʌ'nehsʌn. ini'ʔ. nahā'w, iniʔ ä'hkīk.

'nahā'w, nōhsihsä'hsʌk, kä'taw-inō'htawēyä'kīn, umä'ʔ täh a-kē'w-iyäk:

pōhtsīsākīmā
kīwāwīhtāmōnē.
(5 times)

yōm nikēsikwē
kiwāwēhtamunē.
(once)

pōhtsīsākīmā
kīwāwēhtāmōnē.
(3 times)

wēhōh wēhōh
wēhōh wēhōh wēhōh
hō!'
(once)

(Whole song is repeated.)

iniʔ nikā'mun. yōwin ä'ts kō'hkumin ē'h-ayum pä'mahkamikē'hseh ihpi'h as kākē'hōtah wē'yaw, as nātamōwā'tsin kō'hninawan kisä'-mʌnetō'wʌn, as mēnā'tsin nikā'mun.

nahā'w, yōʔ täh:

(First song once repeated)

'wāpāmēyanē
häsēkēyanē,
(3 times)

And so I ask you, my friend: you will tell me what you want to do, in case you want to pay for it. This is what I ask you; I shall tell it to you, if I know that which you ask me. And I shall, to begin with, perform this ceremony, in view of the tobacco which you have offered up to me, and of the offering of food which you have made.

Now then, two songs I shall sing.

I shall repeat the words of this Earth which she spoke when God[1] the Father of us all had created her body, and gave her power to this creation of his, his child. For all this which is upon the Earth, is her power, which he gave to her, his child. Thus it is. That is the end, then.

"So now, my grandchildren, whenever you desire to imitate my speech, this is what you will always say:

"Something good
I promise thee.
(5 times)

This sky of mine
I promise thee.
(once)

Something good
I promise thee.
(3 times)

Wehoh wehoh
Wehoh wehoh wehoh
Hoh!"

(Repeat from beginning[2])

That is the song. This, we are told, is what this dear Extent of Land[3] did speak, what time she urged on her body, aiding our Father God by giving him a song.

And this beside:

(First song once repeated)

"If you look at me
As I am shaped,
(3 times)

[1] The Ojibwa word Great Spirit (or Gentle Spirit?) is used.

[2] I. e. the first couplet 5 times, the second once, then the first three times, then the refrain. The whole series is gone through twice, and must be, if it is to take effect. The meaning of the lines is obscure; the above is my guess.

[3] Apparently a ritual name of the earth.

kēhēsēkwē
nēna hāsēkēyanē,
(once)

wāpāmēyanē
hāsēkēyanē.
(twice)

wēhōh wēhōh!'
(once)

ahkē'w ayō'ʔ kayēs-nikā'mit. nahā'w, wē'yāw iniʔ kayēs-nahpā'hama'sīt.[1]

'nahā'w, pinā'h tsē'ʔnapā'htamu'kun ēh-yō'm ninah kānawē'htawan. mā'waw nine'ʔ kānawē'htawan ēh-yō's kisämʌnetō'w kayē'spakē'tinah, mēnā'tsin unītsyʌ'nehsʌn.'

iniʔ mā'waw.

niku't misik ni'w nitä'nuhtawā'w.

niʔa't, mānä'wʌk kō'hninaw kayē's-usēhā'tsin ispä'miah ayī'tuaʔ ʌwä'tukʌk, misi'k anā'mahkiah ayī'tuaʔ awä'tukʌk; mā'wa niw nikō'n ni niw kēs-usē'htaw inā'hkuni'kan, aw-inim-hō'k mʌmā'tsiʔtaw.

(The first song once, then the second song once).

nahā'w, nuhkō'ʔ, ē'h-ayum neʔnimā'w kimē'nin s aw-uhpu'ʌyʌn. sawä'nimina'ʔ! kinā'tutamōn inih tatā'hkesiwin kayēs-pakē'tinah kō'hninaw, ēh-yō's kē'yōh kānawē'htawan. ini'ʔ nä'tutamō'nan s a-mē'siyen, s a-maskā'wisēyen, nimä'timō'hsem as nī'siyah, nītsyʌ'nuk, nē'mʌtʌk, mā'wa niw a-mē'siyah.

unā'mōʔ? — aʔ kä'h, unā'mōw! kō'hkumin ā'wiw.

nahā'w, nēhkā'nʌk, ('äē'!') ēh-ayu'm neʔnimā'w iniʔ saʔye'h as aw-kē'kitōtawʌk. ayum-e'ʔ täh nä'ʔtʌm aw-utā'hpina'tsin neʔnimā'wan meʔna'pus; nikut uhpu'ʌkʌn aw-utā'hpinew s aw-ūhpu'ʌt wina'h ap. hā'w, ini'ʔ-pih spä'miah ayī'tuaʔ awä'tukʌk aw-utā'hpine'wʌk neʔnimā'wʌn, s aw-uhpu'ʌtuaʔ; misi'k anā'mahkiah ayī'tuaʔ awä'tukʌk aw-utā'hpine'wʌk neʔnimā'wʌn s aw-uhpu'ʌtuaʔ; misik ē'h-akum kimä'hsumähsā'htikunā'wʌk winu'aʔ ap aw-utāhpine'wʌk neʔnimā'wʌn; misi'k ē'h-aku'm kā'kikinīni'wʌk aw-utā'hpine'wʌk neʔnimā'wʌn; misi'k kōhkumä'hsinaw ē'h-ayum pä'mahkamikē'hseh aw-utā'hpinew neʔnimā'wan. ini'ʔ mā'waw.

nahā'w, kinā'tutamō'wunawʌk mä'hnu-pimā'tesiwin s a-mē'ninā'hkuaʔ s a-pimā'tesiyah.

ini'ʔ täh saʔyä'h s aw-uhpu'ʌyah. ini'ʔ, nēhkā'nʌk, kitā'watsuhpu'ʌʔ neʔni'māw.

---

[1] Thus my notes. Better sense would seem to be made by nahku'ahamasit "sang in accompaniment", or, perhaps nāpā'hamasit "sang in response, in turn."

Like the sky
I am shaped.
(once)

If you look at me
As I am shaped.
(twice)

Wehoh wehoh!"

It was the Earth who sang. Her body sang this where it was closed in.

"Now then, do ye look attentively at this which I have in keeping. It is I who have in my keeping all that which God has placed here and given to his children."

That is all.

Once more I shall repeat her words.

My friend, many are those whom our Father has created, the Spirits who are Above and the Spirits who are Below; all of it he alone has created, a single creation, for man to use in the course of time.

(The first song once, then the second song once).

Now, O my Grandmother,[1] I give thee this tobacco that thou mayest smoke. Be gracious to me! I ask of thee that power which our Father placed and thou guardest here in thy body. This I ask of thee that thou give to me, so that I be strong, that thou give to all of us, to my wife with me, to the children, and to my friends.

Does she speak truly? Indeed yes, she speaks truly. Our Grandmother she is.

Now then, my fellow-worshippers, ("Yes!") Now I shall speak over this tobacco. Me'napus shall be first to receive it; a pipeful he will receive, that he too may smoke. And then the Spirits who are Above will receive tobacco, that they may smoke; and the Spirits who are Beneath will receive tobacco that they may smoke; and our Grandfather-Trees also will receive tobacco: and these Eternal-Men[2] will receive tobacco: and our Grandmother, the dear Extent of Land will receive tobacco. That is all.

And we ask of ye a good life, that ye grant us that we may live.

And now it is time for us to smoke. Now, fellow-worshippers, let us first smoke some tobacco.

[1] The Earth is our grandmother.
[2] Probably the rocks and stones.

nahā'w, nēhkā'nʌk, ini'ʔ saʔye'h s kēs-uhpu'ʌyah. nahā'w, misi'k ēh-yō'm tsīpā'hkwʌn ä'ʔtik ahkä'hkuh aw-utā'hpinʌm ē'h-ayum meʔ-na'pus; misi'k spä'miah ayī'tuaʔ awä'tukʌk aw-utā'hpinamuk; misi'k anā'mahkiah ayī'tuaʔ awä'tukʌk aw-utā'hpinamuk ēh-yō'm tsīpā'hkwʌn; misi'k ēh-aku'm meʔti'kwʌk aw-utā'hpinamuk ēh-yō'm tsī'pāhkwʌn; misi'k ēh-aku'm kākikīninī'wʌk aw-utā'hpinʌmuk tsīpā'hkwʌn; misi'k ēh-ayu'm kōhkumä'hsahkami'kunaw wina'h ap aw-utā'hpinʌm ē'h-yō'm tsīpā'hkwʌn. nahā'w, nitā'wats-wäwä'nin-ētā'n, nēhkā'nʌk; nikā'taw-utā'hpinʌn hā'tsimuʌn s a-nikā'miyʌn, wäwä'nin s aw-i'yān, nēhkā'nʌk. ēh-yō'ʔ aw-i'yān; wäwä'nin s aw-ēyā'n; ini'ʔ tsīpā'hkwʌn saʔye'h s aw-mī'tsihsiyah, nēhkā'nʌk. ayā'tskwʌt nikō'tunuh ninaw-nīkā'mim. kēs-pūnī'taman. ini'ʔ-pih aw-mī'tsihsi'yah, nēhkā'nʌk. ('ä ē'!'). ini'ʔ saʔyeh s aw-utā'hpinamah ēh-yō'm tsīpā'hkwʌn, nēhkā'nʌk. ('ä ē'!').

iniʔ mā'waw. ini'ʔ äsiki'makah yōm isē'htsikʌn.

wāwētamahikē
wayāwētamahikē
nikutē pipōnē.

47. AS KAKĪ'HKUTAKÄT NEHTSĪ'WIHTUK.

ēh-yō'm ā'tsimuʌn wä'h-takī'k ahka'nuh kayēs-isē'kimakah.

nahā'w, ayō' täh mamā'tsiʔtaw nā'wēyʌw as ā'wik yō'ʔ as ī't, pimā'tesit. ē'h-aku täh mʌnätō'wʌk ispä'miah ayī'tuaʔ, misi'k ēh-yō's akum ayī'tuaʔ mʌnätō'wʌk, misi'k anā'mahkiah ayī'tuaʔ mʌnätō'wʌk, mā'wa niw ä'htahsi'tuaʔ, tatā'hkesiwin kēs-inim-mēnā'wʌk ä'ts ahkē'w a-takī'k. ini'ʔ täh inih kayēs-pits-isī'kimʌkisi'tuaʔ, ahka'-nōh ēh-yō's s kēs-pimā'tesitua?, ayāteʔnō'hkʌtek. kayēs-mā'waw-kä'kōh-miyā'wikeh, kayēs-kē'sihtu'kuaʔ, iniʔ-pih nanānā'nōh kayēs-is-mātsyʌ'tuaʔ; ini's täh as awēh-keʔtā'hkiwe'pitua? ä'ts ahkē'w a-takī'k, as yō'h-tsē'ʔnapumatuaʔ täh mʌmā'tsiʔta'wʌn.

nahā'w, iyä'n ihpi'h as ā'wik, as pits-pimā'tesit täh ayum mamā'-tsiʔtaw, iniʔ-pih inih kayēs-ā'tutah ketʔts-inä'niw. tahnä'nuh nä'h-kahkin, ini'ʔ-pih ki-mā'watsē'hsimʌ'tsin nītsi'ʌnun as kiw-ni-nōtamōwā'tsin ēh-yō'm āteʔnō'hkakʌn. ta'ʔ, awä'tuk kēs-pakē'tinew ani'nuh awä'tukʌn as ā'winit, aw-ini-yō'h-täh-minī'kimakah kä'kōh, ē'h-yōm aw-inim-sē'kit ayū'm mamā'tsiʔtaw, ä'ts ahkē'w a-taʔ''kīk.

Now then fellow-worshippers, we have finished smoking. Now this cooked food that is in the kettle Me'napus will accept; and the Spirits that are Above will take up this food; and the Spirits who are Beneath will take up this food; and these Trees will accept this food; and these Eternal-Men will accept the food; and this our Grandmother-the-Land also will accept this food. Now then, I shall first give thanks, fellow-worshippers; I shall receive the story (?) and sing and say thanks, fellow-worshippers. Even this is what I shall say; when I say thanks, then we shall eat the ceremonial cooked food. Once more for the last time I shall sing. When I have ceased from the sound,[1] then we shall eat, fellow-worshippers ("Yes!"). Then shall we receive this cooked food, fellow-worshippers ("Yes!").

That is all. Such is this ceremony.

We have been promised it,
We have been promised it
For one year.[2]

47. A SERMON

(Nehtsiwihtuk)

This discourse is of how things were in ancient time.

Now then, this mortal man, in the middle of things, here it is that he stays and has his life. And these spirit-beings of animal form who dwell above, and these spirit-beings of animal form who dwell even here, and the spirit-beings of animal form who dwell below the earth, all of them, as many as they are, were given mystic power for all time as long as the earth shall endure. This is the way of their existence from the past, ever since they lived even here, as it is told in sacred story. When all things had been set in order, and they had been fully created, then did they set out in several directions; and there did they settle to stay as long as the earth shall endure, from there to look upon mortal men.

And so, in the time since then, ever since this mortal man has continued to live, old men have told of that thing. Every evening they would gather their children about them and explain to them this sacred narrative. For the Spirit had set him down who was himself a being endowed with spirit, that things might from then on continue to be right, and that this mortal man might continue to be of this nature, as long as the earth shall endure.

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[1] All the singing was accompanied by rhythmic beating of the waterdrum.
[2] This song constitutes, apparently, the giving of thanks; after it, we ate.

nahā'w, inuh täh nī'tsien kayēs-ninō'tamuh, nā'nikut kēs-pehtā'm. nahā'w, kēs-pits-teh-misā'hkʌte'wäw; kä'ʔtin täh niw kēs-sawä'nimik awä'tukʌn. nā'nikut, kʌn wi'nah mā'waw, kayēs-kä'ʔts-anuhkī't inuh nī'tsiʌn kä'kōh as kʌtä'w-kehkē'nah, kēs-nā'tamak awä'tukʌn as aw-ini'm-pimā'tesit misi'k mā'waw niw kä'kōh kēs-nā'tamak aw-isis-mī'tsihsit. kēs-tatā'hkesiw as pimā'tesit, ani'nuh täh yō'h awä'tukʌn as sawä'nimi'kut. ini'ʔ kayēs-pits-isē'kimakah uma'nakah utī'h s kēs-pits-pimātesi'tuaʔ pämā'tesi'tuaʔ.

nahā'w, yōhpi'h täh saʔye'h as pimā'tesi'yah, ki'naʔ, saʔye'h mā'-wa niw kä'koh wanē'hnen inih kayēs-mē'nih inuh mamā'tsiʔtaw ta-tāhkesi'win. wine'ʔ teh niw ayu'm mʌmā'tsiʔtaw wä'nihni'tōk inih utā'tahkesi'win. ini'ʔ teh misi'k ä'sis-kehkē'nah teh tsiyā'w, wähtsita' niw mā'wa ni kä'kōh as pas ayāku'ʌmisit as aw-kuyā'k-pimā'tesit, pō'n nikō'tuh kä'kōh matsē'ʔ s aw-isē'ʔtʌt. kē'spin wī'hkihtuk wayē'-skiwah mō'sah as aw-isē'ʔtʌt, kʌtä'w-nā'tamak awä'tukʌn mā'waw kä'kōh kayēs-usē'htuk, yōs ahkī'hih pämā'tesit mʌmā'tsiʔtaw.

nahā'w, ini'ʔ äsis-kehkē'nah wi'nah ap ē'h-ayum mʌmā'tsiʔtaw, nā'nikut; misi'k täh nā'nikut wī'hkihtaw inu'h pämā'tesit mamā'tsiʔ-taw. ēh-yō'm kʌn wayē'skiwah pakē'tʌm matsē'ʔ-inā'tesi'win nā'nikut ayu'm pämā'tesit; wayē'skiwah nisi'k niw ini'ʔ ä'sis-anu'hkīt, as aw-ni'ʌkut awä'tukʌn kuyā'k as anu'hkīt. ini'ʔ niw mitsī' niw äh-pī'htsiwä'ʔtama'kah ini'h kayēs-mē'nih tatā'hkesin; ini'ʔ täh yō'h kuyā'k as aw-pimā'tesit inuh pämā'tesit. ini'ʔ hä'sis-kehkē'nah inuh pämā'tesit; ēh-yō's ahkī'hih kikō'tsiʔta täh kuyā'k as a-katä'w-pimā'-tesi'yah, as a-mē'ninah kō'hninaw tatā'hkesi'win.

ini'ʔ, niʔa't, ni''nah ap ä'sis-kehkē'naman.

48. FRAGMENT OF A SERMON.

(wīs-ā'nahkwʌt)

ayu'm mamā'tsiʔtaw kahpih kä'taw-mʌmā'tsiʔta'wit, nahā'w, ini'ʔ-pih kayēs-usē'hnituk täh ayu'm pämā'hkuna'tsin, ayum kisämʌnitō'w äs-wī'htsikasīt. iniʔ-pih kayēs-usēhā'tsin. hpih ä'yʌwis pä'kite-nā'tsin, ayō'w täh mʌnä'tōw äs-wī'htsikasīt. nahā'w, ini'ʔ; ayum täh mʌmā'tsiʔtaw tahnä'nuh wätōtä'mit, ini'ʔ niw isē'kiwʌn inim-uwī'h-swʌnit; inuh täh ä'yʌwis kayēs-mē'nih pimā'tesit, kʌpa'ʔ tahnī'wān niw as isē'ʔnisit, ini'ʔ täh isē'kiwan inim-utōtä'mit. nahā'w, ayō'w täh mʌmā'tsiʔtaw, ini'ʔ wäh-tā't; ayō'w niw mʌnä'tōw ini'ʔ niw wä'h-tāt.

nahā'w, ini'ʔ täh änā'tsin ayum mäts-awä'tuk, kisämʌne'tōw äs-wī'htsikasīt: 'nahā'w, nimāmātsiʔta'wiʌm saʔyä'h tahnī'wān kä'taw-pʌkē'tinʌk yōs, yō'ʔ kayēs-unākī'htsituwʌk. kine'ʔ täh uʔnä'hsimaw, umä'ʔnuminēw, tahnī'wān kä'taw-isē'ʔnisit nimāmā'tsiʔta'wiʌm.

And so, when these children had been informed, then one and another of them heeded and believed it. And he then through hither time practised fasting; and in truth he was pitied and blessed by the spirits. One and another, but by no means everyone, when he had labored hard, that child, to know things, he was helped by the spirits to continue life, and in all things he was helped, that he might thus obtain his sustenance. He was strong with mystic power as he lived, because the spirits pitied and blessed him. That is the way it was hither through time, as yonder in the past mortal men continued to live.

But now, in the present time when we live, you and I, all that has vanished, that which had been given to that mortal man. That mystic power, he himself it was, this mortal man, who made it wane, that mystic power of his. And now, for want of better, this is the way he knows of it; to take serious heed in all things that he may live a righteous life, that never at any time he do aught of wrong. If he succeeds in doing only what is good, he will be helped by that Spirit who created all things, the mortal man who lives here on earth.

So now, this is the best knowledge of this mortal man, one and another; and one and another succeeds in it, of these mortal men. One and another of these mortals abandons this evil way of being which is not good; only for that which is good does he strive, that the Spirit may see him as he righteously strives. It is to this extent and in this way that yon mystic power which once he was given, still has its strength; and it is owing to this that man will lead a righteous life. This is the knowledge of men; here on earth let us try, then, to live righteously, that our Father may give us mystic power.

This, friend, is as I, for my part, know it.

48. FRAGMENT OF A SERMON.

(Wisanahkwat)

When this mortal man was about to live in mortal form, then did he arrange it who governs him, this Great Spirit, as he is named. Then he created him. When first he set him down, he was named even as the spirit-animals. So now, this mortal man, as many different totems as he has, according to that creature he continues to have his name; he to whom of old the gift of human life was given, no matter of how many tribes he be in speech, he continues to have that kind of creature for his totem. And so this is the origin of this mortal man; in the spirit-animals he has his origin.

Now, this is what this Great Spirit said to him, this Gentle Manitou, as he is called: "Now then, as many tribes of this my mortal human creature as I shall here set down, this is the way I have launched his world for him. Thou, Menomini, shalt be the oldest

nahā'w, ayō'? täh anī'w kä'taw-ā'wit ayum nä'?tʌm pä'kitenʌk umä'?-numinēw. nahā'w, kʌ'n täh wī'yʌn ukā'taw-inim-nanī'nawi'hikunan as aw-inim-mätsī-pimā'tesit. ayō'? täh anī'w kä'taw-i'nim-ā'wit.'

wi'ne? nä'?tʌm kayēs-pʌkē'tinikut. ayu'm kisä'mʌnitōw; ni? wä'h kʌt wi'yʌn as aw-inim-nanī'nawihikut.

'ta? aw-inim-ä'ts-ayā'nihkuw-pimā'tesit ayum nimāmā'tsi?ta'wiʌm, wi'ne? niw anī'w as a-kʌtä'w-inim-ā'wit.

'hā'w. ē'h-ayum nimāmā'tsi?ta'wiʌm kä'kōh äsis-wē'?sake'sitsin, nahā'w, anō'? täh a-ki'w-ōk. ini?-pih a-ki-mēyā'wi?tʌt; ini'? niw as mā'waw as pē'kunah inih kä'taw-wanē'hsimikut. nahā'w, yō'? täh kä'taw-ini-yō'h-pemā'tesit aw-inim-äts-tā't ayō'w nimāmā'tsi?ta'-wiʌm; aw-inim-ä'ts-tāt, anu'? teh kätaw-inim-miyā'winikut. kʌn täh wi'nah wī'yʌn pʌs ukä'hkinōhamʌ'kunan; ni'ne? pä'kitenamō'-wʌk; a? kä'h, nine'? änä'nimʌk as kʌtäw-inim-utāmä'pʌmʌk. ni'? wä'h-pakē'tinamōwʌk yō'm kayēs-usē'htawan as aw-inim-mätsī'h-kamikah. kʌ'n täh nitänä'nihtanan wī'yʌn pas ini'm-nanī'nawi'hikut. ni? wäh-inä'ninʌk as aw-inim-mähnu-pimā'tesit; ini? wäh-pakē'ti-na'mōwʌk anu'm. a? kä'h, nine'? nimāmā'tsi?ta'wiʌm; anu'? täh aw-ini-yōh-mätsī'skʌt.'

nahā'w, ini'?-nikuh wayī'hkihtawan.

49. THE ORIGIN OF THE MENOMINI PEOPLE.

(wasä'?)

imis ä'yʌwis as kʌtä'-pimā'tesit umä'?numinēw mʌmā'tsi?taw, ini?-pih kayēs-nū'htakwah misēwä' niw yō'm ahkēw ä'nikū'hkwah, misi'k umʌs spä'miah: 'awä'? inuh aw-ukēmā'wit?'

nahā'w, ini'?-pih mā'wa niw kēs-nā'kʌtawä'nihtah. niku't täh umʌs anā'mahkyah awä'hseh wʌyā'piskinit, inu'? ukē'māw ayā'wit umʌs anā'mahkyah. mitā'tah aw-ā'wiwan unītsi'ʌnehsʌn.

inuh yā'hpits uhsē'mimaw, 'nine'? käh wēh-ukēmā'wiyen,' inä'w anuh ō'hnʌn.

'nahā'w!' iku'ah; 'wē'ski-pämā'tesit awēh-ā'winun; ki'ne? ukē'-māw.'

umä'?numinē'w mʌmā'tsi?taw ini? teh as kēs-kitsē'?tʌt yō's.

utā'hkehkuwā'wan täh tā'wʌn; ini? teh as kēs-pīnā'tsin yōs. kayē's-täh-yō's-piʌt, ini?-pih täh kayēs-pīnā'tsin utā'hkehkun yō's, imis sī'piah. nʌmä'wʌk teh mō'skinewʌk.

brother among all the tribes whose speech my mortal creatures shall speak. He shall be beyond the rest, this Menomini, whom first I set down. By no one shall he be overcome, as he continues to exist in time. He shall be beyond all others through the course of time."

It was none other than he whom this Great Spirit first set down; that is why no one, through the course of time, shall conquer him.

"As long as this mortal creature of mine shall continue to live, generation upon generation, it is he who shall continue to be beyond the rest.

"And now, whenever this mortal creature of mine in any way is sick, then these things[1] he will use. Then will he be well; even then will he break all that which was about to lay him low. This, then, is that by which he will continue to live, as long as this my human creature shall exist; as long as he shall continue to exist, by these things will he be made well. Nor can anyone teach him this; it is I alone have set it down for him; yea, it is I alone have bestowed this upon him, and shall continue through time to keep him unceasingly in my sight. That is why I have set down for him this which I have created, that there shall continue to be a world. Nor is it my intent that he shall ever be by anyone overcome. That is why I have bestowed this upon him that he may continue to live happily; that is why I have set down these things for him. Yea, he is indeed my own human creation, and these things shall be the means by which he will continue to exist." —

But, now I can no more[2].

49. THE ORIGIN OF THE MENOMINI PEOPLE.

(Wasä')

In yonder time when first the Menomini nation was to come into the human state of life, then over all the extent of this earth and also in the air above, was heard the call: "Who will be their chief?"

Then did every creature take thought. But a certain White Underground Bear was chief in the underground world. Ten must have been the number of his offspring.

The youngest of them all: "It is indeed I who shall be their chief," said he to his father.

"Very well!" he answered; "Go and be a good being: 'tis you who are chief."

So then did the Menomini come forth into this world.

A kettle they had; at that time he brought it here. When he came, that was when he brought his kettle to this place, over to yon river. It was full of sturgeon.

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[1] Roots and herbs.

[2] The aged shaman, in deep grief for the death of his wife (less than a year before), had only with difficulty been induced to furnish me a text. At this point he broke off, and wept, explaining to me that his grief was too great.

'nine'sa? täh a-sē'kāts-tsiw-ukēmā'wiyen yōs ahkī'hih!'

misi'k nikut mitä'muh ini? ä's-piʌt; inu'? winah a'p ayā'wit, — ini'? niw isē'kiw ayā'wit inuh inä'niw.

inih as i'tāh, 'ninah as ukēmā'wiyen,' as itā'h, ini'? teh ä'nih: 'sē'kāts-ukē'māw.'

inuh täh mitä'muh: 'nine'sa? teh nä'?tam a-pimō'hneyen yōs ahkī'hih!'

'nā'?tapemō'hnew,' inā'win käh.

ini'? äs-kēs-mamā'tsi?tawʌk-ā'witua? umä'?numinēw mamā'tsi?-tawʌk.

misi'k mahwä'w wayā'piskinit misi'k apä'hsus wʌyā'piskinit mamā'tsi?tawʌk s as ā'witua?, ini'? s mī'nihtua? wīnä'mehku'ahsʌn misi'k wā'pimi'nʌn; ini? teh asē'watukua? as mī'tsikua?.

ini?-pih wina'h ap kayēs-pits-mā'tsiʌt inä'mehkiw, as pis-mamā'-tsi?taw as ā'wit imis kayä'nituh, mā'wa ni niw uhpē'?tawʌk ini'? winua? as pyʌ'tua?, mama'tsi?tawʌk as ā'witua?. ini'? täh wi'nua? ap s pemā'tesitua?, umä'?numinēw mamā'tsi?tawʌk s ā'witua?.

kehkē'namuk teh kutä'?nas as ī'tua? mamā'tsi?tawʌk.

nikōtä's inuh uskāpä'wis, — mitsi' nīw uhpē'?taw ā'wiw, — ispä'-miah teh ini'? as ki-kē'wi?net. ini'?-pih imi'nakah kayē's-inis-isyʌ't inuh ukēmā'w as īt, payi'ʌt täh inis, ini'? as ā'tsimīt:

'imi'? as nä'wʌkua? mamā'tsi?tawʌk; kä?ts-minu'apuminā'kwʌt inis s tanä'situa?; kä'?ts-wē'skiwʌt mayī'tsikua?; nʌmä'wʌn mī'wʌk. inuh ukē'māw ini? wä'htinatua? anuh nʌmä'wʌn inis utā'hkehkuh.'

'nahā'w,' ēwā'h inuh mäyā'wät inuh inä'mehkiw, 'kitä'siʌ?!'

ta'?, kä'yes niw kehkē'namuk mā-mā'waw niw s täw-ī'tua?. ini?-pih täh mayā'tsiʌt; ini? täh s pi'ʌtät, s awānā'tsin ani'nuh wē'matʌn. wē'kiwʌm täh taku'ah; yō? ä'nikū'hkuah kenō'htem. ini? teh s pī'htikani'kutua? ē'sikan.

ini? täh ä'ts inuh ukē'māw: 'kinē'? aw-ukēmā'wiyen,' inä'w.

'kʌ'n!' ēwā'h; 'kine'? ni'w ukē'māw ayā'wiyen. nina'h wi'nah: kikā'taw-ini-kakā'putsihik inuh nikut mamā'tsi?taw; nine'? teh kä'ta-pakā'htamō'nan. nī'w-inuh mʌmā'tsi?taw as ki'tskīt ahpä'n niw nine'? niw kä'taw-pakā'htamunan.'

'nahā'w,' ēwā'hin ukē'māw.

ini? täh mah-mā'waw s kīs-ī'tua? sa'?yeh, umä'?numinēw mʌmā'-tsi?tawʌk s ā'witua?.

ini? mā'waw —.

"And so it is I, it seems, who am unworthily to be chief here on earth!"

And then likewise a certain woman came: she was the same kind of being as that man.

Because he had said this about his chieftainship, therefore was he thus called: "Unworthy-Chief."[1]

And the woman: "And so 'tis I am first to walk upon this earth!"

"Walks-First," she was called.

Thus did the Menomini people first come into the state of human mortals.

When also the White Wolf and the White Deer came into human form, then they were given squash and maize; then they planted these things and ate them.

Then the Thunderer, too, went forth and came hither to live in human form, in another place off yonder. All the flying fowl, thither came they to live in human shape. So then they too became mortals and were of the Menomini nation.

They knew that there were people somewhere.

Then at one time a servitor, — he was as yet in the form of a bird, — up aloft he flew round. Then to yonder place he had gone where dwelt that chief. And when he came back, he related:

"Off yonder I saw some people; very beautiful is the place where they have their home; very good is the food that they eat; they eat sturgeon. It is from their chief that they obtain the sturgeon, from his kettle."

"Very well," said the leader of them, the Thunderer; "Let us go there!"

Now, from of old they knew that all of them were to abide together. So then he went forth and came to the place, taking with him his fellows. And there was a dwelling; as big as this it was, a long-lodge. Into it did the others lead them, placing them along one of the two sides.

Then said that chief: "It is you shall be chief," he said to the other.

"Nay!" said he; "It is you yourself are the chief. But as for me: in the course of time a certain nation will assail you; and it is I shall then strike them for you. For four times the length of a man's life as he comes to old age, through all that time, it is I shall strike him in your behalf."

"So be it," said the chief.

So now they all indeed abode together there, in the human form of the Menomini people.

That is all.

[1] This is the ritual name of the bear, turtle, and porcupine, as totems of the three gentes of the Bear phratry, to which belongs the chieftainship; they are called also "chief-man" *(ukēmā'wineniw)*. The name has been used, historically, as a man's name in the Bear gens.

50. ANCIENT MAN.

(mʌskwawā'nahkwʌtōk)

inä'niw nä'ʔtam kēs-pimā'tesiwin ē'h-yōs. ini'win wē'k as usē'h-tuk, meʔti'kwʌn as aʔsiki'natsin. kʌn kä'kōh utä'ninapeh; ini'ʔ täh tsi-mā'wats-aʔtehsimā'tsin anu'h meʔti'kwʌn; ini'ʔ käh as tsi-wē'kit inuh inä'niw. umä'ʔtikwʌn kayēs-usēhā'tsin, ini'ʔ-pih tsi-kiw-pahpē'sit. wē'pan, aʔse'niʌn kayē'hnikinit kēs-aʔsi'tahpinew ini's wē'pih. ini'ʔ täh as ki-pīmu'atsin apä'hsusun, as ki-pīnā'tsin ini's as wē'kit; kʌni yäh ä'win ki-pis-pō'tawet as ki-tsīpā'hkīt.

nikō'täs tā'ʔtakats-tsēpā'hkōwin. iniwi'n-pih nikō'täs kō'skusit, mitä'muh siwas apē'win.

'inu'ʔ käh kikō'ʔsimaw aw-ā'wit; inu'ʔ a-ki-tsīpā'hkit, misik inu'ʔ a-ki-manä'hnet; misik kipō'ʔsehka'kanan a-kiw-usē'htaw, kayēs-kē'sihatsinin apä'hsusu'kuman. iniʔ täh ki'nah as a-ki-pahpē'siyen,' iku'ahin wē'yʌn s kēkitutā'kut; kawi'n täh wi'nah unäwā'nan awä'-ninōʔ tsi-wē'htamakut.

nahā'w, iniwi'n-pih payā'pahpisit inuh inä'niw. ta'ʔ, kä'ʔtin unämā' niw ki-pis-mē'tsihsōwin, as ki-kē'sisah mētsimē'hseh as kiw-unā'hkuhah. ta'ʔ, kʌn wi'nah wi'yʌn utā'hkehkun inuh mitä'muh. ini'ʔ käh as ki-pis-mī'tsihsit inuh inä'niw.

wi'nah ap inuh mitä'muh, 'ē'h-yōʔ minū'tīh a-kiw-usē'htawan, kayēs-mātsyʌ'tsin kä'ʔneh,' inä'win wi'nah ap.

ta'ʔ, iniwi'n keh as ā'yusē'htuk minūtī'hsʌn, wī'kupiʌn kayēs-nātō'htah me'ʔsih. iniwi'n-pih misik nä'hkahkin kiw-unā'hkuhah mētsimē'hseh as ki-pis-mī'tsihsinit ōʔnä'hsʌn.

nikōtā's misik mī'p, kayēs-mātsyʌ'nit ōʔnä'hsʌn, as aʔsikinä'hnet, ini'win as näwā'tsin inä'niwʌn as ōnīkä'nit. ta'ʔ, nā'sikas näwä'win; wā'wahteʔ isē'ʔtawin māwatsē'hnituk mehsē'wʌn.

ini'win as ā'yapit wē'kih. kayēs-kē'sihtuk inih wē'k inuh inä'niw, iniwi'n-pih pis-nā'nikut inuh mitä'muh anuh inä'niwʌn. payi'ʌt inuh pahpē'siw, kʌn wī'yʌn ukō'ʔsimawan; wähtsita'w ini'win as pis-pu'ʌwiʔtʌt.

'tsiyā'w nehsē'h kʌt nitä'siʌm; nawēnā'ʔs ninaw-ahsā'mik.'

kayēs-inim-pī'htiket, sākitō'hnewin inuh mitä'muh; saʔnawā'hkwʌt awēh-nā'tuʌhin. awä'hsʌn kēs-neʔne'win wina'h ap inuh inä'niw.

'ini's a'ʔtuh inih wēninō'hseh saʔnawā'hkwʌtuh,' inä'win; 'kina-pakā'māw as mä'k-kisī'sit inuh wēninō'hseh,' inä'win wē'wʌn.

ta'ʔ, kayē's-aʔtuk inuh mitä'muh inih wēninō'hseh, mäk-paskīpi-mī'ʔtewin inih wēninō'hseh as uʔnä'hsʌn as apē'nit. taʔ, muʔtahake'-win inuh inä'niw; kʌn kä'kōh upē'hsehkakan. iniwi'n-pih inis ä'hpa-kitahamōwa'tsin anuh wēninō'hsʌn as mäk-kisī'sinit; ini'ʔ käh as kī'sisu'atsin anuh uʔnä'hsʌn. kēwä'win tsiyāw inuh inä'niw as awēh-usē'htuk meʔsi'h wē'pan, as kʌtä'w-neʔna'tsin anuh wē'ʔtawan. kayēs-kē'sihtuk anuh wē'pan, ini'win-pih ä'siʌt. payi'ʌtät inis wē'ki-

50. ANCIENT MAN.

(Maskwawanahkwatok.)

A man first lived here on earth. He gathered some trees and built himself a house. He had no ax; he must have leaned those trees all against each other; so there that man must have dwelt. He made himself a bow, and then went hunting. As for his arrows, he tied a sharp-pointed stone to each arrow. In this way he would shoot deer and bring them to where he dwelt; only then, when he got home, could he build his fire to cook.

At one time he did not feel like cooking. Then once when he awoke there sat a woman.

"This person now will be your sister; she will be the one to cook and to gather fire-wood, and she will make your garments, having tanned the skins of deer. But you will do the hunting," he was told by someone that was addressing him; but he did not see that person, whoever it was that was telling him this.

So now this man always went hunting. And, it was true, his meal was all ready for him when he came home, she having cooked the meat on a spit. For that woman had no kettle. So then the man would come home and eat.

But the woman, "Out of this thing here you will keep making a bag, whenever your older brother is away," she was told.

So now she kept making sacks, fetching on her back much basswood bark. And in the evening, as before, she would roast meat on the spit for her brother to eat when he came home.

Once in the morning, when her brother had gone, and she was picking up chips, she came upon a man who was building a house. She saw him, but kept right on; paying no heed, she attended to her gathering of fire-wood.

Then she stayed in her house. When that man had finished his house, then he came and fetched that woman. When that hunter came back, his sister was gone; truly now he had a hungry home-coming.

"I had better go to my sister; I suppose she will give me food."

When he had come and entered, the woman went out of the lodge; she went and fetched a forked stick. That man, for his part, had come upon a bear.

"Put that piece of fat meat on the forked stick," he told her; "You will beat the fat when it is hot," he told his wife.

So then, when the woman had placed on the spit the piece of fat meat, it was sizzling as it fried, there where her brother sat. Now that man was naked; he had no upper garment. Then she threw that piece of fat meat over to him, while it was cooking hot; and so she burnt her brother. The man went home disappointed, and there made a store of arrows, intending to kill his brother-in-law. When he had made the arrows, he went there. When he got to the

wʌmih. kawin wi'yʌk. tsi-kēs-mātsi'ʌtua?. ini'? käh as kī'nunehā'tsin wē'?tawan as kʌtä'w-ne?na'tsin. ini'? käh nahä'?s s pemā'tcsit misi'k.

nikōtä's ayā'wik. yāh-pī'wʌnin anuh ukō'?simawan as pis-pimä'nikut. ta'?, iniwi'n-pih misi'k payā'pahpisit inuh inä'niw. nikōtä's misi'k payi'ʌt, wē'?tawan pis-näwä'win kayä'nisiwʌn. wähtsita'w ini'win as minī'nihtah as unītsyʌ'nehsitua?.

ahkō'?sik niw manä'wʌkin mʌmā'tsi?tawʌk. kayākī'sikitua? akuh nītsyʌ'nuk, kʌn ukä'hkinawānu'wawan ta'?-nakah tsi-ki-yōh-pyä'nit anuh inä'niwʌn ini'm-kanā'wihikutua? akuh kī?sē'hsʌk, misik akuh apähnī'hsʌk. ta?, ahkō'?sik mānä'wʌkin mamā'tsi?tawʌk.

nahā'w, ini'?-pih wī'yʌn tsi-ki-pis-nawīnä'hukutua?, as ki-pis-mīkā'nikutua?. ta'?, aki'kuh nuhā'hkʌk ki-ne?ne'wʌkin ani'nuh ki-pis-nawīnä'hukutua?. nikō'täs ayā'wik, iniwin s pō'nihikutua?; ta'?, nā'sikas wāwē'kiwʌkin ini's.

as pahpī'situa? inä'niwʌk, ini'? teh mō'sah unū'kīh as pō?sä'hkahkua?; mitä'muhsʌk unū'kih utänā'hpisunuwʌw, upē'hsehkakanuwā'wʌn; misik utā'kumuwā'wan apä'hsusu'kuman. misik akuh inä'niwʌk winu'a? ap unū'kīh upēhsehkaka'nuwaw, utī'hsōwa'wan; misik unū'kīh umāhkesinō'wawan; utā'kumuwā'wan apä'hsusu'kuman. misi'k ani'? niw änā'hkitua? as nīpā'tua? apä'hsusu'kuman. a?se'niʌn kayē'hnikinit ki-ntōnähä'wʌk utä'nina'pehkuwāw as usī'htukua?. me?tik-unā'kan kiw-usē'htawʌk as atū'hpitua?, me?tik-ä'miskwʌn. utā'pihpe'niʌn kīs-mī'wʌk, mʌmā'tsi?taw-uhpä'niʌn, wā'pisī'hpīniʌn, askīpu'awan; mā'wa nī kä'kōh kēs-mē'tsuk. wēkōwa'wan wʌnākä'hkun, pīkutsī'hnʌk kēs-apā'hkōwʌk, sehtā'kun. kēs-kitämā'kesiwʌk. mä'mik niw apä'hsus uhtū'hkwʌn ini'? tsi-kēs-utā'?sikani'tua?.

nikō'täs sa?ye'h mayānä'tua? mʌmā'tsi?tawʌk, ini'?-pih tsi-kēs-kē'kitōtā'kut awä'tukʌn inuh nikut inä'niw: 'nahā'w, sa?ye'h ini'h-pih ā'wik, wi'yʌk kina-nä'wāw umʌs nipī'hih as a-pi'ʌt. inu'? kō'hnōwaw aw-ā'wit; mā'waw kä'kōh kina-ki-mē'nikuʌw; usā'm ki-kä'?ts-kitämā'kesimuʌw.'

nahā'w, ini'?-pih tsi-mā'watsihā'tsin mʌmā'tsi?tawʌn as wēhtamōwā'tsin inih ä'kut wi'yʌn.

'ini'h-pih täh ā'wik, yō? mā'waw as a-nä'wakih awä'? inuh kō'hninaw tsi-kʌtä'w-ā'wit.'

sa?e'h payiʌtä'makah, ini?-pih tsi-mā'watsī'hsihkua?. kä'?tin. sa?yeh nayā'wahkik, kä'kōh pis-akī'htewin nō'?sōh. kä'?tsih pisā'wik, sä'kisi'wʌkin mʌmā'tsi?tawʌk. sa?eh pis-piʌtä'nit, ayä'ts-pākīk me?tikōnē'hsʌn ahpā'kitamukin mōhkumā'nʌk, as pō'situa?, as kapā'tua?.

house, no one was there; it seemed they had gone away. So he sought his brother-in-law in vain, to kill him. And so now he lived again alone.

Then at one time his sister came back and again kept house for him. So now that man again kept hunting. Once, when he returned, he found a new brother-in-law. Truly he was glad then, when they had a child.

In the course of time the people grew many. When the children grew up, they did not know whence came the men who married the young women, and the like was true of the young men. So, in the course of time the people grew many.

Then some people must have sought them out to fight them. So now those men who had married the young women used to kill those who came against them. At last the others ceased from them; so now they dwelt there in peace.

When the men hunted, all they wore was leather, and of leather were the women's skirts and jackets, and their blanket-robes were deer-skins. And the men's jackets too were leather, and their leggings; and their moccasins were leather, their blanket-robes deer-skins. And deer-skins were also what they had for bedding when they slept. They used to search for pointed stones to make hatchets. They made wooden bowls to eat out of, and wooden spoons. They ate bitter-root, ground-nuts, white-tubers, and sweet-grass;[1] all kinds of things they ate. On their houses they used bark and crumbly wood and the boughs of needle trees for thatch. They lived in want. The elbow joint (fibula) of the deer they chiefly used as a knife.

At one time then, when there were already many people, a certain man was addressed by the Spirit: "Now then, very soon now you will see someone coming here over the water. He will be the father of you all; all manner of things he will give you, for all too great is your want."

Thereupon he assembled the people and told them what someone had said to him.

"Very soon now, all of us shall be here and shall see him, whoever this father of ours is to be."

When the time came, they all assembled. Then truly, at noon, something came sailing toward them far out upon the water. When it had come near, the people were frighthened. When they arrived; then in the shallow water the white man[2] launched little wooden boats and embarked in them and landed from them.

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[1] Dentaria maxima, Apios tuberosa, Sagittaria arifolia, and a herb, "sweet-grass" or "sweet-root" not identified by Smith.

[2] The word properly means "(white) American," but is often applied, as here, to whites in general.

'awä'tukʌk ä'wiwʌk akum nayäwʌkī'htua?!' ēwä'kin mʌmä'tsi?tawʌk, as sä'kisitua?, misʌ's niw as awēh-kehtä'ski?tatua?.

'pōn sä'kisi'kun, ninītsyʌ'nehsʌk!' ēwä'hin mō'hkumān.

kä'yʌs niw ninōhtawe'win inuh kayēs-kē'kitōtā'kut awä'tukʌn. ta'?, iniwi'n-pih mā'waw ini's pis-nī'puwi'tua? as tsē'?napumā'tua? anuh mʌmā'tsi?tawan. ini'win-pih ä'hsamī'kutua? mā'wa ni kä'kōh, ahkä'hkun as mī'nikutua?; pō'?sehkakanuwā'wan, utä'nina'pehkōwā'wan, mā'wa nī kä'koh as mī'nikutua?, pāsketsī'sikʌnʌn. kēs-sä'kisē'wʌkin as nū'htahkua? inih pāsketsī'sikʌn. nuh mamā'tsi?taw, kayā'kitōwäk, pakītswä'pinamin as kä?ts-ōsī'mīt.

ini'? keh as mähnu-pimā'tesitua? mamā'tsi?tawʌk, mā'wa ni kä'kōh as tanā'hkua?, upō'?sehkakanuwā'wan, utā'?sikanō'wawan, utā'hkehkuwā'wʌn, utä'ninapehkuwā'wʌn. ta?, i'nis täh wi'nah iniwi'n-pih kayēs-mā'hnu-pimā'tesit.

nawē'naw ayā'wik, sa?ye'h mayānä'tua?, ini'?-pih kayēs-wäp-ne?-nī'tit ayum mamā'tsi?taw; umä'?numinēw, utsī'pīw, mā'waw wē'yʌk ä'si?nisitua?, ahpä'n niw kēs-mēkā'tōwʌk. as kē's-täh-misä'hkatäwä'tua?, ini? wäh-ä'wik ahpä'n niw as kēs-mīkā'titua?. kʌn nikō'tuh ukēs-pō'ni?tanu'wawʌn; tahnä'nuh kutä'?nas niku't as näwä'tua? mamā'tsi?tawan, ini'? niw as ne?na'tua?. nis as näwä'tua?, ini'? niw as ne?na'tua?. misi'k kutä'?nas nahä'?s as wī'kitua?' ini'? niw as ne'?natua?. mā'wa niw mamā'tsi?taw ini'? kayēs-isē'?tʌt, as kēs-ne?nī'tit. nayānikutu'hkin nikūtī'wān as ināwä'htīt inuh mamā'tsi?taw kutä'?nas as kōsī'tua?, ini'? as ki-pī'?takutua? nawā'tupʌ'niwʌn, mā'waw as ki-pis-ne?ni'kutua? kikē'h nītsi'ʌnuk. hanō'ts niw kēs-ihpä'nane'tōwʌk mʌmā'tsi?tawʌk. mā'wa niw ē'h-yōm wē's kikē'skisa'muk umʌ's; 'nikēs-māhsu'aw,' kiw-iwā'h, wī'nehkwʌn as kī'-mʌmä'k, akuh mʌmā'tsi?tawʌk. ahpä'n ini? kayēs-isī'?tʌtua? akuh mamā'tsi?tawʌk. kʌn wī'yʌk ukēs-sawä'nihtī'nan mi'sas ä'si?-nisit mamā'tsi?taw.

ini'?-keh-nikuh kä'hkinaman. nō'hkumeh as kiw-ā'tsimīt nikiwē'htamak mā'waw ē'h-yōm änā'tsimīyen. kʌn wi'nah nina'h niw nikä'hkinanan.

"Spirit people are these whom we see!" said the Indians[1] in fear, and went off in all directions to hide in the brush.

"Do not be frightened, my children!" said the white man.

As though from of old did he understand his words, who had been spoken to by the Spirit. All came and stood there, looking at those people.[2]

Then the others gave them all kinds of things to eat, and gave them kettles; garments to wear, and hatchets, and all manner of things they gave them, including guns. They were frightened when they heard a gun. When it went off with noise, the Indian flung it away and ran for dear life.

So now the Indians lived well, possessing all these things, such as garments, knives, kettles, and hatchets. With these things now they had a good life.

After a time, when there were many of them, the Indians began to slay each other; the Menomini, the Ojibwa, and those of all languages were always fighting each other. Because they had made the puberty-fast, that was the reason that they always fought each other. They never ceased; whenever in any place they saw an Indian, right there they would kill him. Where they saw him, right there would they kill him. If some dwelt alone in a place, them too would they kill. All the Indians did this; they killed one another. Sometimes when a band of Indians forming a clan, were camping in a place, a war-party would come upon them and kill them all, including the children. In every way did the Indians do grief to one another. They would cut off all round his head here; "I have scalped him," they would say when they took one's scalp, these Indians. That was the way these Indians always did. The Indians of all different languages, none had pity for each other.

This much is known to me. My grandmother, when she told stories, used to tell me all this which I am relating. I do not know it from my own experience.

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[1] The word is that which above has been translatend as "people" and seems to be so meant a few lines on; it is used in both meanings, although in ordinary conversation there is a different word for "human being," namely, "he who lives."

[2] Cf. the preceding note.

IV. NARRATIVES.

51. TALES OF THE ANCIENT TIME.

(wā'pine'mehkiw)

kepä'ʔ kē's-ināw nimä'hsōh; keʔts-inä'niw kēs-ā'wiw. ahkʌ'nuh ō'hnʌn kēs-ā'tsimōwʌn; nkēs-ā'tsimī'ʔtak inuh nimä'hsōh.

ä'yʌwis as pis-pemā'tesit mamā'tsiʔtaw, kʌna'mehtsiw yä'tsiw s kʌtä'-piʌt kitsimō'hkumān, ini'ʔ-pih kayēs-ā'tsimi'tuaʔ, yō'hpih teh ktsimō'hkuman tsi-mō'skinet yōs yō'm minäs mmā'tsiʔtaw kayēs-mē'nih. winu'aʔ teh kä''yes-keʔts-inä'niwʌk kēsā'ts kēs-ā'tsimōwʌk yō'hpih mā'wa ni kä'kōh s kʌtä-pimä'skʌk, umä'ʔtikō'nem kitsi-mō'hkumān ahkī'hih nikut kʌtä-pimē'pitek, misi'k nikut ispä'miah, hā'w, misi'k nikut nipī'hih. mā'mahkata'hkamik minä'ʔ s kehkē'nah mamā'tsiʔtaw; as misā'hkʌtewät, nayā'nikutu'hkin nī'wukun kʌt as mī'tsihsit, ini'ʔ-pih säwä'nimikut awä'tukʌn. ini'ʔ teh wäh-kehkē'nah minä'ʔ mā'wa kä'kōh, kēsā'ts s kēs-ā'tsimi'tuaʔ keʔts-inä'niwʌk. yō'hpih ktsimō'khumān mā'wa ni kä'kōh s isē'htsiket minä'ʔ kēs-ā'tsimōwʌk keʔts-inä'niwʌk. nahā'w, yō'hpih ni'nah yō'm as ahpē'h-tesiyen, ini'ʔ saʔyeh as nä'man ini'h, ini'kuh kayēs-pits-inā'tsimit keʔts-inä'niw. awä'tuk kēs-pits-ā'wiw s misā'hkʌtewät; ini'ʔ kayēs-uhtä'nah. nahā'w, ini'ʔ winah inih ä'htahneh.

nahā'w, pinā'h ni'nah inuh nō'hneʔ ō'hnʌn: nikō'täs hpi'h mō'h-kumān kayē's-piʌt, iniʔ-pih mā'wa ni kä'kōh kayēs-pis-ta'nāh mʌmā'tsiʔtaw: aʔsē'kan, nänā'peh, pā'sketsi'sikʌn, ni'ʔ-nikuh kayēs-pits-tanā'h. hā'w, misi'k inih mah-mā'waw nä'ʔtam kayēs-mē'nikut skōtäwā'puh mō'hkumā'nan mʌmā'tsiʔtaw, niʔ kayē's-ōk, mā'wa ni kä'kōh s kēs-wayä'simikut. yō'hpih teh kʌn kä'kōh ā'wiwʌn inih ini'kuh kayēs-wāwē'htamakut. ini'paʔ kiw-inā'tsimit nimä'hsōh kä'päʔ.

nahā'w, misi'k nikut kayēs-ahpi'ts-awä'tukit pämā'tesit mʌmā't-siʔtaw. nō'hneʔ umä'hsōmä'hsʌn nikō'täs s kī'waskipī'tuaʔ, iniʔ as kēs-pasē'pahōh; unōnā'kanih tsī'kahkyah mä'nawats, iniʔ-pih kayēs-pasē'pahōh aʔsi'kan. wayā'pah mī'p näskä'n niw pimā'tesiw. nahā'w, inih-pih neʔnimā'wʌn kayēs-aʔna'tsin, ini'ʔ-pih kayēs-nʌtū'mihtuaʔ keʔts-inä'niwʌk, kēs-uhpu'ʌtuaʔ; tipī'kān yā'hpits mō'skinewʌk keʔts-inā'niwʌk.

nahā'w, ini'ʔ-pih: 'nē'mʌtʌk, ninä'pim. ayā'h ayō' teh neʔni'māw pisä'hkiwʌk nisā'kaʔsamōwa'wʌk. su'asik tahnō'kun kʌn kä'kōh s mē'tsan, ini'ʔ-pih kayēs-sawä'nimi'tuaʔ. yō'ʔ teh ni nē'yōh s ki-tʌnä'nimʌ'kuaʔ. kē'spin kä'ʔtin kēs-sawä'nimit, nina-pimā'tesim.'

hā'nu wi'nah, taʔ, ē'h-umʌs kayēs-inā'kanamih, yō'win niw wäh-nä'hnet. nahā'w, iniwin-pih ä'nusiwät s a-miyā'winih. kayēs-nawā'ts-minäk nipē'w, iniwin-pih tsayē'kanä'htah.

51. TALES OF THE ANCIENT TIME.

(Wapinemehkiw)

Käpä' was my grandfather's name; an old man was he. Of yore his father told him stories; my grandfather told them to me.

In the primeval state of things, as the Indians lived in the hither course of time, long before the white man was yet to come, they told of how at the present time the white man would occupy all of this continent which had been given to the Indian. And those old men of the ancient time foretold how all things would go today; how one of the white man's boats would speed over the earth, another through the air, and another on the water. It is marvelous that the Indian knew this beforehand; when he fasted, sometimes not eating for four days, that was when the spirits took pity on him and endowed him. Thus it was that he knew all things beforehand, through the prophecies of old men. All the things that the white man does today, the old men predicted. And now I, at the age which I have reached, now do I see these things of which the old men used to tell in the hither course of time. They were endowed with mystic power from their fasting; that was how they obtained it. So much, then, for that.

Now, as to my father's father: in time, when the white man had come, from then on the Indian began to have all manner of possessions: knives, axes, guns, were the things he began to own. Yes, and when, before all else, the white man gave the Indian strong drink, then, when he had learned to use it, then did the other cheat him out of everything. Today there is nothing of all that which the other had promised him. That is what my grandfather Käpä' used to tell.

Now, another story of how greatly the Indian was endowed with mystic power. My father's grandfather, once when they were drunk, was stabbed; just below the nipple he was stabbed with a knife. By the next day he was barely alive. Then at once he placed some tobacco, and the old men were summoned, and they smoked; the old men entirely filled that tepee.

Then, "Friends, I am dying. This tobacco I offer up to the Buffaloes. When for eight days I had eaten nothing, then they took pity on me. I am wont to think of them as being even here within my body. If truly they have taken pity on me and endowed me, I shall live."

Now to be sure, it was even here, through his wound, that he was then drawing his breath. He ordered himself to be raised into place. Taking a drink of water, he rinsed his throat with it.

'nahā'w, nē'mʌtʌk. kē'spin pisʌtä'yʌn ē'h-yōm s a-kia?tō'hneyʌn ēh-yō'm wē'kiwʌm. kēspi'n umʌs yāh-pī'yen, ini'? as a-pemā'tesiyen. nahā'w, tsē?napā'htamukun yō'm nēs!'

yō'win ayā'yahki'winit inuh mʌmā'tsi?taw!

hā'w, iniwi'n-pih mayā'tsiʌt s utā'tsikit, inim-kākā'kitit pisä'hkiw. s kia?tō'hnet inih wē'kiwʌm.

kayē's-piʌt, 'nahā'w, ini'? keh nawēnā'?s nina-pemā'tesim!'

ini'pa? änā'tsimīt nimä'hsōh kä'h nap. kayēs-ahpi'ts-ʌwä'tuk-ā'wit kä'yes-mʌmā'tsi?taw. wā'?naw utī'h uma'nakah, nyʌ'nʌn-ēnuh kutä'?nas s kitskī't mʌmā'tsi?taw, ini?-pi'h ayā'wik ēh-yō'm ā'tsimwʌn.

nahā'w, misi'k, nikō'täs, ini? nikut kiw-inā'tsimīt inuh nimä'hsōh, s kēs-pis-kakā'putsihi'tit pämā'tesit. inu'h niku't mʌmā'tsi?taw, awēh-pahpē'sit, awēh-nehē'htuk, anē'p-ōs ā'wiwin umä'?tikō'nem; misik pikē'wʌn ā'wiwin wā'?sukan, s kʌtä-nehē'htuk. sa?yä'h kayēs-inim-wʌnītipä'hkah, ini'?-pih nāp kä'kōh tsiw-a'nāh tsēk sī'timih sī'piah. ini'win teh ä'htasih-mī'tsihsit tsēkā'htik; inuh me?ti'k tsēpatsi'nin inis. ini?-pih tsi-pi'ʌt wi'yʌk isēh-mʌmā'tsi?taw, s kʌtä'-ne?ni'kut; kʌn te'h ukä'hkinawā'nan. pimē'h inih ini'? s kʌtä'w-mamā'hah inuh inä'niw, ktä-mē'tsik. yā'hpits ni'w kawi'n unä'minan inih pimē'h; ta'?, wʌnītipä'hkʌn. ini'?-pih wē'kupē'hseh tsi-kehpē'sit; nis wē'sih misik iniwi'n s a?si'tahpitōk inih wā'?sukan uhkä'hnih, pāpō'tawʌ-nä'htah inih pimē'h. iniwi'n as kä?ts-āyō'sinʌ'kut ani'nuh kätane?ni'kut; ke?tsi'h niw uhsā'pumikin; kʌn teh unäwā'nan. umʌ's niw s nō'htawatsin, iniwi'n niw äs-ku'ahnet imis nipī'hih s kō'kēt. ini? keh niw pā'hpis s kēs-kʌsē'wät kē'matin. ini'? teh mā'wa ni kä'kōh s kēs-nikā'tenesihtah, upā'sketsisikʌn, utā'kum, utā'hkehkun, unä'?tikō'nem. ta?-nak te'h inis tsiw-i'siʌt, ini'? niw wina'h ap inuh wanē'h-sima'tsin kä'ta-ne?na'tsin kä'h nap. ke?tsi'h niw yō'h-kʌnäk wē'mʌtʌn[1].

hā'w, ini'? änā'tsimit nimä'hsōh kä'pä?; inu'? utā'tsimwʌn ayā'wik. ini? mā'waw.

52. HOW A MENOMINI FREED HIS WIFE.

(mʌskwawā'nahkwʌtōk)

as wī'kitua? mamā'tsi?tawʌk nahä'?s niw, wē'wʌn inuh tä'h niw inä'niw, ni? nisi'k äs-nī'situa?. as tsi-pahpē'sit inuh inä'niw, nahä'?s as apē't inuh mitä'muh, ini'?-pih tsi-pī'?takut nawā'tupʌniwʌn.

'nahā'w, nē'pa?, mite'muh! kipis-nā'nin!'

ini'win-pih säkehnā'?sahkua? inih wē'kiwʌm, s awānā'tua? anuh mitä'muhsʌn.

payi'ʌt inä'niw, pehkī'h nisik pis-nā'muahin inis wē'kih. wē'wʌn anämikunä'hamunin. mä''ts-mī'hikan ā'wiwin tsi-kēs-inim-isi'ʌtua? akuh nʌwā'tupʌniwʌk.

iniwi'n-pih wi'nah mayū'skine'pyʌtuk ini'h wēnā'?nak, mehkī'h as mō'skinepī'k. utā'?sikan as awā'tōk, utä'ninapehkō'hseh kayēs-

[1] Probably error of record for *kē'matin.*

"Now, friends, if I can succeed in walking the round of this wigwam, back to this spot, then I shall live. Now then: look at my head!"

Horns as long as this had that human man!

Then he started from there, dragging himself on all fours, and calling like a buffalo as he went the round of that dwelling.

When he had got back, "There; now perhaps I shall live!"

That was what my grandfather, when he lived, would tell, of how greatly the Indian of old was gifted with mystic power. Far in the past, perhaps five times as far as the age of an old man, that was when this story took place.

This story also did my grandfather use to tell, of when the people harassed each other in the hither course of time. A certain man went off to hunt with the jack-light, in a dug-out canoe made of an elm; of resin was his jack-light, as he planned to hunt with the torch. When night had fallen, he cooked something or other there by the river's bank. That was where he was eating, under a tree; a tree stood there. Then came a man of some tribe to slay him; he did not know of this man's coming. He was going to skim some fat for his supper. He could not see the fat, for it was night. So he tied some linden-bark to himself; here, at both sides of his head, at his forehead, he tied the jack-light, and proceeded to blow upon that fat. Then he who was intending to slay him, laughed aloud at him; from close by that other was observing him; but he did not see the other. The instant he heard him, he leapt, and dived into the water. And so, right then, our friend escaped his pursuer. He left everything in his flight, his gun, his blanket, his kettle, his canoe. Wherever it was that he must have gone, he who intended to kill him lost track of him. From right close by did our friend escape him.

This then is the story my grandfather Käpä' told; his tale it was.

That is all.

52. HOW A MENOMINI FREED HIS WIFE.

(Maskwawanahkwatok)

Where some people dwelt all alone, there were only the two of them, a man and his wife. When her husband was hunting, the woman stayed alone. Then some warriors came upon her.

"Come, get up, woman; I have come to fetch you!"

Then they set fire to the house and carried off that woman.

When the man came home, he saw only ashes where he dwelt. His wife's tracks went yon way. It was a big trail over which those warriors had gone.

Thereupon he filled a deer's paunch full of blood. Taking his knife and sticking his hatchet under his belt, he set out in pursuit, and,

nä'kihtsiahīt, as nō'tspinä'htsiket, wä'htsitaw ini'win as kä'ʔts-wä'pēt. kawin ukä'hkina'nan taʔähpē'htsipā'htuk, as kä'ʔts-nehkō'sit, wē'wan as kūtā'kihimih. saʔye'h nikō'tās tāpāpume'win as anämāwane'tinit anuh nʌwātupʌ'niwʌn. wē'wʌn kayēs-unē'nitsin, iniwi'n-pih misi'k ki-kāhtswä'pinimih; ini'win niw ahpä'n inim-ihpä'nanimih wē'wʌn. nahā'w. ini'win-pih ayāku'ʌpahtuʌnā'tsin; miyā'w kä'ti-pis-isyʌ'nit. ini'win s awēh-nē'puwit ā'kaw meʔti'kuh. saʔye'h keʔtsi'h pis-ā'wik. ini'win-pih tähtā'wisah ini'h wēnā'ʔnʌk, uskē'hsikun s ōsē'htuk, utsi'ʌs, utō'n; ini'win-pih pō'ʔsehkah inih wēnā'ʔnak umʌ's wē'nih, mā'wa niw as sīkwā'pinah inih mehkī'h.

'kuh-kuh-kuhū'h!' ēwā'hin.

änā'pituaʔ inä'niwʌk. si wi'yʌk as nēpuwē'win. mitä'muh wā'wahteʔ isēkā'puwi'win; mā'wa niw kēs-kawē'hsinukin aki'kuh inä'niwʌk. ini'win-pih nayātinetuanā'tsin inuh inä'niw.

'nahā'w. wēyʌwē'keh, ume'ʔ nänā'pehkō'hseh; mā'wa niw pīhkitä'hpahin!'

mitä'muh wäwē'piʔtawin s ppīm-pakāmā'tsin ani'nuh inä'niwʌn, wi'nah nap inuh inä'niw ukō'htakan as kēskisamuwa'tsin anuh inä'niwʌn. ini'win-pih niku't nisik äskuna'tuaʔ as a-kēwä'nit.

kayēs-mäʔtsinanā'tuaʔ. 'unē'nun; nē'paʔ; awih-ātsimī'nun! misi'k ā'neh kʌt pī'wʌk; apeʔsi'k pis-mānä'kun!'

taʔ, ini'win niw misi'k ähpinʌnā'tuaʔ, utsi'ʌs as kēskisamuwʌ'tuaʔ misik uhtā'wʌkʌn misi'k yō'm utō'n as yāh-paʔsisamōwā'tuaʔ.

iniʔ ä'hkīk.

ahka'nuh kayēs-isē'kit umä'ʔnuminēw, h kēs-kutā'kihikut kayä'nit isē'ʔnisiwʌn, as ki-pis-nawēnä'hukut, ahpä'n niw kēs-mä'ʔtsinanäw. mōhkumā'n kʌname'htsiw yōs as pis-mehkā'h yō'm ahkēw, ini'ʔ-pih ayā'wik. ahkä'hkun, pāsketsī'sikanan, aʔsē'kanan, pōʔsä'hkakanan, mā'wa niw kä'kōh wayä'ninā'hkuaʔ kēs-pis-mē'nikuk mōhkumā'nʌn akum mʌmā'tsiʔta'wʌk. ini'ʔ-pih täh ayā'wik yōm ā'tsimuʌn.

53. HOW A MENOMINI WOMAN ESCAPED HER CAPTORS.

(mʌskwawā'nahkwʌtōk)

nipē'hseh as a'ʔtek, iniwi'n minä's as akī'htik; iniwi'n täh s wī'kituaʔ mʌmā'tsiʔtawʌk, as kōʔna'tuaʔ mʌmā'tsiʔtawʌn s a-pis-neʔnī'kutuaʔ. taʔ, ahka'nuh ahpä'n niw kēs-neʔni'tōwʌk mʌmā'tsiʔtawʌk. iniʔ wä'h ini's minä'hsih s awēh-wī'kituaʔ; taʔ, wē'yʌn kʌtä'w-pis-neʔni'kutuaʔ, pʌs näwä'wʌk.

nahā'w, nikut inä'niw wē'wʌn tsi-tä'wʌn; misik ukī'ʔsʌn tanä'win.

'nahā'w, kʌt kitā'wih-nipāʔ; nina-wēh-neʔna'wʌk apä'hsusuk,' ēwā'hin inuh inä'niw.

ini'ʔ-pih saʔyä'h tsiw-utā'hpinā'hkuaʔ as pāpū'sihtukuaʔ utāyō'winuwā'wan; iniʔ as āsu'ahahkuaʔ. kayēs-pitä'witsimä'tuaʔ imi's ahkī'hih, ini'ʔ-pih tsi-sakī'pitukuaʔ inih ō's. iniʔ-pih tsi-kuhpī'tuaʔ,

truly, he ran with all his might. He did not know how fast he ran; so raging was he because his wife was being made to suffer. Then at last he caught sight of those warriors filing along. Whenever his wife got on her feet, she was knocked down again; in that way was his wife being ill-treated on the march. So then he ran round ahead of them; straight in the way they were coming he went and stood behind a tree. When they were near, he cut holes in that deer's paunch, making eyes, a nose, and a mouth; then he put that paunch over his head, spilling all the blood.

"Kuh-kuh-ku-hoo!" he cried.

When the men looked that way, there stood some kind of creature. The woman stood there unmoved, but all those men fell prostrate. Then that man came up to them.

"Come, wife, here is a hatchet; crack all their skulls!"

The woman hurried and went about hitting those men, while the husband, too, cut those men's throats. They spared one that he might return home.

When they had slain them all, "Get up; stand; go tell the tale! Let some more of them come; come in greater numbers!"

Then they ill-treated him, cutting of his nose and ears, and splitting his mouth further open, like this.

That is the end of the story.

That is the way the Menomini was of old: When he had been made to suffer, when those of other speech had come and attacked him, always did he exterminate them. Before the white man had come and discovered this land, at that time it was. Kettles, guns, knives, clothes, all useful things the white men came and gave to these Indians. At that time, then, did this story take place.

53. HOW A MENOMINI WOMAN ESCAPED HER CAPTORS.

(Maskwawanahkwatok.)

In a lake was an island, and there lived some people who feared that others might come to slay them. For of old the people were always killing each other. That was why they lived off there on the island; for, if any were coming to kill them, they could see them.

Now, one man had a wife and a son.

"Come, let us go off and camp; I shall go kill some deer," said that man.

Then they took a birch-bark canoe and loaded on their various utensils; in this way they crossed over. When they had reached the land on the other side, they tied up the canoe. Then they went up-

nō'hpimih s awēh-wī'kituāʔ. mä'nawats mʌskōtä'wiwin in'is as awēh-wī'kituaʔ. nahā'w, iniʔ-pi'h niw inuh inä'niw tsi-pahpē'sit. iniʔ as tsi-neʔna'tsin nī's apä'hsusun; iniʔ-pih ni pī'hpis inuh mitä'muh utāpu'ʌtsikan tsiw-usē'htuk. as pē'ʔsisah inih mītsimē'hseh as apu'ʌtah.

'nahā'w, ayāʔsikinä'hnenun, nikī'ʔs; wi'yʌk kä'kōh māwatsē'hnituh; wē'pats kē'sisamah, wā'pah nehkā'h kinaw-kē'wäʔ,' inä'win ukī'ʔsʌn.

nahā'w, inuh apähnī'hseh iniwi'n as käʔts-ī'watuk mehsē'wʌn, as käʔts-pūtawe'tahkuaʔ inih mī'tsimē'hseh. ta'ʔ, ahpēhtä'htuahin inuh inä'niw as pahpē'sit.

nikōtä's imi'nakah wahkītā'hkiah si kutäw pis-isē'hsinukin mamā'tsiʔtawʌk. wawahtä'ʔ niw isē'kiwin, kayēs-näwā'tsin. usāmī'nukin akuh mamā'tsiʔtawʌk.

'pō'niʔtah, nikī'ʔs; nih-niku'h niw mʌnä'hnenun!'

yā'hpits kipūtsī'sōwin inuh apähnī'hseh.

'haʔ' täh, neʔä'h. as a-pō'niʔtayan as isē'yen? mitsī' niw nō'hneʔ pahpē'siw. siw unä'māw kina-pō'taweʔ, meʔsi'h wī'hkihta'wan mehsē'wɥʌn.'

'pō'niʔtah, nikī'ʔs; inih-niku'h niw!' inä'win ukī'ʔsʌn.

ta'ʔ, iniʔ as kʌtä-neʔnī'htuaʔ saʔyä'h. iniwi'n ni'w ahpä'n äsihsī'hkuaʔ akuh mʌmā'tsiʔtawʌk. wē'ki käh pehtā'kin anuh ukī'ʔsʌn as anī'h-mʌnä'hnenit.

'kisī'ʔnehki'nun, nikī'ʔs; yāsehkakä'nun,' inä'win ukī'ʔsan; 'kitī'hsʌn kayä'nitun pō'ʔsä'hkah; uskē'h-kimā'hkesinan pō'ʔsä'hkah' inä'win;'wäsī'hinun mä'hkunit usō'namun,' inä'win ukī'ʔsʌn.

ta'ʔ, ini'win niw ä'siʔtʌt inuh apä'hnī'hseh. ini'win-pih ayā'yapit inuh apähnī'hseh. ini'win saʔyä'h as nī'piʔtʌtuaʔ akuh mʌmā'tsiʔtawʌk, pis-nawīnä'hukutuaʔ. ini'win as neʔna'tuaʔ anuh apähnī'hsʌn; wī'nehkwʌn — yō'win äs-mahsu'atuaʔ — iyō'ʔ-nikuh as kī'skisʌmu'atuaʔ. tā'pipunä'wʌkin hā'neh anuh mitä'muhsʌn as kehpīnā'tuaʔ. kayēs-kehpīnā'tuaʔ, iniwi'n-pih mayī'tsikuaʔ inih mītsimē'hseh; mā'wa niw minūtī'hsih pēhnaha'mukin nikuh ä'skuahtāh'kuaʔ inih mītsimē'hseh.

'nahā'w, meʔti'k awēh-kē'skahah!' inā'win inuh uskāpä'wis.

ta'ʔ, kayēs-pī'tōk inih meʔti'k,'ayē'tuh kēhnika'hah!' ēwā'hin inuh miyā'wäw.

ini'win-pih, 'nāpā'hkuahō'hkun!'

iniʔ täh inih meʔti'k as nāpā'hkuhatuaʔ anuh apähnī'hsʌn, misēwä' niw; umʌ's yō'win as pistä'makah ukō'htaka'nih inih meʔti'k. ini'win-pih tsayē'patukuaʔ as nīpuwihā'tuaʔ anuh apähnī'hsʌn.

'taʔ-na'kah kayēs-ini'm-isyʌt inuh kitä'ninisʌm?' inā'win mitä'muh.

'umeʔ-keh-na'kah kayēs-ini'm-isyʌt.'

'nahā'w, ini'nakah kʌt inā'ʔnamikā'puwiw ayum pähnī'hseh s awisā'puma'tsin ō'hnʌn. kē'spin inä'niw ā'wit, kina-nō'tspinehukō'naw.

land, to camp at a distance from the shore. Then the man went hunting. Then he killed two deer, and then the woman at once prepared her roast meat, cutting up the flesh and roasting it on the coals.

"Now then, go pick up chips and twigs, my son; gather up all kinds of things; if we get our cooking done fast enough, we shall go home tomorrow evening," she said to her son.

So then the boy made a great hauling of fire-wood, and they built a big fire for the meat. For the man was meanwhile away on his hunting.

Then all at once, over on the high land, here, there, and everywhere lay people! She kept right on with her work when she had caught sight of them. Very many were those people.

"Stop, my son; do not gather any more fire-wood!"

The boy was covered with sweat.

"Why do you tell me to stop, mother? Father is still hunting. We shall be all ready to make our fire, if I get plenty of fire-wood."

"Stop, my son; it is enough, I tell you!" she said to her son.

For now they were going to be killed. Those people were all the while lying there. In the end her son obeyed her and stopped gathering fire-wood.

"Wash your face, my son, and change your clothes," she told her son; "Put on other garments and put on your new moccasins. Paint yourself with red vermillion," she told her son.

So the boy did these things. Then he sat quiet there. Then soon those people rose up and came to where they were. Then they killed that boy. His scalp — in this way[1] they scalped him, — so much of it they cut from him. Some of them seized the woman and bound her. When they had bound her, they ate that meat; all the meat that they left from eating they put into bags.

"Now go cut a stake!" a servant was ordered.

When he had brought the stake, "Sharpen it at both ends," said the leader.

Then, "Impale him!"

Then they impaled that boy on the stake, through and through, until the stake came out here at his throat. Then they planted it upright, so as to stand the boy up.

"In which direction did your husband go?" the woman was asked.

"Why, in that direction he went."

"Very well, facing that direction let the boy stand, that he may look out for his father. If he is a man, he will pursue us. — Now

[1] Gesture of hand round top of head.

nahā'w, pehkō'nehkun inuh mitä'muh; kʌt kitā'wanu'naw. nā' keh na'p tapā'nikut unāpyʌ'mʌn, a-nō'tspine'huk,' ēwā'hin inuh miyā'wāw.

ahpän ä'win hä'wanih inuh mitä'muh. ini'win as ki'w-inim-kāhtswā'pinih, as ki'w-inim-tahkä'skuh.

'kisi'ʌhkah! kina-pis-ʌtä'mik kinā'piʌm!' kiw-inä'wʌkin.

mā'wa niw ähtahsi'tua? kiw-inim-tahkä'skawe'wʌkin; mā'wa niw kēs-kī?sehkakähä'wʌkin, upō'?sehkakanan as pakē'tamōwā'tua?. ta'?, ta'? pas ä'si?tʌt s a-nanā'hkit inuh mitä'muh? ta'?, mānä'wʌkin akuh nawā'tupʌniwʌk. sa?yäh nä'hkah, iniwi'n-pih wayī'kitua?, kä'?ts-pūtawe'tua?. mā'wa niw sehkē'hsinukin akuh nawā'tupaniwʌk.

'mʌnä'hnenun!' inā'win inuh mitä'muh.

wä'htsita'w ini'win as kä'?ts-mʌnä'hnet.

'sa?nawā'hkwʌtun kē'skahah!' inā'win misi'k inuh mitä'muh; 'nitātskimi'naw; nikātaw-akōtō'minaw anum nihkā'tinawan.'

iniwin-pih wi'nah mitä'muh me?si'h kayē'skahah sa?nawā'hkwʌtun. kayēs-pī'tōk, iniwi'n-pih pä'pim-tsē'patukä'sikʌtä'hsihkua? aki'kuh inä'niwʌk.

iniwi'n-pih wi'nah inuh inä'niw payi'ʌt imi's kayēs-yōh-mā'tsiʌt. kaku'ʌne?nakä'nihtʌmin ukī'?sʌn tsi-kēs-nāpā'hkwahumih. kayēskī?tā'hkuna'tsin, päts-usē'hsime'win.

'nahā'w, nikī'?s, yō's ni sā'sehkē'hsih!' inä'win ukī'?sʌn as kākē'kitutawa'tsin kayēs-nipä'nik; 'mā'wa niw kinaw-inim-wītsīwā'wʌk aki'kuh pis-kitä'mahä'hkua?; kʌn wi'nah nahä'?s niw kinaw-i'nimā'winan,' inä'win ukī'?sʌn as kākē'kitu'tawa'tsin.

ini'win-pih as mā'tsiʌt as nōtspinehā'tsin wē'wʌn. wē'pats niw piʌtä'wipā'htawin. nahā'w, iniwi'n as näwā'tsin wē'wʌn, wī'kupiʌn as pipī'm-tsē'hsina'menik.

'hā'? kä'taw-isē'?tayan?' inä'win wē'wʌn.

'nikā'ta-kehpē'tuwa'wʌk uhkā'tōwawan.'

'nahā'w, pä^ts-sō'hkahpi'sin,' inä'win; 'ini'? niw a-yōh-tsē'?napu'minan,' inä'win; 'ihpih a-mä'?tinatua? as a-kehpī'natua?, ini'?-pih a-nʌnā'hawe'nikeyan, yō'm s aw-isī'?tayan kē'nih,' inä'win; 'ini'?-pih teh ni'nah aw-ihpā'htawan. wänō'ska?tuh inänā'peh,' inä'win wē'wʌn.

ta'?, kayēs-mä''?ts-kehpēnā'tsin, iniwi'n-pih nänāhawe'nikit. iniwi'n-pih ä'hpahtuk inuh inä'niw.

'nahā'w, wēyʌwē'keh, wäwē'pi?tah as a-pāpʌkama'tua?,' inä'win wē'wʌn.

ini'? käh as nī'situa? as pāpʌkamā'tua? anuh nawā'tupʌniwʌn.

'niku't kinaw-iskīhō'naw inä'niw s aw-awātā'tsimīt,' inä'win wē'wʌn.

ta?, ähpī'htsi?tatua? niw as kīskikiyawehā'tua?, ini? keh mā'waw as mä'?ts-ne?natua? anuh inä'niwʌn. niku't iskōnä'wʌkin nā's kʌt

then, untie that woman; let us take her away with us. If her husband cares for her at all, he will go in pursuit of her," said the leader.

Off and away the woman was taken. She was pushed and kicked as they went along.

"Walk fast! Your husband will come catch up to you!" they kept saying to her.

All of them by turns kept kicking her as they went along; all of them took off her clothes, throwing away her garments. For, what could the woman do to defend herself? Many, you see, were those warriors. When night came, they camped, building a big fire. All those warriors lay down.

"Gather fire-wood!" the woman was told.

Then truly she gathered much fire-wood.

"Cut some forked sticks!" the woman was told again; "We are tired; we want to put up[1] our legs."

Then that woman cut many forked sticks. When she brought them, she went from one to the other and set them up at the feet of those men, as they lay.

Meanwhile the husband came to the place from which he had set out. He was horrified when he saw that someone had impaled his son. Taking him from the stake, he carefully laid him out.

"Now, my son, do you lie here," he said to his son, addressing his dead body; "All of them will join you on your way, who have come here and destroyed you; not alone will you be as you go," he said to his son, addressing him.

Thereupon he started off in pursuit of his wife. Running, he soon came there. There he saw his wife going about peeling linden-bark.

"What are you planning to do?" he asked his wife.

"I mean to tie up their legs."

"Very well, tie them good and tight," he told her; "from here I shall watch you," he told her; "When you have tied them all fast, you will arrange your hair and do like this over your head," he told her, "and then I shall run to you. Have an ax ready," he told his wife.

So then, after tying up every last one of them, she arranged her hair. Then the man came running.

"Very well, wife, hurry and smite them," he told his wife.

So then the two of them kept smiting those warriors.

"Let us spare one man that he may take the news," he said to his wife.

So they kept at it as hard as they could, cutting their throats with the ax. At last they had killed all of those men. One they

[1] Literally: "hang up".

as pimā'tesinit. iniwi'n-pih unä'hkʌn nayī's niw kayēskisamōwʌ'tua?, umʌ's[1] *s kīskisamōwʌ'tua? unä'hkʌn; misi'k utsi'ʌs kēskisamu'wewʌk, misi'k uhtā'wʌkʌn. iniwi'n-pih mā'waw kayī'?tina'mōwatua? upō'?-sehkakanan.*

'ahā', mite'muh, ā'sit ta?tā'hkiskʌwin! ta? kayēs-ihpänanī'hkua?. ini'h ihpā'nasin!'

iniwi'n-pih mitä'muh tä?tā'hkiskawā'tsin anuh inä'niwʌn misi'k misēwā' niw as kākī'skisu'atsin nuh inä'niwʌn.

'nahā'w, mā'tsiah! apä'?sik me'?sih pyʌ'kun,' inä'win. 'as mīhka-wī'htawi'yäk nikī'?s,' inä'win.

nahā'w, ini'win-pih. 'nahā'w, ā'sit kina-mahsu'ʌnawʌk, wē'yʌwē-keh, s aw-awātā'puwʌnakī'htua? kikätski'ʌminawʌk wī'nehkwʌnʌn!'

iniwi'n-pih mā'waw kayēs-mahsu'atua?. mā'waw kayēs-mahsu'a-tua?. iniwi'n-pih minūtī'hsih payī'hnehā'hkua?. iniwi'n-pih inuh inä'niw me'?tik ä'wih-kē'skahah; ini? ā'sit as nāpā'hkuhatsin ani'nuh miyāwä'wʌn. kayēs-nāpā'hkuhatsin. iniwi'n-pih nayē'puwihā'tua?.

'isā'pumi'n kē'matʌk; kē'spinwiyʌk tapā'nih, kina-pis-nʌtōnä'huk,' inä'wʌkin.

iniwi'n-pih inih umū'tīh inuh miyā'wäw näyō'htah inuh mitä'muh. pē'?simik-apē'hkan ā'wiwin inih utā'pehkan inuh miyā'wäw. ini?-pih pis-kīwä'tua? ukī'?sōwa'wan as ī'nit. ini'?-pih tsi-nayōmā'tsin inuh inä'niw anuh ukī'?sʌn, as kīwä'tua?. payiʌtä'tua? as akī'htek inih ō's, iniwi'n-pih payīpyʌ'kutah as kä?ts-ayōhō'hit.

tayäpehtā'hkua? akī'kuh mamā'tsi?tawʌk, iniwi'n ä'ts nuh ke?ts-inä'niw, 'mā'wa niw pēna?tsikä'kun, misik ā'neh tsīpā'hkikun; kä'-kōh isē'kiwʌk kinītsiʌnumi'nawʌk.'

ä'nim-piʌtä'witsimä'tua? ini's minä'hsih, iniwi'n-pih mā'waw payīhpahtu'kua? akuh mamā'tsi?tawʌk as pis-nānā'tua? anuh apäh-nī'hsʌn. kayēs-piʌtä'wihatua?, iniwi'n-pih kayīsisi'ahkitua? as mī-nā'tua? inih mē'tsim. wā'wahtä? kä'?ts-āyāyä'niwʌkin as mī'tsihsi-tua? s una'niki'nihtā'hkua?, me?si'h inä'niwʌn s aw-inim-wītsiwā'-tsin inuh apähnī'hseh. kayēs-anī'h-mī'tsihsi'tua?, ini'win-pih kayä'?ts-nīmihe'titua?, mā'wa niw as tahkō'nahkua? nuh wī'nehkwʌ-nʌn, as usī'htukua? nikā'muʌnʌn. ini'h niw kayē's-papām-isī'kitua?, ini'win niw ä'nahamā'situa? akuh mamā'tsi?tawʌk.

ini? ä'hkīk. ahka'nuh ā'tsimuʌn ā'wiw, kayēs-isī'kitua? umä'?nu-minē'wʌk. nine? nō'hkumeh ayā'teh ukätski'ʌmʌn ini'? kayēs-isē'-kinit. nō'hkumeh nikēs-nō'htawaw as ā'tsimīt. ayu'm, misik ayu'm, misik ayu'm, akō'? teh ayā'witua? nikūtu'ʌsitah; akō'? kayēs-mīkā'h-kitua?.

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[1] Gesture: right hand chops across wrist of left.

spared, letting him live. They cut off both his hands; right here (at the wrist) they cut off his hands; and his nose they cut off and his ears. Then they took off all his clothes.

"Now then, wife, do you kick him in turn! As they abused you, so do you deal with him!"

Then that woman kept kicking that man and kept cutting him with a knife all over his body.

"There, be off! Just come, more of you," she told him, "you who outrageously killed my poor son!" she said to him.

Then, "Come, let us scalp them in return, wife, bringing an offering of food to our ancestors, in the form of their scalps."

Thereupon they took all their scalps. When they had scalped them all, they put the scalps into a bag. Then the man went and cut a stake on which, in turn, he impaled that leader. When he had impaled him, they set him upright.

"Be on the look-out for your friends; if anyone cares for you, he will come and seek you," they said to him.

Then the woman took on her back the leader's pack. A pack-strap of china-beads[1] was that leader's pack-strap. Then they came back to their camp, where their son was. Then the man took his son on his back and they went home. When they came to where the canoe lay, he gave the war-whoop, shouting loud.

When those people, heard the sound, an old man said; "Do you all make things clean, and some of you cook; something has happened to our young people."

When, in due course, their canoe reached the island, all those people came running up to take the boy. When they had brought him in, they made done the cooking and gave him the food[2]. As though nothing had happened, they laughed boisterously as they ate and made merry, because that boy would have many men to accompany him on his way. When they had finished eating, they had a great dance, all of them holding scalps and making up songs. Whatever anywhere happened to them, of that these Indians sang.

That is the end. It is an old tale of how some Menomini fared. To my grandmother's ancestors it happened, some generations back. I heard my grandmother tell it. This one, and this one, and this one, the sixth generation back were they who thus fought.

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[1] The much-prized wampum.
[2] As a sacrificial act.

54. THE DEATH OF A SPY.

(Jerome Lawe)

nikōtä's käh ā'neh as tsi-wāwī'kitua?, ta?, wänī'tipä'hkah as tsiwini'm-āyā'tsimīt inuh inä'niw, inuh mitä'muh nikōtä's imi's ah tsiwanā'pit kehtä'nikʌ'mikuh, inä'niw siwas nē'puwēwin.

'ta'?, täpā'pahtsikäw tsiw-ā'wiw!'

kawin pō'ts inuh mitä'muh kutä'w utäs-mā'tsihkī'skʌnʌn. si kē'mōts wēhtamōwä'win ani'nuh unāpi'emʌn.

ini'win ä'ts: 'inä'niw ume'? as nē'puwit kehtä'nikʌmikuh; ini'? pis-yōh-tatākā'puminah.' inä'win ani'nuh unāpi'emʌn.

inuh inä'niw wi'nah ap wā'wahte? iniwi'n-pih apä'?sik kayä'?tsayā'tsimīt; ahkō'?sik pipī'm-utā'hpinewin umä'?tikwʌn s nāpa?tä'hsimatsin; imi'nʌk täh as is-inō'hiket inih wē'p. nikōtä's niw ɪniwi'npih kayī'h-pimu'atsin ani'nuh ini's tsi-nē'puwinit. ahpä'n ä'win pä'mim- tsī?tsī'hkihsih inuh inä'niw ini'swʌhkī'tikʌmik. ta? iniwi'npih täh wä'si?tatua? as usī'mitua?. iniwi'n ini's kayē's-is-pimā'tsihesitua?.

55. THE TALKING DOG.

(kisēwatō'hseh)

nikut mamā'tsi?taw utī'hsehsʌn kē'kitutā'kin.

nikō'täs wē'wan iniwin tsiw-inā'tsin: 'nahā'w, mātsi'ah; kkā'tawne'?niku'nawak mamā'tsi?tawak.'

inuh ʌnä'm, inu'win ayā'tsimit: 'kʌs mātsī'w ayum; kkā'taw-ne'?nikunawak mamā'tsi?tawak. kitānō'mʌn usē'htuh; kinaw-mēkānō'nawak. wʌnītipä'hkah kʌtä'w-pī'wʌk. nahā'w, pōtawe'nun me?si'h; sa?yeh pis-wā'pah, ini?-pih kä'taw-pāsketsisunā'hkua?. nahā'w, kinaw-mēkānō'nawak, ni?a't,' ēwā'hin nuh ʌnä'm, 'nikū'tuʌk utsīpī'wʌk.'

nahā'w, iniwin-pih, sa?yeh pis-wā'pah, iniwin-pih ayōhō'pit, pā'sketsīsikutua?.

'nahā'w, kitā'wih-ne?nō'nawak!'

nī's nisi'k, nikut i'nuh inä'niw utī'hsehsʌn. kayēs-mī'tsihsitua?, kayēs-mīkā'hkitua?, sa?yeh ayā'hpits-wā'pah, niwin mā'wa niw ʌs kēs-ne'?natua? nikū'tuʌk, nikut inä'niw nikut ʌnä'm täh mi'sik. niku't nisi'k niw kʌn unä'?nanuwā'wan as a-wēh-ā'tsimit ini's wē'kuwa?.

56. THE TALKING DOG. SECOND VERSION.

(Jerome Lawe)

nahā'w, nikōtä's keh nikut inä'niw wā'?naw nahä'?s as tsi-wāwē'kit as pā'pahpisit, ta'?, umätimō'hsemʌn misi'k täh unītsi'ʌnehsʌn niku't ā'wiwʌnin. utī'hsehsʌn teh tʌnä'win wähtsitа'w täpānā'tsin; wähtsitа'w inuh ʌnä'm mī'hkuʌ?nemō'wiwin.

54. THE DEATH OF A SPY.

(Jerome Lawe)

Once upon a time, when some people were staying in a place, as the man of the house was telling stories at night, the woman happening to look up at the smoke-hole, why there stood a man!

"There, he must be a spy!"

By no means did that woman act excitedly. In an unnoticeable way she told her husband about it.

What she said was: "There is a man standing there by the smoke-opening; from there he is observing us," she said to her husband.

Thereupon the man, as though paying no heed, told his stories with all the more interest, until, finally, he went and picked up his bow and stretched it,[1] pointing the arrow in that direction. Then suddenly at one time he shot the man who was standing there. Out of sight fell that man, crashing on the roof. Then, of course, they made ready to flee. In this way, the story goes, they there saved their lives.

55. THE TALKING DOG.

(Kisewatohseh)

A certain man was spoken to in human fashion by his dog.

Once he said to his wife: "Now then, go away from here; some people want to kill us."

The dog spoke as follows: "Let her go away; some people want to kill us. Get ready your bullets; we shall fight them. At night they will come. Now then, make a big fire[2]; at daybreak they mean to shoot at us. Well, we shall fight them, friend," said the dog, "a hundred Ojibwa."

Then, when day broke, someone gave a whoop, as the enemy began shooting at them.

"Come, let us go kill them!"

They were only two, that lone man and his dog. When they had eaten and when they had fought, by the time full daylight had come, they had slain the hundred, one man and one dog. Only one they did not kill, that he might go tell the tale at home.

56. THE TALKING DOG. SECOND VERSION.

(Jerome Lawe[3])

Once upon a time when a certain man was staying alone far away and hunting, he had his wife and his child; and he had a dog which he loved very much; a very good and helpful dog it was.

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[1] By way of expository gesture to accompany a story.

[2] To melt lead for bullets.

[3] He had the story from Kisewatohseh (see first version), but apparently got it better than I.

nikōtā's as pahpē'sit, — ta'ʔ wītsi'ʌkin ani'nuh utī'hsehsʌn, — pis-kē'wät, inuh inä'niw, inuh ʌnä'm kawi'n upyʌ'nʌn. wēˆ, nʌwä'h, kayä'ʔts-wʌnītipä'hkah, pī'win inuh ʌnä'm.

kʌniwi'n niw kayī'kitit inuh ʌnä'm: 'hē', niʔa't, apähpeni'siwʌk!' ēwä'hin; 'kikä'ta-kinō'nikeʔ. tsiyä' teh ayu'm kimätimō'hsem kʌts nitä'wanaw kutä'ʔnʌs as aw-awē'h-kyʌ'nʌk: kina'h täh usē'ʔtah: kitānō'mʌn meʔsi'h usē'htuh.'

ta'ʔ, kä'ʔtin iniwin-pih mayä'tsyʌt as miyäwi'ʌtōk, anu'h täh mitä'-muhsʌn as awänä'tsin, kutä'ʔnʌs as awē'h-kiʌnä'tsin.

nahä'w, ayō' teh inä'niw iniwin as usē'ʔtʌt, utānō'mʌn s usē'htuk. saʔyä'h yäh-pī'win inuh ʌnä'm. nahä'w, iniwi'n-pih täh ä'hkunä'h-tsikituaʔ. kä'ʔtin saʔyäh pis-wä'pah, kʌni'win niw pīpyʌ'kutʌn wä'htsimit, saʔyä'h as tsiw-kinō'nihtuaʔ. pähpesi' taʔ usä'matin inuh ʌnä'm äs-kä'ʔts-mīkä'hkīt, wina'h ap inuh inä'niw as mīkä'hkīt. taʔ, kēs-nō'hkihe'wʌkin käh niw; niku't täh kēs-iskīhä'wʌkin s aw-awē'h-ä'tsimit ähpinʌnä'tuaʔ.

iniwi'n ini's kayēs-isē'kih.

57. THE STORY OF PEHKUTSIAN.

(*ä'puwä'hkuʔʌm*[1])

nimä'hsuh pehkū'tsiʌn utä'skitsi'ʌkʌnʌn ukī'ʔsʌn kēs-tä'wʌn. nikōtä's mʌmä'tsiʔtawʌn s kēs-ne'ʔnikut wīkwʌnä'skiwʌn, s kēs-mō'k nimä'hsuh, iniʔ s kēs-misä'hkʌtewät niku't pipō'n misik ä'pehtaw, inih-pih kēs-kēkitutä'kut awä'tukʌn.

'nahä'w, kʌtä's kinaw-mī'tsihsim,' iku'ah; 'kikī'ʔsen kayēs-ne'ʔna-tsin kitä'hsamin. nine'ʔ kayēs-sawä'nimʌk,' iku'ah; 'kina-nä'nāw,' iku'ah; 'kitä'hsamin. nahä'w, kayēs-sawä'nimʌk kitä'hsamin s a-mu'at. apähnī'hsʌk teh nī'w kina-wänä'wʌk. saʔyeh teh kina-kē'wäm. mʌs kē'kih wē'kiwʌm kinaw-ʌnō'siwem hʌnä'p s aw-a'ʔtek. nī'wukun kinaw-ē'm ini's, kikē'h teh nī'w apähnī'hsʌk kinītsi'ʌnehsʌk. ini's teh kine-nä'siwem awä'hseh. kitä'pehnī'hsemʌk kinaw-anōnä'wʌk awä'hsʌn s awēh-ne'ʔnatuaʔ. kine-nä'siwem nawä'ts nuh awä'hseh; nē'ʔ-pih teh a-mätsi'yen s a-nä'nat kikī'ʔsen kayēs-neʔna'tsin.'

aʔ-pih mayä'tsiʌt, pä'n niw ni-wē'htʌm minä'ʔ keta-nim-isi'ʌtuaʔ.

nahä'w, nikōtä's s ni-nipä'tuaʔ, 'hä'w, wä'pah nä'wahkik, iniʔ s piʌtä'yah pis-isī'yah. sīpi'ahseh pimē'hnen; iniʔ s a-wē'kiyah.'

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[1] So he gives his name; the Menomini call him also *ä'puwä'hkuʔʌk;* English name: *tsä'n pä'tīs.*

Once as he was hunting he was accompanied by his dog. When he came home, the dog did not come. Oh, very late, when it was entirely dark, that dog came home.

Suddenly that dog spoke in human speech: "Now, friend, we are in great danger!" it said; "we are going to be attacked. I had better take your wife here to some place and hide her; but do you get ready, make plenty of bullets."

Thereupon it really went off, taking the lead and conducting the woman, to hide her somewhere.

The man, however, made ready, preparing bullets. After a while the dog came back. Then they mounted guard. And indeed, at daybreak someone sounded a war-whoop and they began to be shot at. In what followed the dog fought incredibly well, and the man, too, did his share of fighting. And in the end they overcame them; but one of them they spared that he might go tell how they had disposed of them.

This, they say, is what happened there.

57. THE STORY OF PEHKUTSIAN.

(Apuwähku'am[1])

My grandfather Pehkutsian[2] had a youngest child, a son. Then it came to pass that he was slain by some people, Minnesota Sioux, and my grandfather wept bitterly and fasted for a year and a half, until, at the end of this time, he was addressed by a spirit.

"Now then, it is time that you eat," it told him: "Him who has slain your son I shall feed to you. It is I who granted power to him," it told him: "You shall go fetch him," it told him; "I feed him to you. Even so, him to whom I granted power, I feed to you that you may eat him. Four young men you will take with you. And now you are to go home. There, by your dwelling you will order a lodge built, a ways off to one side. Four days are you to stay there, together with the four young men, your children. And there you will give a feast of bear's meat. You will bid your boys go kill a bear; before you set out you will give a feast of bear's meat. Thereupon you will go forth to fetch him who has slain your son."

When he set out, on the way he always announced beforehand to what place they were coming on the way.

Then once, as they were camping for the night, "Now then, tomorrow at noon we shall arrive at the place for which we are bound. A brook flows by there; that is where we shall pitch camp."

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[1] Informant, who goes also by the English name of John Pateesh, is a Potawatomi who married into a Menomini family and lived many years on the Menomini Reservation.

The chief linguistic peculiarities of his Menomini speech seem to be excessive vowel-shortening, and fronting of short a.

[2] The name means "Ball of Basswood Twine".

payiʌtä'tua?, inis s wī'kitua?, nahā'w, ini?-pih änā'tsin: 'nehkā'h. — sīpi'ahseh mʌs s nā'wahkik, mäts-sīpi'ahseh ini? s pis-umānepē'wik. — ini? a-pis-isi'ʌt nuh pis-nā'nak mamā'tsi?taw. nehkā'h, ini? pis-isi'ʌt; nih sipi'ʌhseh ʌ-pis-pimā'nʌkamōw. nehkā'h apehte-tipä'hkah, ini?-pih a-pis-aku'ʌ?tet. ayē'tuh kinaw-ʌpī'muʌw; kina-nanī'simuʌw teh. nikut nänā'peh ʌ-kkēkā'puwiw. tipā'h pimō'hnet, ini?-pih a-kutāpā'mäk. ini?-pih inänā'peh a-pʌkāmā'tsin hkī'kanih, kīskkiyʌwehā'tsin. nipī'hih kinīsū'hkemuʌw wē's, misi'k inih wē'yʌw; kinīsū'hkawa'wāw. kīspi'n kitä'hkinʌmäk nih wē's, ini? s yā'h-pīhtā'hkihneh hkī'kanih. kʌni' nʌwä'h umän yā'hpits nipō'mʌkʌt nih wē's; msik nih wē'yʌw nʌwä'h a-nipō'mʌkʌt. mī'p inis s aw-ī'yäk ʌ-mātsī'yäk s nā'wahkīk inakah, ayē'tuh sīpi'ʌhseh uhtā'kām kina-nānī'simuʌw. wäh-pis-mō'hkahah as pis-natāwā'pumikut wē'maten, mmā'hnänawē'htawʌk, nayī's akikuh ntā'hsʌmikäm. nayī's kina-ne?nawā'wʌk. kēs-ne'?nikua?, kinaw-kīskikiyʌwehāwā'wʌk. ini?-pih a-pis-kēwä'yäk.'

nahā'w, ini?-pih pis-kēwä'tua?. payiʌtu'a? umä'nikenua?, iniwin s nī'mihetitua?. ini? s minī'nihtah ukī'?sʌn kʌyēs-ne?tu'ʌkut s kēsne'?natsin hā'sit.

hā'w, ini?-pih kayēs-usē'?tʌt apähnī'hsʌn as wēhtamōwā'tsin: 'wiyʌk inä'nihtah s a-wītsī'wīt, ini? kä'taw-isī'yen inis mamā'tsi?tawʌk s wī'kitua?; ini? mā'waw mā'waw nitā'hsamikäm, awēh-ne'?nakua?.'

nahā'w, ini?-pih kayēs-mā'tsiʌt, apähnī'hsʌn awānā'tsin. payiʌtä'tua? niyā'wahkik, ini?-pih ä'hsʌmih s a-mī'tsihsit. kʌn teh winah wi'yʌn s ōhtsī'hkʌna'tsin; ini'? kayē's-inēh mā'wa niw s a-pīnā'tsin apähnī'hsʌn; ini? kayē's-inēh. mā'wa teh niw kayēs-ne?na'tsin, mā'wa ni ni? s kēs-pis-kēwā'tua?.

nahā'w, teh misik nikōtä's kayēs-mā'tsiʌt, pisä'hkiwʌn kēs-nʌtōnä'häw, skū'tiah-pisä'hkiwʌn. iniwin-pih as kēs-näwā'tsin mʌmā'tsi?tawʌn; ini? s kēs-pitsēnā'tsin wemä'nikʌnit s kēs-wītsi'ʌkut. ini?-pih kuh mʌmā'tsi?tawʌk pis-niwēnä'huhtua?. hā', nis s kēs-nānā'tsin, utī'h uhsāpumi'kutua?, kʌtäw-ne?nē'kuk. ini? s kēs-kanāpumī'htua? a-pahkiʌtū'kua?; ini? s niw-kʌnāpumī'htua?. nikōtä's s wā'pah, ini? s pahkiʌtū'kua?; niyā'wʌhkīk, ini? s kēs-kutāpā'mihtua?. nikut mʌmā'tsi?taw ini? s kēs-kʌsē'wät.

'wēh-ātsimī'nun! kēmati'nawʌk wēh-wēhtamō'win: "mʌmā'tsi?tawʌk nikō'tapamiku'nawʌk. nitu'k ä'sikeh s a-pemā'tesitua? nē'mʌtʌk. ini? teh kpis-wēhtamunine'muʌw, s aw-isī'yäk." '

ini?-pih mayātsi'ʌtua?; mā'wa niw nʌyō'mikōwʌk. ini?-pih payiʌtä'tua?, ini-mi'ʌki?tatua?, kätaw-ne'?natua?. hā', ni? s kēs-mēkā'hkitua?, nikūtu'ʌsitahnī'wān s sē'?nisit mʌmā'tsi?taw, kayēs-inä'nihtah anih mʌmā'tsi?tawʌn, kʌt nikōtuh 'pānī'h' s aw-itā'meh; ini? kayēs-inä'nihtah. ini? teh kayēs-sī'kihatsin.

When they came to the place where they camped, he told them: "Tonight, — there, to the south, a brook, a large brook springs forth, — to that place he will come, that person whom I have come to fetch. Tonight he will come to that place; he will come wading in that brook. Tonight at midnight, that is when he will come forth. At both sides of the stream you will post yourselves; you will be in twos. One will stand holding an ax. When he walks even with where you are, then you will set upon him. Then that one will strike him with the ax on the back of his neck, chopping off his head. In the water two of you will attend to his head, and two of you to his body. If you lose hold of his head, at once it will slip into place again upon his neck. Not until long afterward will that head of his really die; and his body, long afterward will it die. Early in the morning, when you go away from that place, toward the south you will go in pairs, on either bank of the brook. And when his brothers come at sunrise to look for him, two great warriors, both of them have been given to me for my food; both of them shall you slay. When you have slain them, you will chop off their heads. Then you will come back here."

After that, they returned home. When they came to their town, they held a dance. He was glad now that he had in turn killed him who had slain his son.

Then he made ready, announcing to the young men: "If anyone wishes to go with me, I plan to go where some people dwell; all, all of them have been given to me to feed upon, that I may go slay them."

Then he set out, taking young men with him. When they reached the south, then he was given food that he might eat. And not one did he leave behind (dead) on the field; this indeed he had been told, that he should bring back every one of the young men; this he had been told. And when he had slain all of those others, then did he and all his men return home.

And once again, when he had gone forth, he hunted buffalo. Then he came upon some people; then he invited them to come with him to his town. Now, these people were being sought out by some enemy. As he was taking them with him, those others watched them from the rear; they intended to slay them. They were being observed with a view to their parting company; they were being watched on the way. One morning, they separated; when noon came, they were attacked. One man got through the enemy's line.

"Go tell the news; go tell our friends: 'Some people are attacking us. I wonder if it may be that my friends are still alive. So now I have come to give you this news, that you may go there.'"

Thereupon they went forth; all of them were on horseback. Then they came to that place; then they dismounted, to slay those others. That was when they fought that battle, six tribes of people of different speech, who had decided in their minds regarding those other people that "never again shall the name of 'Pawnee' be spoken." This was their intent. And then they saved them.

nä'hkah kum mitä'muhsʌk, 'kitä'wih-tsē?napumō'nawʌk; hā'w, kitä'nini'ʌminawʌk kitä'siʌ?!" ēwā'kin.

mäk-mīkä'hkitua? mʌmä'tsi?tawʌk, imi's änä'ptua?, usä'matin mʌmä'tsi?tawʌk! iniwin-pih kayēs-usī'mitua?. mitä'muhsʌn teh ä'wiwʌn, nih sayä'kihi'kutua?.

nuh meyä'wät iniwin ä'ts, 'kʌts kitū'simi?; usä'mat kinä'pi?; tsiyä'w kʌts kitū'simi?!'

ä'pehtaw kēs-usī'mitua?, ta?-nikuh kayēs-usī'mitua? mʌmä'tsi?tawʌk, kayēs-usī'mitua?, mis wä'?naw payiʌtä'tua?, ini? s kēs-ämmikä'titua? winu'a? niw. me?si'h kēs-ne?na'wʌk, inis teh s kēs-kʌtäwminī'nihtah, utāpähnī'hsimʌn me?sih wʌnē'hsimʌtsin.

'kine'? teh kayē's-iyān ayum mʌmä'tsi?taw mä'wa niw s a-ne'?nakih. kayē's-iyān. kakāyī'? teh kinah utī'h kayä'nituh kitōhtsikʌ'puwim. kʌsa'pituk inä'niw kitä'winan!'

ini? änä'tsin ninuh, 'usä's äkä'yan, inä'ni nitä'wim. nīts-inä'niw s nä'wʌk, kʌn nikō'tuh nitāsikä'puwēnʌn. kʌs kinaw-tepātō'hike?; inä'nī nina'h ap nitä'wim.'

wīkwʌnä'skīw pʌs ä'ts, 'mēkä'nʌk nē'ts-mʌmä'tsi?taw, nēhkānē's nä'wʌk, nīts-inä'niw nayä'pät kakī'hkih-isē'?nisiw, nēts-wē'yʌwēkeh niki-wāwē'ts-mʌmāw.'

pōtäwä'timiw inä'niw ä'wiw. nä'pa?tew as mēkä'hkit. kahpih pä'sikukʌsi'wʌn neyū'mikit, uhkī'kʌnih uhpä'niah säkehkī'hsih, mayīkä'hkit, uhkä'hnih pimī'w, ähpī'ts-nä'pa?tit. misi'k imi's s pʌkē'tsikʌtä'hsih uhpä'hkwʌnih, uhtsī'kwʌnih misi'w, ähpī'ts-nä'pa?tet.

nahā'w, ini'?.
pehkū'tsiʌn ni? ä'nih nimä'hsōh.

58. GETTING BOUNTY FROM THE ENGLISH.

(mʌskwawä'nahkwʌtōk)

nō'hkumeh yō'm as inä'kinit, metä'tah nī's-inē'h pepōn as ä'wit nō'hkumeh, ini'?-pih kayēs-nitūmi'kutua? sä'kanä'hsʌn, sū'nyen s kʌtäw-mī'nikutua? misi'k pō'?sehkä'hkua? misi'k mayī'tsikua?. ini'?-pih wīkī'h-ōs kayēs-usī'htukua? umä'?numinē'wʌk; nī'wineh ä'yahkiwʌn wīkīh-ō'nʌn. ini'? täh, kayēs-kī'sihtukua?, ini'?-pih kayēs-pō'sihtu'kua? utä'kumuwä'wan utä'hkehkuwä'wan. ini'?-pih täh — nītsi'ʌnuk kēs-mānä'wʌk — ini'? mä'waw as kēs-pō'sihī'htua? nītsyʌ'nuk. ini'?-pih misi'k mamä'h-ayāk nī'w[1] kayēs-pō'situa?, as pimiʌnä'tua? unītsyʌ'nehsuwä'wan. ini'?-pih — mä'wa niw nikuh wayī'hkihe'situa? umä'?numinē'wʌk kīs-wītsi'ʌkuk, mä'wa niw tipä'h niw as akī'htekin ō'nan.

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[1] So my notes; but it may be only *ni'w*.

In the evening these women, "Let us go look at them; come, let us go where our men are!" they said.

While the people were fighting, when they looked over yonder, there were ever so many people; then they fled. But it was only the women who thus frightened them.

Then that leader said: "Let us take flight; in too great numbers we are dying; let us needs flee."

When they had fled half the way, as many of those people as escaped, and in their flight had reached a place way over yonder, then they very nearly had a battle among themselves. Very many of them had been slain. Instead of the triumph which he[1] had anticipated, he had lost many of his young men.

"You are the one who said that we should kill all of those people; so you said. But really you stand back, away from the fray. Indeed, it seems you are not a man!"

And he answered him, "Being called Osage, I am a man. When I come upon my fellow-man, never do I stand back. Just let us try a contest; I too am a man!"

And the Minnesota Sioux may have said, "When I fight against my fellow-man, friend, when I attack my fellow-man of male sex of every language, I always take along my wife."

The Potawatomi is a true man; he is a good marksman when he fights. When someone is mounted on a horse and clings to its neck and chest with only his head exposed in the battle, the Potawatomi shoots him in the forehead, so good a marksman is he. And when, as he leans over the horse's back, his leg hangs down, the Potawatomi hits him in the knee, so good a bowman is he.

That is all.

Pehkutsian, that was my grandfather's name.

58. GETTING BOUNTY FROM THE ENGLISH.

(Maskwawanahkwatok)

When my grandmother was as big as this, being twelve winters old, then the people were summoned by the English, who wished to give them money and things to wear and things to eat. Then the Menomini made birch-bark canoes; four fathoms long were the canoes. And then, when they had completed them, they put into them their blanket-robes and their kettles. And then, — there were many children, — then all the children were put on board . Then four(?) grown people got in, to take along their children. Then all the Menomini, as many as were able, went along, all the canoes being launched at the same time.

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[1] Presumably the instigator of the attack upon the Potawatomi and their allies.

ini'ʔ-pih mayātsyʌ'tuaʔ as pimī'tsimetuaʔ. kʌn unä'minuwā'wan uhkē'w ta'ʔ-nakah äsyʌ'tuaʔ; kē'sōʔnan kēs-tsē'ʔnapumä'wʌk; as mō'hkahah na'kah kēs-isī'wʌk miyā' niw.

kä'taw-mātsyʌ'tuaʔ. ini'ʔ-pih kayēs-käʔts-sakā'ʔsahtsikä'tuaʔ, nipī'hih awä'tukʌn as mami'ahtumatuaʔ. sanawā'ʔ niw s pyʌtä'tuaʔ misi'k s a-yāh-pyʌ'tuaʔ. kēs-pehtā'kuk. kʌn nikō'tuh kēs-nōʔweʔnenun ayä'ts-pimī'tsimetuaʔ. mitā'tahnu'kun kēs-pimē'tsime'wʌktā'tipeh ä'hkwah, kākī'sih ä'hkwah; āyī'suh tsi-nipä'wʌk mamā'h-ayā'k pä'mitsimä'tuaʔ.

ini'ʔ kutä'ʔnas as nō'weʔneh; mä'nawats ini'ʔ as mātsī'skak nipē'w; ini'ʔ s sä'kisituaʔ mitä'muhsʌk as mō'kuaʔ. ini'ʔ-pih nikut mamä'tsiʔtaw mayē'nih neʔnimä'wan, inuh kayēs-käʔts-misū'hkʌtewät, nipī'hih kayēs-pawā'tah. utā'hpine'win neʔnimä'wan, as kākī'kitit, nipī'hih as pōnā'tsin neʔnimä'wan. ini'h-pih kayēs-anī'h-kākī'kitit, ini'ʔ-pih mā'wa niw kayēs-nikā'mituaʔ; ini'ʔ as kēs-nakā'skak as nō'weʔneh.

ini'ʔ-pih wayä'pitsimä'tuaʔ. as pā'pimi'tsıme'tuaʔ, as kiw-inimmī'tsikuaʔ mä'nawats kä'kōh kayēs-kitäkä'tuaʔ, iniʔ-pih mō'sah mä'nawats sē'wihtā'kʌn tsi-ki-mī'tsikuaʔ. ini'ʔ-pih nipē'w tsi-minä'kuaʔ; ini'ʔ as tä'pini'tuaʔ.

as mä'k-nim-misik-pimī'tsimetuaʔ, ini'ʔ-pih tsi-nō'weʔneh. tā'ʔ, iniʔ as kʌtä'w-nipä'kuaʔ, kē'spin kä'ʔts-nō'weʔneh. ini'ʔ-pih wīkī'hunākä'hsʌn tsiw-usī'htukuaʔ nī'w; ini'ʔ täh awä'tukē'hsʌn ayā'n ihku'an nā'nikut as tsi-pī'hnahatuaʔ inis wīkīh-unākä'hsihsih; ini'ʔ-pih nipī'hih ä'ʔtukuaʔ ani'nuh unākä'hsʌn. ini'win as kō'hkawe'makah aninuh unākä'hsʌn; iniwi'n-pih nītsi'ʌnuk mayūʻhihtuaʔ as kä'ʔts-mū'kuaʔ nītsyʌ'nuk; ini'ʔ-pih mā'wa niw tsi-kā'kiti'tuaʔ akī'kuh mamā'h-ayāk.

'ini'ʔ käh mā'waw as nipä'kuaʔ!' ēwā'kin mitä'muhsʌk.

ini'win-pih ä'nih-nō'weʔneh, sanawā'ʔ niw a's aʔtik inih nipē'w.

ini'ʔ-pih kayäʔts-mātsyʌ'tuaʔ, mā'wa niw as pī'hiketuaʔ, wē'pats kʌtä'w-pyʌtä'tuaʔ.

ini'win sa'ʔyeh as täpā'pahtā'hkuaʔ ahkē'w; ini'ʔ as täp-pyʌtä'tuaʔ.

kayēs-akw'aʔtatuaʔ inis sā'kanā's umä'nikanih, iniwi'n-pih meʔsi'h ä'hsamī'htuaʔ, uhpätsī'sōwʌn, kōhkō'hsʌn, mā'wa niw kä'kōh as mī'nikutuaʔ. kayēs-mī'tsihsituaʔ, mä'hnuh-pemā'tesiwʌkin. ā'neh kʌn umu'anuwawan pahkī'sikanan; kʌn ukä'hkinawā'nuwawan, misi'k kōhkō'hsʌn.

wayā'pah ini'ʔ-pih sūni'ʌnan tsi-mī'nikutuaʔ nā's niw i'nikuh, mā'wa niw nā'nikut as ā'wituaʔ akuh mamā'tsiʔtawʌk, mā'meʔsih as mī'nikutuaʔ sū'nien, misi'k upō'ʔsehkakanuwā'wan, wā'puwiyā'nan akō'miʌn, mā'wa ni kä'kōh as mī'nikutuaʔ.

ini'ʔ-nikuh s kēs-nō'htawak nō'hkumeh, as nehä'nisiyen. misa'hkamik kē's-ināw nō'hkumeh.

Then they started forth on their voyage. They did not see any land by which to direct their course; they observed the sun and moon; they went due east.

When they were about to start, they made a great burnt-offering,[1] making prayer to the spirits of the water that they might safely reach their goal and return. They were heard. Not once did the wind blow while they voyaged. For ten days they voyaged, all day and all night; the grown people who did the paddling slept by turns.

Then, from some quarter a wind did spring up; the water to some slight degree came into motion; the women grew frightened and wept. Then one man was given tobacco, a man who had performed a great fast and had seen a vision of the waters. He accepted the tobacco and made a speech, dropping the tobacco into the water. Then, when he had finished his speech, then they all sang; thereupon the wind stopped.

So then they again started to paddle. As they paddled on and on, when they had eaten all of what little provision they had on the way, then they would eat only a little salt. Thereupon they would drink water; in this way their hunger was stilled.

As they voyaged along, a wind came up. Of course, they were as good as dead, if the wind grew strong. So then they made four tiny vessels of birch-bark; and into each little vessel of birch-bark they set an insect, namely a louse; and then they placed those little vessels into the water. Then those little vessels tipped over; then were the children made to weep, so that they wept loudly; and then all the grown people spoke.

"Now they are all dead!" cried the women.

At that the wind ceased and the water lay quiet.

Then they went on with all speed, all of them paddling, that they might quickly arrive.

At last they came in sight of land; they had reached their destination.

When they had disembarked there in the Englishman's town, they were given plenty to eat, the Englishman giving them raised bread, pork, and all sorts of things. When they had eaten, they were at ease. Some of them did not eat any bread; they did not know what it was, or pork either.

On the next day the English gave them silver coins, such and such a number, giving a large sum of money to each and every one of these Indians, and giving them also garments, blankets, broadcloth, and all things.

So much did I hear my grandmother tell when I was little. That is all. 'Unbounded-Space' was my grandmother's name.

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[1] The word, normally at least, implies tobacco as that which is burnt.

59. THE ORIGIN OF THE DREAM-DANCE.

(mʌskwawā'nahkwʌtōk)

tsēk nipē'hsehsih wē'kiwʌkin akuh mamā'tsi?tawʌk. as mäk-wāwē'-kitua?, iniwi'n-pih simākanē'hsʌn payī'?takutua? as pis-mikā'ni-kutua?. ini?-pih inuh mitä'muh nikut unītsyʌ'nehsʌn tsi-nayōmā'tsin, as matāpī'pahtuk, nipē'hsihsih as awēh-akī'htsih. asē'kanan me?si'h as tsē'patekin, ini'win s awēh-ki'ʌsīt nipī'hih. nī'wukun äkī'htsih, ini'win sa?yä'h as pu'ʌwi?tat. ta'?, me?si'h kēs-ne?na'wakin aki'kuh mʌmā'tsi?tawʌk. ā'neh täh kēs-sā'pi?ta'wʌkin kuh mʌmā'tsi?tawʌk; akī'? teh pämā'tesitua?.

iniwi'n täh niw as wī'kitua? akuh simākʌnē'hsʌk tsī'kisī'temih. inu'h täh mitä'muh nīpā'tepeh iniwi'n-pih ki-nō'hnatsin unītsyʌ'nehsʌn, kʌn as a-mō'nik; ispä't teh wi'nah yō'win nisik utō'nih as ki-sā'kipit inuh mitä'muh. sa?ä'h nī'wukun äkī'htsih, iniwi'n-pih awä'tukʌn payī'?takut.

'nahā'w, kʌtä's aku'ʌ?tah; awēh-mī'tsihsinun umʌ's as wī'kitua? akum simākʌnē'hsʌk! kʌn kina-ni'ʌkunuwā'wan ini's kina'h ap as a-mī'tsihsiyen!' iku'ahin wī'yʌn as kē'kitutā'kut.

hā'w, ini'?-pih tsiw-aku'ʌ?tʌt.

'mātsi'ah; awēh-pīhtike'nun! mäk-mē'tsihsōwʌk; ini's ni ki'nah ap awē'h-unā'pinun ʌtū'hpuʌnih!' iku'ahin anuh awä'tukʌn; kʌn täh wi'nah unäwā'nan ani'nuh kayākēkitutā'kut.

sa?yä'h payi'ʌtät inih wē'kiwʌm: 'hā'w, pīhtike'nun!' iku'ahin; 'kʌn kinaw-nyʌ'kunuwā'wʌn,' iku'ahin.

ini'?-pih payī'htiket as awēh-mī'tsihsit ini's ʌtū'hpuʌnih. wā'-wahte? inā'htsike'wʌkin akuh simākʌnē'hsʌk; kʌn unäwānu'wawʌn ani'nuh mitä'muhsʌn.

kayēs-anīh-mī'tsihsit inuh mitä'muh, sākitō'hnewin. kisē'?nitsikan-mahkā'h iniwi'n as a'?tik aku'ʌtsih.

'utā'hpinah inih; awā'tōh kē'kōwa?!' iku'ahin ani'nuh kayākēkitu-tā'kut; 'kitänini'ʌmak kina-wē'htamōwā'wʌk s awēh-ne?na'tua? inuh aw-a'wäk umʌs täwä'hikanih, s aw-usē'häk täwä'hikan. kʌt wäwē'-pi?ta'wʌk. nahā'w, kīs-kī'siha'tua? täwä'hēkanan, ini?-pih a-nī'mihe'-titua?. kinu'a? teh wi'nah mitä'muhsʌk ini? nisi'k niw as aw-apē'yäk s a-nahku'ʌhamōwä'kua? kitä'ninyʌ'muwawʌk, misi'k s a-ki-tsīpā'h-kiyek kä'taw-wäp-nīmihe'tihkin, misi'k nä'hkahkin payō'ni?tā'hkin s a-kiw-ahsāmä'kua? kitänīniʌmō'wawak. pōn wi'yʌk kʌt sākesi'pah-taw. nū'htawatua? ani'nuh täwä'hēka'nan, ini'?-pih aw-īsyʌ'tua? ē'h-akum simākanē'hsʌk as aw-awēh-ne?ninā'kua?. ayāku'ʌmesikun; wā'wahte? kä''?ts-mamiahtumä'hkun awä'tuk kō'hninaw; pō'n pimä-'nimä'hkun aki'kuh simākanē'hsʌk. pōn wī'yʌk kʌt sā'kesi'pahtaw; pōn kʌt nanā'hkunew; nitsyʌ'kah kʌt kä''?ts-nikā'mōwʌk misi'k kʌt kä'?ts-nē'mōwʌk. kʌn unaw-wī'hkihtunu'wawʌn simākʌnē'hsʌk as aw-awē'h-ne?ninā'kua. mā'wa niw a-wä'pakō'tsinuk s a-pāpehtsī'h-

59. THE ORIGIN OF THE DREAM-DANCE.

(Maskwawanahkwatok)

At the edge of a lake dwelt these people. When they were dwelling there, some soldiers came to them to fight them. Then a certain woman took her child on her back and ran down to the lake to go lie in the water. Where many reeds stood, there she went and hid in the water. When she had lain four days in the water, she began to starve. In great number had those Indians been killed. Some of them had broken through and got away; they alone remained alive.

There by the shore, then, those soldiers were encamped. At night that woman would nurse her child, to keep it from crying; by day she would lie with only her mouth above water, like this[1]. When she had lain four days in the water, a Spirit came to her.

"Now then, go out of the water; go and eat where those soldiers are camping! They will not see you, when you eat there with them," she was told by someone who addressed her.

Then accordingly, she went out from the water.

"Go; go and enter the place! They are eating their meal; go there, you too, and seat yourself at the table!" she was told by that Spirit; but she did not see that Being which was speaking to her.

When she had reached that house: "Now, enter!" it said to her; "They will not see you," it told her.

Then she entered and went and ate at the table. With no attention to her the soldiers went on eating; they did not see the woman.

When she had done eating, she went out of the place. A wash-tub was lying outside.

"Take it up; take it along to where your people dwell," she was told by him who spoke to her; "You will tell your men-folk to go slay the creature[2] that you are to use on this drum, so that you may make a drum. Let them hurry about it. Then, when they have completed the drum, they will dance together. But you women will merely sit by and join your men-folk in singing the songs; and you will always cook, whenever there is going to be a dance, and in the evening, when it is over you will give food to your men. Let no one run out from the ceremony. When these soldiers hear the drum, they will go there to slay you. Take heed what you do; pay no attention to them but pray earnestly to the Spirit our Father; do not notice the soldiers. Let no one run out; let no one fight back; let them, unheeding, sing loudly and let them dance hard. The soldiers will not

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[1] Gesture: head thrown back, thumbs and index-fingers forming circle round mouth.

[2] A deer, with whose hide the drum is covered.

kua? aki'kuh simākʌnē'hsʌk: kʌn unaw-wī'hkihtunu'wawan as aw-awēh-mīkā'nina'kua?.'

ini? wäh-tā't täwä'hikʌn. as kēs-mē'nikut mä'ts-awä'tukʌn ayum mamā'tsi?taw wäsā'wahakät. ini'? wäh mā'waw as wītō'hkah yōm nī'mihetuʌn as a-mähnu-wītū'hkatīt. kʌt nikō'tuh s a-mīkā'tīt, kʌn nikō'tuh s a-ne'?nitīt, inis as a-tasē'h-uwī'tisi'ʌnihtīt.ini's s nī'mihetīh s a-sawä'nihtīt, ayī'suh kä'kōh as a-mī'nitīt. ini'? wäh-nī'mihetīt wäsā'wahakät. s a-mä'hnu-tōtā'tīt mamā'tsi?taw. s a-sawä'nihtīt. s a-tapā'nitīt.

60. A SORCERER AND HIS ACCOMPLICES ARE PUT TO DEATH.

(mʌskwawā'nahkwʌtōk)

kusē'wʌkin mamā'tsi?tawʌk; iniwi'n kute'?nas s uhkīkä'tua?. nikut inä'niw unähkwʌnä'hsʌn pītsikihä'win. wähtsita'w ini'win as nehē'h-ne?na'tsin apä'hsusun, awä'hsʌn; kākī'seh ä'hkwah ki-pakē-tōmä'win ōsē'hsʌn utäsku'ahtemih.

sa?yeh me'?sih ayā'wik mētsinē'hseh, iniwi'n-pih wayē'?sakesit inuh apähnī'hseh. hā'nōw as kä?ts-nanā'tawihā'tsin inuh wänä'h-kwʌnä'hsit. nitsyʌ'kah niw kä?ts-wē?sake'siwin. nikōtä's ayā'wik, nipu'ahin inuh apähnī'hseh.

kayēs-anī'kuha'tua?, 'nahā'w, kʌt kikō'sē? mā'wa niw!' ēwā'hin inuh inä'niw; 'ahpē'?ts kusē'kun; ni'nah winah nina-nawā'ts-unī'-kahaw. kēs-kē'sihta'wan, nina'w-inim-mā'tsiʌm,' inä'win wē'wʌn.

iniwi'n-pih mā'waw kō'situa?, niku'h niw ini's wayī'kɪtua?. iniwi'n-pih wi'nah wayä'pi?tʌt as ōnī'kahtuk ini's as apē'nit. sa?yeh nä'hkah, iniwi'n-pih kayē'sihtuk.

kayēs-kē'sihtuk, 'kʌn wi'nah nä'sʌp utä'sikinan ninä'hkwʌneh as wanē'hsih. mamā'tsi?taw nikä'timā'htuʌk ninä'hkwʌnä'hsʌn,' ēwā'-hin inä'niw.

ini'win-pih payī'htiketā'tsikɪt inih kayēs-usē'htuk tsīpayī'kamik. iniwi'n as sāsehkē'hsih, tā'?takats-nikānā'tsin unä'hkwʌnä'hsʌn. iniwi'n-pih payä'ts-unä'skinatōk upā'sketsī'sikʌn, misi'k utā'?sēkʌn as wänō'ska?tuk. as mäk-sāsehkē'hsih inuh inä'niw, kʌni'win mī'ʌnīw pis-kākā'kitit; näskä'n niw pis-täpī'tamin: 'kū'-ū'-ū'!' ki-pis-ēwā'hin. ahkō?si'k niw kä'?tsih pis-tanī'tamin inuh myʌ'nīw. nikōtä's keh pī'win nesē'?new; mä'ts-me?tik tsēpatsini'n inis as apē'nit anuh unä'hkwʌnä'hsʌn. kʌni'win misi'k pä'ni?tʌt inuh mäsē'?new; ini'win

be able to go and slay you. All those soldiers will reel and fall; they will not be able to fight with you there."

The reason the dream-drum exists is that this brown-skinned Indian was given it by the Great Spirit. The reason they all frequent this dream-dance ceremony is that they may deal kindly with each other, that they may never fight each other, that they may never kill each other, that they may there treat each other as brothers and sisters, that there at the ceremony of the dream-dance they may feel pity and sympathy for each other, exchanging things by way of reciprocal gifts. That is why the brown-skinned man dances the dream-dance, — that the Indians may deal kindly with one another, and feel pity for one another, and love one another.

60. A SORCERER AND HIS ACCOMPLICES ARE PUT TO DEATH.

(Maskwawanahkwatok)

Some people, they say, were moving camp; then in a place they all camped in a group. A certain man had a nephew[1] whom he was bringing up. He was very skilled at killing deer and bears; day after day he would unload them from his back at his uncle's doorway.

When there was a great deal of that meat, that lad fell ill. Although his uncle spared no pains in doctoring him, he nevertheless grew very sick. At last the lad died.

When they had buried him, "Now then, let us all move camp!" said that man; "Do you move on ahead; I shall first arrange his grave. When I have finished it, I shall start on," he told his wife.

Thereupon they all moved camp, as many as were staying there. Then he set to work to arrange the grave where his nephew lay. By evening he had finished it.

When he had finished it, "Not without some cause did my nephew fare in this way, that he was lost. Some living man has undone my nephew for me," said the man.

With this he crawled inside the grave-house which he had just built. There he lay stretched out, unwilling to leave his nephew. Then he carefully loaded his gun and made ready his knife. While that man was lying there, suddenly an owl came and hooted more than once; barely within hearing was its call as it approached; "Coo-hoo-hoo!" it kept crying as it came. At last that owl was calling close by. Then there came a turkey; a tall tree stood there where the man's nephew lay. Suddenly, again, the turkey came down;

[1] Sister's son, the sacred relationship.

pis-ōnā'pit tsīpayī'kʌmi'kuh. nikōtä's ni misi'k awä'hseh ā'wiwin: ini'win-pih saʔyä'h kayi'ʌʔtō'hnatah inih tsīpayī'kamik.

payi'ʌtät ini's eskū'ʌhtemih, 'ōnē'nun! taʔ ä'sihsi'nan? kʌtä's misi'k pakētō'min apä'hsus kisē'h utäsku'ahtemih!'

iniwi'n-pih misi'k wayä'puhnet as kiʌʔtō'hnatah. nī'sinuh kayiʌʔ-tō'hnatah inih tsīpayī'kamik, iskū'ʌhtemih ini's payyʌ'tät, iniwi'n misi'k as nakā'ʔtat; iniwi'n as tahkä'skatsikät inuh awä'hseh.

'kʌtä's ōnē'nun! taʔ ä'sihsinan? kʌtä's misi'k awēh-pakētō'min kisē'h utäsku'ʌhtemih apä'hsus!'

iniwi'n-pih teh saʔyeh tsayēʔtsipä'skʌk ini'h ahkēw. neʔni'nuh ayā'wik, iniwi'n-pih ape'ʔsik me'ʔsih tsayēʔtsipä'skʌk ini'h ahkēw.

'kʌtä's ōnē''nun! taʔ ä'sihsi'nan?'

inuh inä'niw ini's kayē's-pī'htiket iniwi'n-pih sayā'kitsi'pahtuk.

'ā'nōw wähä'h,' ēwā'hin inuh inä'niw, 'nitōnē'pahtum!'

iniwi'n niw as pā'pehtsih inuh ʌwä'hseh. keʔts-inä'niw si'was nē'-puwē'win; inū'win teh niw ini's kayēs-yōh-kusē't ayā'wit keʔts-inä'-niw. iniwi'n-pih inuh inä'niw tayä'pipōnā'tsin anuh keʔts-inä'niwʌn.

'wē'hsin, taʔ ä'htahsi'yäk ninä'hkwʌneh as kitä'mahäk; iniʔ nisi'k as a-pemā'tesiyen,' inä'win anuh keʔts-inä'niwʌn.

taʔ, iniwi'n-pih ayā'tsimīt inuh keʔts-inä'niw, mā'wa niw as inim-wē'hnatsin. mā'waw kayēs-wē'hnatsin, iniwi'n-pih kayēskiki'yʌwe-su'atsin. iniwi'n-pih misi'k wayē'nanihā'tsin anuh keʔts-inä'niwʌn, usā'ʔnawah as ma'mäk, misi'k uhpä'hkwʌnʌn nayī's niw. iniwi'n-pih mayē'wahkapituk as nayō'htah kikē'h wēs, ah tsi-kē'wät. waʔsi-kō'htewin. payi'ʌtät ini's as wē'kinit wē'wʌn, hā'neh aki'kuh wayī'-kituaʔ pis-kēmā'pēwʌkin.

'tsi-kēs-pis-ne'ʔtakät, pis-käʔts-wē'wasiw. inisa'ʔ wä'h kʌn nanā's as pī'ʌt!' ēwā'kin aki'kuh kayīmā'pituaʔ.

taʔ, saʔyä'h wi'nah kīs-pī'htikew wē'kih.

'nahā'w!' inä'win uskāpä'wihsʌn; 'tsīpā'hkinun!' inä'win; 'niku't ahkäh mītsimē'hseh anā'mukun; misik ē'h-yōm niku't ahkäh kina-pōnā'wāw ayō kä'ʔts-inä'niw!'

kayēs-kīsisi'ʌhkituaʔ, 'nahā'w, ninaw-uhpē'nāw nitō'wahkeh. pa-pā'm-nitō'mehkun aki'kuh kayēs-kitä'mahatuaʔ ninä'hkwʌnä'hsʌn; misik ā'neh aki'kuh awēh-nitō'mehkun.kē'mōts kina-wēhtamōwā'wʌk[1] as kē's-neʔnak inuh keʔts-inä'niw. "utōnā'kanikun; mītsimē'hseh wi'nah kinu'aʔ kikā'tew-ahsā'mikemuʌw; akuh teh ā'neh ani'ʔ keʔts-inä'niwʌn kā'tew-ahsā'mihtuaʔ." '

taʔ, wi'nah inuh inä'niw iniwi'n-pih wayä'pahamā'sīt as nikā'mīt as tōwahkä'hkīt. iniwi'n-pih niw sayäkisi'tuaʔ aki'kuh kayēs-nā'ta-mōwikituaʔ as kēs-neʔna'tuaʔ anuh apähnī'hsʌn. mōsaka'piha'wʌkin aki'kuh ā'neh; misi'k aki'kuh kayēs-kitä'mahatuaʔ anuh apähnī'h-sʌn, winu'aʔ ap mōsakapiha'wʌkin.

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[1] If my notation is correct, this is haplologic for *kinaw-wē'htamōwāwā'wʌk.*

it came and perched right on the grave. And then, again, at one time, it was a bear; and that was when it walked in a circle round the grave.

When it got to the entrance, "Arise! Why are you lying there? Come, it is time to be unloading another deer at your uncle's doorway!"

With this the bear again started walking in a circle round it. When it had made the second circle round the grave and reached the entrance, it stopped again; there did that bear stamp its feet.

"Come, it is time to get up! Why are you lying there? Come, it is time to be unloading another deer at your uncle's doorway!"

And then that ground trembled. At the third time that ground trembled even more.

"Come, it is time to get up! Why are you lying there?"

That man who had gone inside now came running out.

"And so indeed," cried that man, "I am getting up and shall run!"

At once the bear fell over. There stood an old man; it was an old man who had moved camp from there with the rest. Then that man seized the old man.

"Name them, as many as there are of you who have destroyed my nephew; only thus shall you live," he said to the old man.

Then the old man told it all, naming them all in his story. When he had told all their names, he cut his throat. Thereupon he skinned and cut up the old man as one does with game, taking his chest-bone and the ribs at both sides. Then he tied what he took into a bundle to carry on his back, together with the head, and went home. It was moonlight. When he reached the lodge where his wife was staying, some of those who dwelt there came and peeped.

"He must be coming from killing some game, for he brings a big pack. So that is why he comes late," said they who were watching.

Meanwhile he had entered the lodge.

"There!" he said to the attendants; "Do the cooking!" he told them; "Boil one kettle of meat, and in another kettle you will set this old man to boil."

When they had done cooking, "Now then, I shall tie on the cover of my water-drum. Go ye about and summon them who have destroyed my nephew, and some of the others do you go summon. Secretly you will tell them I have killed that old man. 'Bring your bowls; you will be given meat to eat, but those others will be given the old man to eat.' "

Then that man began to sing songs and to beat the water-drum. At this they were frightened who had helped to kill the lad. Apart they were seated, those others; and those who had destroyed the lad were seated by themselves.

kayēs-ōnā'pitua? aki'kuh, iniwi'n ä'tua?: 'wä'htsita si kimō'sakapi? ki'na? ä'htahsi'yah!' ēwā'kin.

akuh mitä'muhsʌk ape'?sik niw hā'?taha'mukin inih iskō'täw, mä'nawats niw as wā?sā'hkunik. aki'kuh ä'neh apä'hsus-mī'tsimē'hseh ahsāmā'wʌkin; aki'kuh teh ä'neh ani'? ke?ts-inä'niwʌn ähsamī'htua?. ta'". wayä'pahtsikä'tua?. wä'htsitaw ini'win as kä?ts-mī'tsihsitua?. sa?ye'h ayä'pehtawi?tʌtua?, iniwi'n-pih me?sih payō'tawetua? s wā?sā'hkunik. inuh wäwō'hnit inä'niw inu'win wē's kayē's-a?tuah. mayä'minunā'pahtah. ō'hnʌn tatākā'pumikin inis utōnā'kanih. mā'waw kayēs-nä'mikua?. pē'?tew utō'nōwa? umä'win ayī'nispē'hneh.

'nahā'w, kʌtä's pāpʌka'mehkun kä'timāhtuwi'tua? ninä'hkwʌnä'hsʌn!'

ānawēhisō'wʌkin as kʌtäw-usī'mitua?; siw utātsikō'wʌkin; kawi'n min niw ukä'hkinanu'wawan isku'ʌhtem. ini'? käh mā'waw as pāpʌka'mihtua? s ne?nī'htua?. ini'win-pih aku'ʌtsih ä'wih-me?si'h-pō'tawetua?; ini'win ayāyahpakinī'htua? aki'kuh kayēs-ne?nī'htua?.

'awēh-kutsēmunä'hkun inuh wē'yʌwēkeh ta'?-nakah tsi'w-a?tek inih minū'tīh!'

kayēs-mī'nikutua?, iniwi'n-pih payāpakamā'tua? aninuh wē'yʌwēkehkun, iskū'tiah as pis-ahpā'kinatua?. iniwin-pi''h misik ä'wihsakä'hna?sā'hkua? inih wē'kiwʌm.

ini? mā'waw. ahka'nuh ā'wiw.

61. A SORCERER IS SHOT.

(mʌskwawā'nahkwʌtōk)

kī?sē'hseh nikut kī's-nipuah. kayē's-nipäk ini?-pih niw awēhanī'kwahuh; sa?ä'h nä'hkah, wänī'tipä'hkah, ini'?-pih nī'w inä'niwʌk ä'wih-kanāpahtā'hkua? inih tsīpayī'kamik. as mäk-āyapi'tua?, kʌni'win awä'hseh payī'tuhnet as pis-kia?tō'hnatah. ne?ni'nuh kayia?tō'hnatah inih tsīpayī'kamīk, ini'win-pih sa?yeh mämā'sehkak ini'h as kēs-anī'kwahōh. saka'nah nī'winuh kayia?tō'hnet, ini'?-pih payā'sketsīsu'ʌtua?. ke?ts-inä'niw siwas apē'win; nī'pi?tawin as kē'wät; mēkunē'hsʌn awēh-kipē'hsime'win ini's kayēs-inä'hkʌsit ukō'htakanih. iniwi'n-pih ä'wih-pī'htiket ini's as mitä'wih. wähtsita'w ini'win as unu'ahtuk, tipä'h ä'hkuah as kä'?ts-mitä'wit. sa?yä'h pis-wā'?sinakuah, iniwi'n-pih payō'ni?tah ini's s mitä'wih; kayē'wät inuh ke?ts-inä'niw, iniwi'n-pih nä'pik.

ini'?.

When they had taken their places, they said, "Truly it appears we are being seated apart, as many as there are of us!"

The women made the fire burn quite low, so that there was little light from the flames. The ones were given venison to eat, but to those others the old man was given as food. So they began their meal and ate most heartily. When they were halfway through, they built the fire big, so that the blaze was bright. The man whose father it was, he had been served with the head. Now, when he saw it plainly, his father was staring at him there from his dish. When they all had caught sight of it, thick foam came out of their mouths.

"Now then, the time has come; strike them down who destroyed my nephew for me!"

They were unable to flee; they could only crawl about; they could not even make out the door. So then they were all struck down and killed.

"Go ye and ask the old woman where the bag[1] may be!"

When she had given it them, they struck down and killed the old woman and threw her into the fire. Then they went and also set fire to the house.

That is all. It is an ancient tale.

61. A SORCERER IS SHOT.

(Maskwawanahkwatok.)

A certain girl had died. When she had died, she was taken away and buried; then in the evening, at dark, four men went to guard the grave. While they were staying there, suddenly a bear came walking that way and began to walk in a circle round it. When it had circled three times round the grave, they shot it. There sat an old man; he stood up and made for home; there he laid a little feather over the place on his throat where he had been shot. Then he went and entered the lodge where the medicine-dance was being held. There truly he went hard at it all night, joining with great zeal in the medicine ceremony. At daybreak the medicine-ceremony ended; when the old man went home, he died.

That is all.

[1] The medicine-bundle from which the sorcerers had derived their power.

62. AN ORPHAN IS PROTECTED BY SPIRITS.

(mʌskwawā'nahkwʌtōk)

nahā'w, iniwi'n as wī'kitua? mamā'tsi?ta'wʌk; ini'h nikut wē'kiwʌm nikut ā'wiwʌnin ukī'?sōwawan. nawēnā'?s tsiw-ni'ʌnan-pipō'nakesiwin nuh apähnī'hseh. nikūtī'wān tipē'naw s inäwä'htitua?. ini'? as mōskine'tua? inih wē'kōwaw.

ini? mā'waw as kēs-nipä'kua? aki'kuh nikut wē'kiwʌm. inu'? nisi'k kayēs-pimā'tesit apehnī'hseh; kʌn wi'yʌn utä'nawimā'kanan. ini?-pih nikut wē'kiwʌm tsiw-i'siʌt inuh apähnī'hseh; ini'? as awēhwī?nō'hkasit; kʌn wī'yʌn utä'nawimā'kanan ini's. ini? as kēskutā'kihih; kʌn kēs-ahsāmā'nan; kʌn kēs-akīhā'nan; kēs-pā'hpenutawe'wʌk nītsi'ʌnuk.

nikōtā's ayā'wik. ini'?-pih mamāh-uskī'h-inä'niwʌk tsiw-unā'?-sutā'hkua?, nī'w akuh inä'niwʌk: 'pinah ē'h-ayum tsī'?sahkyʌn kʌt kitū'sihtuwū'naw. mʌtsē'? nap s ʌ-mamī'ahtumakih; tsī'?sahkōw ā'wiwin mʌtsē'? nap. nahā'w, ni'nah mā'waw nikō'h ä'htʌnʌmʌn, as kiw-sasäkā'yan ni'kuh kiw-awä'yen, mʌtsē'? nap nimēnā'win,' — nā'sʌp teh wi'nah niw, ähpē'ts-pāhpenutawʌ'tua? anuh kitämā'kesiwʌn.

ta?. iniwi'n teh ä'tua? aki'kuh ne'?niw: 'tā'?, kä'?tin käh kikā'tamēnō'na?? kina? kikā'ta-yā'h-mʌmä?.'

'ni'nah nap mā'wa niw nimē'nāw ē'h-anum nikuh kiw-awä'yan as kē-sasäkā'yen,' ēwā'hin as awē'h-pakē'tinah tsī'?sahkyʌnih.

sa?yä'h misi'k inu'h nikut mā'wa niw nā'tuahin nikuh ini'h kiwō'k as kē-sʌsä'kāt, wi'nah ap s awē'h-a?tuk, a?tuwā'tsin anuh apähnī'hsʌn. iniwi'n niw wi'nah ap misi'k inu'h nikut ä'si?tʌt, mā'waw s awēh-nā'tik nikuh kiw-ō'k s kē-sasä'kāt, as mēnā'tsin mʌtsē'? nap, — 'nimāmi'ahtumaw,' as inu'ʌsitua?, anuh apähnī'hsʌn ähpi'ts-pāhpinu'tawʌtua?. ta?, umä'win ä'nispē'hneh anō'hkatsikan, as pā'hpenutawa'tua? anuh apähnī'hsʌn.

'nahā'w, kʌtä's pī'htikenun umʌs tsī'?sahkyʌnih; ayum-e'? ne?-ni'māw,' inä'wʌkin.

hā'nōw tā'?taka'tsiwin inuh apähnī'hseh; nitsi'ʌkah pī'htikenisihä'wʌkin. ta'?, iniwi'n-pih payī'htiket as kō?ni'kutua? anuh apähnī'hsʌn.

'ahku'ahtawenun keh na'p; imi's kehte'nikamikuh awēh-apē'nun s a-nikā'miyen,' inä'wʌkin s pahpenutawa'tua?.

ta'?, iniwi'n-pih ähku'ahtawet nuh apähnī'hseh. kayēs-ahku'ahtawet, iniwi'n-pih nä'kamīt. umʌ's niw wayä'pahamā'sit, iniwi'n-pih sayä'kisitua? akuh inä'niwʌk. akuh tsē'?sahkōwʌk inih ki-nikā'mitua?, iniwi'n nä'kamīt inuh apähnī'hseh. iniwi'n-pih niw wayä'pipitäk inih tsī'?sahkiʌn. kayē's-pinē'?tʌt, iniwi'n-pih ōhō'piwʌk pis-tanī'tahkua? umʌ's ispä'miah. yähpi'ts mōskine'wʌkin inih tsī'?sahkyʌn wē'yʌk isē'h-ʌwä'tukʌk.

62. AN ORPHAN IS PROTECTED BY SPIRITS.

(Maskwawanahwatok.)

In a certain place dwelt some people; the people in one of the houses had an only son. That boy was perhaps five years old. The whole house was occupied by a single entire family.

Then it happened that they all died, the people of that house. Only the boy was left alive; he had no relatives. Then the boy went to a house; there he hung about; he had no relatives there. Then he was made to suffer; he was not given anything to eat; he was not given any clothes; the children made fun of him.

Then, at one time, some grown-up young men made a plan, four of these men: "What do you say, let us build a medium's-tent for this youngster and make believe we are soliciting him; we shall pretend he is a spirit-medium. And everything I own, everything I use when I put on finery, I shall pretend to give him,"—to such an extent were they, for no reason at all, tormenting that unhappy little fellow.

Then the other three said, "Well, of course, who would suppose we should really give them to him? Of course, we shall take them back."

"And I too do now give him all these things which I use when I dress up," said one, as he went and laid down the things before the medium's-tent.

Then another one fetched all the things he used when he put on finery, and went and set them down, placing them there for the boy. The next one did the same, fetching all the things he used to dress up in, and pretending to give them to him — all of them acting as if they were making entreaty to him, so far did they go in making fun of this boy. Then, as high as this lay the pile of clothing, as they made play of that little boy.

"Now then, it is time for you to enter this medium's-tent; here is tobacco for you," they said to him.

To be sure, the boy resisted, but they drove him in, none the less. So then he went in, because he was afraid of them.

"Now do climb up, of course; go sit by the roof-opening and sing," they said, mocking him.

Then the boy climbed up there. When he had climbed up, he began to sing. As soon as he had begun to sing, these men became frightened. The very song these spirit-mediums sing, did that boy sing. And at once the medium's-tent began to sway. When he had descended, whooping voices rang out in the air. Various kinds of spirits entirely filled that medium's-tent.

nahā'w, niku't teh iniwi'n s kākī'kitit inuh awä'tuk: 'pō'n pā'hpis yā'h-mʌmä'kun inih mayē'näk inuh apähnī'hseh; usā'm apits kikä'-temahā'wāw. ninaʔ nitāpānō'naw ē'h-ayum, kē'wisiw as ā'wit. yō'ʔ teh niw a-yōh-tsē'ʔnapuminah kä'kōh as a-yā'h-mamu'awäk; taʔ, kimēnā'wāw. kēspin wī'yʌk yāh-mʌ'mäk, nina-näwō'naw,' ēwā'kin aki'kuh kayēs-pī'htiketuaʔ inis tsī'ʔsahkyʌnih.

hā'w, ini'ʔ mā'waw. ā'tsimuʌn ā'wiw. ahka'nuh ā'tsimuʌn ā'wiw.

63. A HUSBAND'S VENGEANCE.

(nehtsī'wihtuk)

ahka'nuh nikō'täs nikut inä'niw kēs-kanā'wihew kīʔsē'hsʌn. ā'taʔ, ini'win as nuhā'hkapit inuh inä'niw. ahpä'n niw pahpē'siwin, apä'h-susun ki-ne'ʔnatsin, as ki-pīnā'tsin ini's s nuhā'hkapit. hā'taʔ, keʔts-inä'niw wēts-wē'yʌwēkehkun misi'k teh ani'nuh utā'nan misi'k teh unōhā'hkiman, ini'win ä'htahsi'tuaʔ as wāwī'kituaʔ. ā'taʔ, mī'p ahpä'n niw ki-mātsī'win inuh inä'niw, pahpē'sit, apä'hsusun pīnā'-tsin; mā'hnuh-pemā'tesiwʌk, māmī'tsihsɪtuaʔ keʔts-inä'niw wē'yʌ-wēkeh misik utā'nan unūhā'hkimʌn. inuh keʔts-inä'niw, wä'htsitaw ini'win as tapānā'tsin unūhā'hkiman, mä'hnu-māmī'tsihsit; misi'k inuh wē'yʌwē'keh wina'h ap wä'htsitaw tapā'näw unūhā'hkiman, mä'hnu-māmī'tsihsituaʔ.

inu'h täh mitä'muh ini'win as minī'nima'tsin nikut apähnī'hsʌn. umʌ's as ki-manä'hnet, mehsē'wʌn as kiw-usē'htuk inuh mitä'muh, ini'win as ki-näwā'tsin aninuh apähnī'hsʌn. nikō'täs as ā'wik, ini'-win as wäpā'mikut as mā'mana'tsin inuh apähnī'hseh aninuh mitä'-muhsʌn. ā'taʔ, kayēs-anīh-mā'mana'tsin, ini'win-pih kayē'wät inuh mitä'muh as awā'tōkmehsē'wanwē'kōwaʔ. hā'w, inuh teh apähnī'hseh wina'h ap kēwä'win. ā'taʔ, payi'ʌt inuh inä'niw wē'kōwaʔ, kʌn ukä'h-kina'nanwē'wan as kēs-kimō'timih, kayä'nisiwʌn inä'niwan as ī'yukut.

nikō'täs saʔyeh misi'k ayā'wik, ini'win-pih kayēs-unā'ʔsutā'hkuaʔ aw-isī'ʔtatuaʔ.

inuh mitä'muh ini'win ä'ts: 'nahā'w, wʌnī'tipä'hkah kits-pi'ʌm imis nē'kina'nōwaʔ. ini's teh ninaʔ as ki-nipā'yah, akū'ʌtsih ini's kits-pi'ʌm. inuh täh wanā'käh ninaw-tawā'hāw. ini'ʔ teh ni'nah as aw-mä'skitsī'hsineyan; ini'ʔ teh a-yōh-ī'wiyen. ihpih täh niw kinah a-täpä'nimī'yen, kinaw-kē'wäm. kēs-nipā't inuh nitä'niniʌm, kē-mō'ts ninaw-pā'hpaka'hikem. ini'ʔ-pih täh ini's as tawē'kih a-ntū-tsī'naman,' inä'win aninuh apähnī'hsʌn wē'nimuhse'wan.

'hā'w,' inä'win, 'ninaw-isi'ʌm,' kīwä'tuaʔ.

taʔ inuh inä'niw tahnä'nuh kē'sikah ki-neʔne'win apä'hsusun pī'taʔsit nä'hkah; māmē'tsihsōwʌk keʔts-inä'niwʌk.

And then one spirit spoke: "Mind you do not take back that which you have given that boy; too far do you go in making him unhappy. But we, we love this child, because he is an orphan. And from this very place we shall observe you, to see if you take anything back from him; for you have given the things to him. If anyone takes them back, we shall see him," said those who had entered that medium's-tent.

Now, that is all. It is a tale people tell. It is an ancient story.

63. A HUSBAND'S VENGEANCE.

(Nehtsiwihtuk)

Once upon a time, long ago, a certain man was married to a young woman. He was staying with his wife's people. He always hunted, slaying deer and bringing them to the house of his wife's parents. The old man and his wife and his daughter and his son-in-law, that was the number of them as they dwelt there. In the morning that man would always go off to hunt and bring home deer; they lived in comfort, having plenty of food, the old man, the old woman, and his daughter and son-in-law. The old man dearly loved his son-in-law who supplied him so well with food; and the old woman, too, was much attached to him who provided so well for them all.

But the man's wife then took a fancy to a young man. Where that woman gathered faggots for firewood, she would see the young man. Then, in the course of time, the woman persuaded the young man to lie with her. When he had done so, she went back with her faggots to the house. The young man also went home. When the husband came to the lodge, he did not know that he had been deceived[1] by his wife, in that she had been used by another man.

Then, after a time, those two had formed their plan.

Said the woman, "Tonight you must come over yonder to our wigwam. You must come right outside of where we always sleep. I shall make a hole in the bark of the wall. There I shall lie with my buttocks thrust out, and from there you shall have access to me. When you are content, you will return home. As soon as my husband is asleep, I shall knock quietly against the wall. That is when you will feel for the place where the opening is made in the bark," she told that young lover of hers.

"Very well," he told her, "I shall go there;" and they went home.

Now that husband, every day he used to kill a deer and bring home his game in the evening; and the old folks would have their plenty of food.

[1] Literally, "stolen from," the usual expression in such cases.

hā'taʔ, wä'nītipä'hkah, ɪsī'win inuh apä'hnīhseh. ahka'nuh kä'h ē'h-akum mamā'tsiʔtawʌk, wanā'käh kēs-ā'wiw kayēs-apā'hkituaʔ. ta'ʔ, inuh täh wʌnā'käh pipā'kin. kayēs-tawäsu'atsin inuh mitä'muh sikas niw ini'kuh, iniwi'n-pih kä'kōh inis ä'ʔtuk umū'tīh. ta'ʔ, kawin teh nā'kwʌtun. ā'taʔ, ni-nipā'tuaʔ inuh mitä'muh imiwi'n-nakah sä'hkihsih tsē'kapah. hā'w, ayū' teh inä'niw tsī'kiskū'niah yōwi'n-nakah wä'htsihsih. ā'taʔ, hā'nuw winah inuh inä'niw wayē'wit wina'h apki-mā'mane'winwē'wan; taʔ, kʌna'patstä'husā'mminī'nimewani'-nuh apähnī'hsʌn; ini'ʔ teh wä'h kʌn as täpä'nimit ani'nuh utä'nini'ʌ-mʌn. wä'nītipä'hkah as pi'ʌt inuh apähnī'hseh, ini'wɪn tsē'kapah s sā'sehkē'hsih. hā'w, ayum inä'niw ini'win as ni'pāt. kayē's-nipāt inuh inä'niw, ini'win-pih ayum mitä'muh mä'nawats payā'hpaka'hiket. ini's s tawē'kih ini'win ä'sitsēhkä'hsih. hā'w, inuh apähnī'hseh iniwin, kayēs-pā'hpakahike'nit aninuh mitä'muhsʌn, ini'win-pih nä'naʔ-tutsī'nah ini's as tawē'kih. iniwin as mī'hkutsī'nah inih tä'wikeh;yō'm as is-pē'htinah imi's, inih utsē'h ini'win as mī'hkutsī'nah. kayēs-pūts-mī'hkutsīnū'tsin, iniwi'n-pih inuh inä'niw ini's wäh-pimu'a-tsin. ta'ʔ, taʔ, iniʔ käh as pī'pimu'atsi'n; ta'ʔ, nikō'tunuh kayēs-pimu'atsin, nawēnā'hsihsih saʔyäh misi'k as nehkō'simakah inih utī'n. iniwi'n-pih misi'k pämu'atsin. iniwi'n keh ä'nanū'hkasit tipä'h ä'hkwah. taʔ. inuh inä'niw, ani'nuh unāpi'ʌmʌn, nikō'tunuh nisi'k ki-pimō'kin; as kä'ʔts-anuhkī't, as pahpē'sit kī'seh ä'hkwah, misi'k as neʔna'tsin apä'hsusun, as nayōmā'tsin, as pīnā'tsin, ta'ʔ, kiw-atskō'win tä'h. iniwi'n teh as kä'ʔts-nipā't. kʌni'win niw saʔyä'h as wā'pah, ini'win-pih ki-kuskō'sit inuh inä'niw. hā'taʔ, ayum täh apähnī'hseh wä'htsɪtʌ' niw ki-täpä'nimōwin, tipäh ä'hkwah as kiw-mamasi'wet, as kimō'tit ani'nuh mitä'muhsʌn. ini'win käh ahpä'n niw ä'nanū'hkasit inuh mitä'muh msi'k inuh apähnī'hseh.

ā'nuw nikōtä's ini'win as kehkēnā'kut ani'nuh ō'hnan misik ukī'yʌn inuh apähnī'hseh.

ini'win s kēs-ayā'neʔni'kut:'pū'niʔtah, nikī'h, yōm ä'siʔtayan! kʌn wē'skiwʌ'tun; kina-nipä'm,' inä'win ā'nōw ani'nuh ukī'ʔsʌn keʔts-inä'niw.

taʔ, kawi'n upō'niʔtanan. nikō'täs ini'ʔ as kehkē'nah inuh inä'niw.

'nahā'w, pina'h ä'siki'makah tsē'ʔnapā'htah!' iku'ahin wī'yʌn as ni'pāt.

hā'w, tsē'ʔnapā'htsiket, wē'kiwʌm si'was aʔte'win. inuh inä'niw wē'hpime'win wē'wʌn. hā'w, akū'ʌtsih ini's änā'pit, inä'niw siwas sehkē'hsinin. nikōtä's kʌni'win pä'mim-aʔsitsi'hsih inis wē'kōwaʔ. iniwi'n as näwā'tsin as kimō'timikut aninuh apähnī'hsʌn. ini'wɪn-pē'h kō'skusit. hā'w, kayēs-kuskō'sit inuh inä'niw, wä'htsita kä'ʔtin ini'win as mā'mahkʌtä'nihtah.

'hā^, ta'ʔ teh yō'm tsiw-isē'kimakah?' inä'nihtʌ'min.

ta'ʔ, wē'wan ani'nuh nipä'wanin. kä'hkinʌkut anuh wē'wʌn inis as kuskō'sit, iniwi'n-pih kayēs-kuhkē'ʔtʌt inuh mitä'muh, teh s kī'ski-kinā'tsin aninuh unāpi'ʌmʌn as nipä'hkasit. hā'w, inä'niw inuh ā'na-wē'htawin as kʌtä'w-nipāt.

So then, when night came, that young man went there. Now, in the olden time, it was of bark that these Indians made their lodge-walls. Now, that bark is thin. When the woman had cut from it an opening of a certain size, into that place she laid some bag or bundle of hers. It did not show at all. Then, when they went to bed, the woman lay at the side next to the wall. The man lay over at the side toward the fire. Now, to be sure, that man who was her husband, he too would lie with his wife; but perhaps too much did she love that young man, and therefore she was not satisfied by her husband. At night, when that young man came, then next to the wall lay she. Then her husband fell asleep. As soon as he had fallen asleep, the wife gently knocked at the wall. She lay with her buttocks in the opening of the wall. Then the young man, as soon as the woman had knocked at the wall, groped for the opening in the bark. He felt out the opening; reaching into it, he found her buttocks with his hand. When he had felt out just how she lay, then from there did that man have access to her. Then, indeed, more than once did he this; for, having once lain with her, he soon felt the return of his desire, and he again possessed her. Thus he did through the whole night. Now, that man who was her husband, only once at a time he used to cohabit with her; for, as he worked hard at hunting all day and at killing deer and bringing them home on his back, he would be tired. And so now he was sound asleep. Not until dawn would that man awaken. And that lad, truly he would obtain entire satisfaction, indulging the whole night long in adultery with that woman. In that way they continued, the woman and the youth.

It availed nothing that in time the young man's father and mother found him out.

They upbraided him: "Desist, son, from this which you are doing! It is not right; it will be the death of you," the old man said in vain to his son.

He did not cease. Then at one time the husband learned of it.

"Now do you but look at what is going on!" he was told by a voice, in his sleep.

He looked; there stood a house. The man of the house was sleeping with his wife. Then, when he looked at the outside, there lay a man. Soon he lay up close to the house of those people. Then he saw how that young man stole what was rightfully his. Then he awoke. When he was awake, then truly, he marveled.

"What can this be?" he thought.

His wife was asleep. As soon as his wife knew that he was awake, she turned round and embraced her husband, pretending to have been asleep. He could not sleep.

'hā'w, mī'p ninaw-tsē'ʔnapā'htan yō'm ä'sis-nä'man,' inä'nihtʌmin inä'niw.

saʔyä'h wayä'pah nī'p, nipē'w anōnä'win aninuh wē'wan.

'hā'w, pinah nipē'w nā'tih!' inä'win.

taʔ, mitä'muh iniwi'n-pih mayā'tsiʌt, nipē'w as nā'tik. kayēs-mātsi'ʌnit, iniwi'n-pih inuh inä'niw tsayē'ʔnapā'htah; taʔ, minū'tīh ini'win as aʔtek. mayi'ʌkunah inih minū'tīh, sikas niw ini'kuh tawē'-kiwin inuh wanä'käh. kayēs-nä'mik inuh inä'niw, ini'win as yāh-kipā'hkwahah. hā'taʔ, wā'wahtäʔ ā'yapiwin. payi'ʌt inuh mitä'muh, pī'htiket, taʔ, inuh inä'niw pimähä'win aninuh wē'wan uskē'hsikuh. nuh mitä'muh pā'pik kēs-tsē'ʔnapā'htamin ini's as tawē'kih inih wē'kōwaw, as aw-kēs-nä'mik inuh inä'niw. taʔ, ini'win niw ahpä'n niw ä'sihneh inih umū'tīh.

kayēs-anīh-mī'tsihsit inuh inä'niw, iniwi'n-pih mayā'tsiʌt as pahpē'sit. wā'ʔnaw kayēs-pyʌ'tät, ini'win as ā'yapit, nānā'kʌtawä'-nihtah inä'niw.

'ā'nitō'wʌk täh aw-isē'ʔtayan,' inä'nihtʌ'min inä'niw. 'nahā'w, ninaw-wʌnī'tipä'hkah ninaw-kanā'pumaw ayō'm nimä'temō'hsem,' inä'nihtʌmin inä'niw.

ā'taʔ, wänī'tipä'hkah, ini'win käh as kanā'pʌma'tsin ani'nuh wē'-wan. nikō'täs saʔyeh kayēs-inim-usī'hsihkuaʔ aninuh wē'wan iniwi'n-pih kayä'ʔts-nipä'hkasit. hā'w, nikō'täs kʌni'win kä'h niw mayō'siha'tsin aninuh wē'wʌn pa'hpakahike'nit. ini'win-pih misi'k imi'nakah ä'sis-kuhkē'ʔtat inuh mitä'muh; hā'w, ini's täh as tawē'kih, ini'win ä'sitsēhkä'hsih inuh mitä'muh. ā'taʔ, inä'niw kä'ʔts-nipä'h-kasit, nā's niwmō'sihe'win aninuh wē'wʌn. hā'w, ume'win ayī'nehkat.

'hā'w, inisaʔ ē'h-ayum ä'siʔtat nimä'temō'hsem!' inä'nihtʌmin inä'niw. s kä'ʔts-nipā't. kawi'n täh winah unäpā'nan; nā'sʌp niw nipä'hkasō'win inä'niw.

ā'taʔ, nawē'naw iniwi'n käh niw tipäh ä'hkwah si nawē'naw ihpih ki-mō'sihewin ani'nuh wē'wan, yō'm as ī'nehkanit. hā'taʔ, nawä'h ayā'wik, ini'win as kuskō'sit inuh inä'niw as inu'asit. hā'w, inuh mitä'muh pā'pik ume'win-nakah kayēs-ahpā'kisit, as wē'hpimi'kut täh aninuh wē'wʌn. ā'taʔ, ini'ʔ saʔyeh as kēs-kehkē'nah inuh inä'niw.

wayā'pah, mayā'tsiʌt as pahpē'sit, 'nahā'w, taʔ täh yō'm tsiw-aw-isē'ʔtayan?' inä'nihtʌ'min inä'niw. 'nahā'w, ninaw-kē'skisan inih mē'nak,' inä'nihtamin.

utā'ʔsikan sō'h niw pä'ts niw, aʔseni'ʌn as näwā'tsin kutä'ʔnas, ini'win as kē'putuk utā'ʔsiken, pä''ts pä'ts-kē'putuk. ā'taʔ, kayēs-kē'putuk, pē'hnaha'min utā'ʔsikan, tsi-mā'tsiʌt, pahpē'sit.

payi'ʌt nä'hkah, mī'tsihsit, saʔyä'h kä'taw-nipā'tuaʔ, 'nahā'w, umä'ʔ-nakah ninah kä'taw-sehkē'hsine'yan,' inä'win ani'nuh wē'wan.

'hā', pina'h, nikä'ʔts-sē'hkatan umʌ's tsēk skū'tiah,' ēwā'hin inuh mitä'muh.

'kʌ'n! ninah ap nisē'hkatan. yō'ʔ-nakah ninah kä'taw-sekē'hsi-ne'yan.'

"In the morning I shall look at this thing which I have seen," he thought.

When morning came, he sent his wife for water.

"Go fetch water!" he told her.

Then the woman went to fetch water. When she had gone, he looked at the place; a bag lay there. When he removed the bag, there was quite an opening in the bark of the wall. When he had seen it, he covered it again. He stayed still, as if nothing were amiss. When the woman came back into the wigwam, he watched his wife's eyes. At once she looked over toward where the wall of their house was broken, to see if her husband had noticed it. Her bag was still lying there.

When the man had eaten his meal, he went out to hunt. When he had gone a long ways off, he sat and reflected.

"I wonder what I can do," he thought. "Yes, at night I shall observe this wife of mine," thought the man.

So that night he observed his wife. When he and his wife had gone to bed, soon he pretended to be sound asleep. Then, after a while, he noticed that his wife was knocking at the wall. Then she turned over, to lie the other way; she lay with her buttocks toward that opening. Pretending to be sound asleep, he could hear and feel what his wife did. She was moving back and forth yon way.

"So this is the way my wife does!" he thought, who was sound asleep. For he was not really asleep; he was merely pretending to sleep.

Then every little while, throughout the night, he would feel his wife moving back and forth like this. After a long time he pretended to wake up. Immediately his wife threw herself over toward him, sleeping with him. So now he knew it.

In the morning, when he had gone off to hunt, "How shall I deal with this?" he thought. "Well then, I shall cut off that penis," he thought.

In some place where he found a stone, there with all due care he sharpened his knife, putting a good edge on it. When he had whetted his knife, he put it into the sheath and went on to hunt.

Coming home at eve, he supped, and then, when they were about to go to bed, "Now then, over on that side I wish to lie," he told his wife.

"Oh, please, I do not like it there by the fire," said she.

"No! I too do not like it. Over here I shall lie."

nitsi'ʌkah inuh inä'niw ini'win s kawē'ʔtat tsē'kapah. hā'taʔ. inuh mitä'muh inuh ini'win s kä'ʔts-mōk.

'hā^taʔ, taʔ a'yum ä'sikit? pōn mō'nun; kinaw-mä'hnu-nipā'm,' inä'win anih wē'wan, hā'taʔ, nä'nipa'tuaʔ.

nikō'täs. saʔyä'h kayä'ʔts-wʌnī'tipä'hkah, ini'win as nipā't inuh mitä'muh. ā'taʔ, ayum inä'niw iniwi'n-pih mayi'ʌkunah inih minū'tīh; iniwi'n mä'nawats s pa'hpaka'hiket. hā^, pā'pik wī'yʌn mō'sihewin inis aku'ʌtsih. taʔ, inih utā'ʔsikan ini'win kēs-wänō'skaʔtuk, as tawē'kih ini'win as kipī'nehtsī'hsih. hā'w, nikōtäs kʌni'win kä'h niw mē'nʌk pits-sā'kihneh; tä'pinah, mā'ʔ, mä'ts-mē'nak ā'wiwin. ini'win-pih ape'ʔsik sayūwī'kinah. ā'taʔ, inuh inä'niw ume'winnakah pits-is-a'ʔsitsē'ʔtat ini's as tawē'kih. utā'ʔsikan kayē's-mʌmäk inuh inä'niw. payä'ts-sā'kihneh, ini'win as kē''skisah.

hā^, inä'niw pmī'm-nē'puwi'pahtawin, wä'htsita kä'ʔtin, 'ti'h ti'h ti'h ti'h ti'h ti'h ti'h ti'h!' ahpä'n kēwä'pahtuk. payi'ʌtät wē'kōwaʔ, pī'htiket, as ni'pāt unä'pākanih nawē'naw ini'win s nipä'k inuh inä'niw. ā'taʔ, iniʔ kä'h.

nahā'w, ayū'm täh inä'niw kayēs-kē'skisah inih mē'nak, ani'nuh wē'wan ani'nuh täh wē'neʔnan ini'win as kehpē'tōk inih mē'nʌk. ā'taʔ, käʔts-nipä'win inuh mitä'muh; kʌn umō'sihanan aninuh unäpi'ʌmʌn inih as isē'ʔtanit. ta'ʔ, kayēs-kehpī'tuwatsin inih mē'nʌk ani'nuh wē'wʌn, iniwi'n-pih inim-nipā't inuh inä'niw. mī'p kō'skusi'tuaʔ, ā'taʔ, mitä'muh pmī'm-ōnē'win, pā'pimō'hnet wē'kōwaʔ, tsī'pāhkit. ta'ʔ. inuh inä'niw yō'win niw kiw-inä'puma'tsin ani'nuh wē'wan. umʌ's täh uhpä'hkwʌnih yō'win as akō'täk inih mē'nʌk kayēskē'skisah. ā'taʔ. pā'pemō'hnet, taʔ, inuh teh wē'yʌwēkehkō'hseh wätā'nit nā'tamōwä'win nis s tsīpā'hkinit. nikōtä's wē'yʌwēkehkō'hseh h tsē'ʔnapumā'tsin hpä'hkwʌnih, nimā'ʔ, mä'ts-mē'nʌk ini'win as kehpē'täk wē'neʔnih inuh mitä'muh!

'yā^, nitā'h, wä'kiʔ yō'm näyō'htaman?'

ā^taʔ, yō'm, yō'm as isē'ʔtat inuh mitä'muh, nimā'ʔ, yō'm as inä'pahtah, mä'ts-mē'nʌk ume'win-pih niw ayā'wik; ini'win as kehpē'täk wē'neʔnih! pahkē'putuk inih, taʔ, mē'nʌk kutä'ʔnas imiwin ä'hpakitah. hā', siwas pimā'hkihnenin. hā', keʔts-inä'niw yō'win niw änä'pahtah. hā'taʔ, mē'nak keh niw ā'wiwin!

iniʔ keh; iniʔ mā'waw.

ta'ʔ, inuh teh inä'niw kawi'n kä'kōh kēs-ihpä'nana'nan wayē'wit aninuh mitä'muhsʌn; nitsi'ʌkah niw kēs-kanā'wihe'win, aninuh inä'niwʌn as nipä'nik.

ta'ʔ, wayā'pah inuh inä'niw tsayē'ʔnapumih as kēs-nipä'k: 'hā'w, ta'ʔ teh ä'sikit?'

ā'taʔ, umʌ's s kēs-wä'pēt, mehkī'h, uhkā'tih, — misēwä' niw mehkō'wiwanin aninuh uhkā'tan. tsayē'ʔnapu'mih, ayäts-sā'kihneh inih wē'nʌk ini'win tsi-kēs-kē'skisa'meh. hā'w, mehkī'h teh i'nih kayēs-yōh-pi'ʌt s ni-tsē'ʔnapā'htahkuaʔ, iniwi'n s kēs-awēh-mehkā'hkuaʔ inih tä'wikeh, ini's täh s kēs-tasē'h-kē'skisa'mōh ini's inih

In spite of her protest the man lay down next the wall. Then did that woman bitterly weep.

"Ho, what is the matter with this person? Do not weep; you will sleep well," he told his wife; and so they both went to bed.

In time, late in the night, the woman fell asleep. Then the man pushed away that bag and gently knocked at the wall. At once he perceived someone outside there. Having laid ready his knife, he now lay with his hand over the hole in the wall. Soon indeed, in came someone's penis; he took hold of it, yes, a huge penis it was. He pulled it in farther. The man out there pushed closer up to the opening in the wall. He took his knife, and when the thing was well through the hole, he slashed it through.

Up leaped that man and ran, and truly, "Splash, splash, splash, splash, splash!" off he went, running home. When he had reached his house and entered, there on his bed he soon died. So that was the end of him.

But as for the man who had cut off that penis, he tied it into his wife's hair. She was fast asleep; she did not feel her husband doing this. Having tied the penis to his wife, the man went to sleep. When they awoke in the morning, the woman arose and went about the house to prepare the morning meal. The man merely looked at his wife. There on her back it hung, like this, that penis which he had cut off, as she walked about. Now, the old woman, her mother, was helping her to cook. Then once, as the old woman happened to glance at the other's back, why, a big penis was tied there into the woman's hair!

"Goodness me, daughter, what is this thing you have on your back?"

When the woman did like this, when, like this, she looked at the thing, right there was a big penis as long as that; there it was, tied into her hair! She pulled the thing free and flung it off yonder somewhere. There it lay. The old man simply stared at it. It certainly was a penis!

That is all.

But that man, her husband, did no harm to his wife; he did not cease to keep her, now that the other man was dead.

In the morning that man was looked upon, where he lay dead: "What has happened to him?"

From when he had run, on his legs, the blood, — all covered with blood were his legs. When they looked at him, at the very base his penis must have been cut off. When they observed that blood in the direction from which he had come, they found the opening in the wall, and the house where he had been mutilated, and the woman

wē'kiwʌm. misi'k täh inuh mitä'muh s kēs-nayō'htah inih mē'nʌk; ini'ʔ mā'waw s kēs-mehkā'hkuaʔ kayēs-isē'kimakah. kʌn täh kā'-kōh kēs-isē'kimakatun, inuh inä'niw inih s kēs-ihpä'nana'tsin aninuh inä'niwʌn.

ini'ʔ.

64. A GRANDSON'S ANSWER.

(nehtsī'wihtuk)

nikut yā'hpits keʔts-inä'niw kēs-ā'wiwin; ā'nawē'hisōw as kʌtä'w-pemō'hnet inuh keʔts-inä'niw; misi'k täh kʌn ukä'hkinanan saʔyä'h as kākī'kitit tāʔ ä'ts; kʌn unä'nuhtasinan inuh keʔts-inä'niw, ä'hpits-keʔts-inä'niw-ā'wit. ō'hsihsä'hsʌn täh kēs-pī'tsikihä'win; nī'siwʌkin aki'kuh inä'niwʌk. anuh ōʔnä'hsimawʌn inu'h täh keʔts-inä'niw, ä'yawis as uhtā'tesinit, inuh keʔts-inä'niw wine'win kayēs-mēnā'tsin uwī'hswʌn ō'hsihsä'hsʌn; ayā'h teh inä'win äkōsē'wät; ini'win uwī'h-swʌn inuh ōʔnä'hsimaw. hā'w, inu'h täh uhsē'mimaw mʌskawā'h inā'win; ini'win misi'k nikut kayēs-mēnā'tsin wī'hswʌn ani'nuh ōhsihsā'hsʌn inuh keʔts-inä'niw.

hā'w, ihpi'h täh saʔyä'h kayēs-yā'hpits-mamā'h-inä'niwʌk-ayā'-wituaʔ, iniwi'n-pih winu'aʔ ap ā'sit kayēs-pimänā'tuaʔ ani'nuh umä'hsōmä'hsōwa'wan. hā'taʔ, nikōtä's ayā'wik, inuh ōʔnä'hsimaw, — taʔ, ahka'nuh ini'win kayēs-isī'ʔtatuaʔ akum kikä'tskyʌminawʌk: unītsi'ʌnehsōwā'wan kēs-misā'hkʌtewähä'wʌk, — hā'w, inu'h täh ōʔnä'hsimaw kēs-mēnā'win pē'htsiku'nāh s aw-usē'htuk; awä'tukʌn kēs-mē'nik as ni'pāt; aw-isē'ʔtat kēs-wē'htamak. hā'w, ini'win täh as kēs-usē'htuk inih upē'htsiku'nāh; taʔ ini'win keh s kēs-kē'sihtuk inuh inä'niw.

nikōtä's ayā'wik, inuh keʔts-inä'niw ini'win ä'ts, — āsu'akām ini'win as ki-sā'sehkē'hsih; ā'nawihisō'win saʔyäh s kʌtäw-unē't, tsiw-ahpi'ts-keʔts-inä'niw-ā'wit. hā'w, kayēs-unē't, — wī'ki käh wī'h-kihe'sōwin as misä'hsih inuh keʔts-inä'niw, — hā'w, āsu'akām ini'-win-nakah äs-ntāwā'pahtsikät ōhsihsä'sʌn as apē'nit.

kʌni'win kä'h niw kayī'kitit inuh keʔts-inä'niw: 'nā'ʔs käh niw kute'w tsi-kēs-pits-is-wāwē'hnitō'wʌk ē'h-akum mamā'tsiʔtaʔwʌk! ni-ku't kä'h inuh mmā'tsiʔtaw äkusi'wät inā'w. muhtsi nā'p ni'nah kʌn inih nitäkä'nan, kutä'ʔnas kayē's-awē'h-mīkā'hkiyʌ'nin, nē'ts-ma-mā'tsiʔtaw payī'nakin, as kiw-akō'nʌk,' ēwā'hin inuh keʔts-inä'niw; ani'win täh ni'w änā'tsin ō'hsihsä'hsʌn.

taʔ, yō'win niw änā'pamʌ'tsin ani'nuh umä'hsōmä'hsʌn inuh inä'niw as kē'hkami'kut.

saʔyä'h misi'k aninuh nikut tātsē'ʔnapumä'win ō'hsihsä'hsʌn uhsē'mimawʌn. kah-ni'win keh ni' misik kayī'kitit:

'niku't käh mi'n niw inuh mamā'tsiʔtaw mʌskawā'h inā'win! muhtsī nā'p ni'nah kʌn maskawā'h nitäkä'nan, kutä'ʔnas mayīkā'h-kiyʌnin, ini'ʔ niw nänä'ʔtiah as kiw-tasē'h-kakī'hkiʔtayen, ähpi'ts-

who had borne the penis on her back; they found out all that had happened. And nothing at all was done about that man's having thus dealt with the other man.

That is all.

64. A GRANDSON'S ANSWER.

(Nehtsiwihtuk)

There was a certain very, very old man; unable to walk was that old man; nor did he know any longer what he said when he spoke; he did not understand his own words, that old man, so old was he. He had brought up his grandsons; two was the number of them. At the time when the older of the two was born, it had been the old man who had given him his name; 'Hangs-People-Up' he was called; that was the older one's name. And the younger man was called 'Strongheart'; that name, too, had the old man given to this other grandson of his.

Now, after they had become entirely grown-up men, then they in turn took care of their grandfather. Now, once it happened that the older one, — for of old this was the custom of our ancestors: they caused their children to fast, — well then, to that older one it was granted to make a medicine-bundle; the spirits gave him that in his dream; they told him that he was to do thus. So now he had made that medicine-bundle of his; he had completed it.

Then, at one time, what that old man said was this, — at the opposite side of the lodge was where he always lay; he was not able to rise from his couch, so old a man was he. Well then, when he had got up, — he just managed to get up into a sitting posture, — then he peered over across the lodge where his grandsons sat.

So now suddenly the old man spoke: "It is really very funny, the kind of names these people must have been giving each other in the past! Why, one man is called 'Hangs-People-Up'. Even I am not called that, who, whenever I had been off fighting anywhere and had brought in my fellow-man, used to hang him up," said the old man; to that grandson of his he spoke that way.

That man simply stared at his grandfather, as the latter twitted him.

Then he took to gazing at that other grandson of his. In due time he spoke again:

"And another of these people, they say, is called 'Strongheart'! Why, even I am not called 'Strongheart', I, who, whenever I was fighting anywhere, would always be charging into the very midst

mʌskā'wī'k nitā'h,' ēwā'hin misi'k as kē'hkama'tsin ani'nuh nikut ōhsihsā'hsʌn.

hā'taʔ, yō'win niw ānā'puma'tuaʔ aninuh umä'hsōmä'hsōwa'wan as kē'hkami'kutuaʔ.

inu'h teh ōʔnä'hsimaw ini'win änā'tsin ani'nuh umä'hsōmä'hsʌn: 'nā'ʔs käh ni'w kute'w tsi-kēs-pits-isis-wāwē'hnitōwʌk ē'h-akum kā'yʌs-mamā'tsiʔtawʌk! niku't käh inuh matsē'ʔ-keʔts-inä'niw pē'h-tsikunāh inā'w. muhtsı nā'p ni'nah kʌn pē'htsikunāh nitäkä'nan, saʔyä'h nipē'htsiku'nāh as kēs-kē'sihta'wan!' inä'win ani'nuh ōmä'h-sōmä'hsʌn.

'kū'h tu'ʔ! kēs-pits-isis-wāwē'hsiwe'wʌk aki'kuh kä'yas-mamā'tsiʔ-ta'wʌk!' ēwā'hin inuh keʔts-inä'niw.

ini'ʔ keh kēs-tepā'hamōwā'tsin ani'nuh umä'hsōmä'hsʌn. iniʔ mā'waw.

65. LOVE BEYOND THE GRAVE.

(mise'n makapī'w)

nikut inä'niw wē'kimewin mitä'muhsʌn; wehtsi'taw tapā'nitō-wʌkin.

'kē'spin ki'nah nä'ʔtʌm nipä'yʌn, kina-wī'tsiʌn.' kiw-inä'win ani'nuh wē'wʌn.

wi'nah nap inuh mitä'muh ini'win wi'nah nap kiw-inā'tsin ani'nuh unāpi'ʌmʌn.

nahā'w, nkōtä's ayā'wik, ini'win s wē'ʔsakesit inuh mitä'muh; ha'ʔ, iniwin s ni'päk inuh mitä'muh. nahā'w, saʔye'h kʌtä-wē'h-aʔnih, iniwi'n-pih mä'mik utä'kum inuh inä'niw.

'nahā'w. nikā'ta-wītsī'wāw. usä'm nikēs-tapā'nāw.'

taʔ, aki'kuh wä'kiʔsi'tuaʔ as tsi-mū'kuaʔ, ta'ʔ, kinuawā'tuaʔ, 'pō'n!' s inā'tuaʔ, 'pō'n nih isē'ʔtah,'

'kʌ'n! nikā'ta-keh-niw-wītsī'wāw; usä'm nikēs-tapā'nāw.'

hā'w, saʔye'h tsiw-a'ʔnih inuh mitä'muh, iniwi'n-pih ini's ä'wih-kawē'ʔtʌt inuh inä'niw, ini'ʔ keh nayī's niw pitā'kuhū'htuaʔ. ta'ʔ, inuh inä'niw wi'nah kʌn unä'pinan teh niw; ini'ʔ as ī't ani'nuh wē'wʌn ini's s aʔni'mih, ha'ʔ, ta'ʔ, wä'hta tsi-mū'kuaʔ akuh wä'kiʔsituaʔ.

hā'w, kōtä's ayā'wik, siwas anä'mikunä'hamunin wē'wʌn, tsi-yō'-mitä'hnatsin, nō'tspinehā'tsin. s inim-mä'k-keh-niw-pimō'hnet, kʌni'win niw sē'pēw. ha', inuh teh ā'sukan, yō'win ä'hpukīt, inih nipē'w, sēpē'w. hā'w, wī'kī keh wī'hkihesōwin s misā'kät.

ni-mä'k-pimō'hnet, ini'win mä'ts-ʌnä'm ä'pit ini's mī'hika'nih.

ini'h-pih, pimä'skʌt, tsī'k niw as inim-mäk-pimä'skʌt, — ta'ʔ, anuh wē'wʌn ini'win ahpä'n s anä'mikunä'hah, — inim-mä'k-niw-pimä'skʌt, kʌni'win niw ä'ʔtik mä''ts-ʌtä'himin. ä'misku'ʌhseh ini'win niw as a'ʔtik; kē'spin täh wi'yʌk inuh kayē's-nipäk patskī'hah as mē'tsik täh, ini'win s yā'hpits-nipä'k.

of the rain of arrows,[1] so strong is my heart," he said again, twitting his other grandson.

They merely stared at their grandfather as he nagged them.

But then the older one said to his grandfather, "Queerly enough must these old-time people have named each other! Why, one nasty old man is called 'Medicine-Bundle'! Even I am not called 'Medicine-Bundle', I, who now have finished making my medicine-bundle," he said to his grandfather.

"Bosh and nonsense! That is the kind of name the old-time people always gave their children!" said the old man.

So now he had paid back his grandfather.

That is all.

65. LOVE BEYOND THE GRAVE.

(Misen Makapiw)

A certain man was married to a woman; greatly they loved each other.

"If you die first, I shall go with you," he would say to that wife of his.

And she, too, then, would say the same to her husband.

Then, once upon a time, the woman fell sick; and then she died. When she was to be taken to be buried, the man took his blanket robe.

"Now then, I shall go with her; I loved her too much."

And when his parents wept and tried to dissuade him, saying "Do not! Do not do that!" then:

"No! I shall go with her; I loved her too much."

When the woman was being laid away, the man went and lay down there; so then they both were covered there. The man was not dead at all; but he lay there where his wife had been placed; and truly, his parents wept.

After a while, lo, his wife's tracks led yon way! And he followed her tracks from there, pursuing her. As he was thus walking on and on, soon there was a river. And the bridge over that water, that river, swayed like this. None the less, he managed to cross.

As he walked on, there sat a huge dog in the road.

When he had journeyed a ways, going close by there, — for his wife was always making a trail yon way, — as he continued to journey along, after a while, there lay a great strawberry. A little spoon was there too; but if anyone of the dead broke off a piece and ate it, then would he utterly die.

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[1] Literally the word means "continued smoke".

ha'ʔ, payi'ʌtät ini's teh i'nuh me'ʔnapus uhsē'mehsʌn as tsiwī'nit, uma'nakah s nī'k inakah, mä''ts-kinō'htem, mä'ts-wē'kiwʌm iniwin s a'ʔtik. ō^, usä'mätin wē'kiwʌman; iniwi'n keh, ppām-tsē'ʔnapä'htsiket, kawi'n wiyʌn unäwä'nan inis pī'htik, mō'sah wē'kiwʌmʌn. iniwi'n-pih äsi'ʌt inih mä'ts-wē'kiwʌm; hō^, keʔts-inä'niw siwas apē'win.

'ha'ʔ täh pis-enä'hkayen?'

'ō^, hm', nimä'timō'hsem nipis-nō'tspine'hāw.'

'ō^, ā^, kʌn kʌ'napats kinaw-wē'hkihanan; käʔts-sanä'kʌt.'

hä'taʔ, 'ta'ʔ, nipis-nō'tspinehä' keh; usä'm nikēs-tapä'näw.'

'nahä'w, ta'ʔ, kina-kutsē'ʔtaʔ keh; kina-nä'tamun.'

hä'w, saʔyä'h kayē's-nīk ayōw kē'sōʔ, saʔyä'h wänī'tipä'hkah, iniwi'n-pih saʔyeh utō'wʌhkä'hkun inuh keʔts-inä'niw tayū'wahkä'hkit. ōwā^, usä'matin hōhō'piwʌk misa's niw uhtsē'muwʌ'kin, hōhō'pitua ʔ s unä'nikusi'tuaʔ; usä'matin. hā^, usämīwä'katin.

'nahä'w, ēh-i'nis as pis-yōh-pī'htika'wane'titua?, ini's kyʌ'sinun,' iku'ahin ani'nuh keʔts-inä'niwʌn.

hā^taʔ, pahpis kah ä'win saʔyeh pī'htikawane'titua?, nī'mitua?, — usä'matin s nī'mitua?, — mäk-niw-tsē'ʔnapumä'tsin, kʌni'win niw wē'wʌn s pī'htikä'hsiminit, kä'ʔts-nī'mit inuh mitä'muh, wehtsita' niw. nahä'w, inuh' teh keʔts-inä'niw ini'win änä'tsin ani'nuh ä'neh uma'nakah s aw-inim-isis-mänä'tuaʔ as ī'sehkawä'tuaʔ aninuh mitä'muhsʌn. he'ʔ, kawin ini's upiʌnē'nan ini's as ī't, kʌtä'w-misänä'tsin. iniwin niw wä'ts ki-tasī'hsimī't inuh mitä'muh. hä'w, ini'win-pih inuh keʔts-inäni'ʌhseh kä'kōh yō'win ähku'ʌhkwah, — pipī'kwʌn isīnä'kwʌtin, — ini'win ayō'k inuh keʔts-inä'niw as tew-utä'hpahunä'tsin. kayēs-teh inis-pē'hnahatsin inih pipīku'ahseh ayä'wik, ini'win-pih teh mē'kunan inis kä'pahikät, kipä'hkuhah umʌ's ayē'tuh. si'w täh inuh ūtsī'w kute'ʔnas as kī-tanī'tah, ini'win änī'tah ini's anä'miah inuh mitä'muh, utä'ʔtsiʌkun teh.

'nahä'w, ini'ʔ as kēs-tä'pinakih. hä'w, ayäku'ʌmisinu'n teh; pō'n pehtä'win. misa's kinaw-iku'ah; kinaw-inim-mä'mami'ʌhtumik; "nä's kʌt sawä'nimina?; pakē'tinina?!" kinaw-i'kuah; "kina'ʔ, 'kitäpä'nin,' kikiw-itä'mipah," kinaw-i'kuah. mä'wa ni kä'kōh kinaw-iku'ah s aw-sawä'nuhtawat. pō'n teh, pō'n pä'hpis! kī'spin kīwä'tsiʔtayan, kʌn misi'k kina-wī'hkihanī'nawan.'

hä'w, iniwi'n keh pis-mä'tsiʌt inuh inä'niw, awänä'tsin wē'wʌn. ä^, sä'matin mä'mami'ʌhtumikut nä's kʌt s a-pakē'tinatsin.

'usä'm unä'nīkwʌt umʌ's; nitä'ʔtakats-isi'ʌm ini's kayēs-yōhpī'yah, yō's teh äs-unä'nīkwah.'

ta'ʔ, kawin käh upä'kitenä'nan. hä', misa's mä'wa niw kä'kōh pi's-iku'ahin s a-pakē'tinatsin; nä's kʌt as a-sawä'nimatsin tsiwiku'ah.

'hē^, pakē'tinina?; nina-pemō'hnem!'

When he reached that place where the younger brother of Me'-napus must be, off yonder in the direction of the setting sun, a great long-lodge, a large house was there. Oh, very many were the dwellings; but then, as he went about and looked, he saw no one within, only empty houses. Then he went to that large lodge; lo, there sat an old man.

"Now, on what errand have you come?"

"It is only to follow my wife that I have come."

"Oh, even so! But you will not, I think, attain her. It is most difficult."

"However it be, I have come to follow her; I loved her too much."

"Very well, at least we shall try; I will help you."

Then, when this sun had set and darkness had fallen, then that old man drummed on his water-drum. And lo, a vast number of whoopers sent forth their voices from every direction, whooping joyfully; a vast number of them. The noise was very great.

"Now then, right there, at the place where they come, one behind the other, into the lodge, there do you hide yourself," the old man told him.

When accordingly then they filed into the lodge and danced, — great was the dance they held, — and as he observed them, suddenly his wife came dancing into the lodge, and with zeal, truly, did that woman dance. Then that old man bade some of them be numerous in yonder place and block that woman's way. But she did not come to that place where he stood, intending to take her. She danced always far from him. Then that little old man used an object of this length, — like a flute it looked, — to suck her in towards them. When he had put her inside this object which was like a small flute, he closed the openings of it with quills, stopping both ends of it. And as a fly buzzes somewhere, such sound did that woman make within that thing, that woman's soul.

"So now we have obtained her. And now be on your guard; do not heed her speech. In every way she will speak to you; she will continue to implore you: 'Oh, pray, take pity on me; let me go from your hands!' she will say to you; 'Remember how you would always say to me, "I love you!" ' she will say to you. She will say everything to you, that you may hear her with pity. But beware! If you mistake, we shall not again gain control of her."

So then that man set out hitherward, taking his wife with him. Immeasurably did she implore him only to set her down from his hands.

"It is so beautiful here; I am unwilling to go to that place from which we came, it is so beautiful here."

But he did not let her out of his hand. All things of every kind she said to him, as they came hither, that he might set her down from his hand; she bade him but take pity on her.

"Pray, release me from your hands; I shall walk."

kawi'n inuh inä'niw upä'htawanan. hā'w, anuh tō'wahkä'hkun saʔeh näskä'n niw saʔye'h nō'htawe'wʌkin, saʔye'h wā'ʔnaw piʌtä'-tuaʔ. kō'ʔsik kawin unō'htawanu'wawan.

hā'w, iniwi'n-pih, 'nahā'w, kina-wī'tsiʌn,' iku'ahin.

hā'w, iniwin keh pis-yōh-wītsi'ʌhtituaʔ. ta'ʔ, pis-mitsē'mune'win teh wi'nah.

nahā'w, kayēs-pis-piʌtä'tuaʔ ini's s aʔnī'htuaʔ, skō'täw siwas pī'hkinewin. ini'win äs-ku'ʌhnituaʔ; payä'kwʌts ini'win inih wē'yʌ-wāw as a'ʔtik, umē'tsimē'hsimuwāw as a'ʔtik; umʌ's wi'nah as pimä'-skatuaʔ s utä'ʔtsyʌkō'wituaʔ ini'ʔ as pimä'skʌtuaʔ. ahpä'n kä'h-kinä'hkuaʔ inuh inä'niw inis as is-ku'ʌhnet inih skō'täw. hā'w, kʌni'win niw kä'hkinah inuh inä'niw. hā^, wi'yʌn nō'htawe'win as mō'nik inis s kīs-aʔnī'htuaʔ. payä'kwʌts ani'ʔ ukī'yʌn. nahā'w, ni'ʔ-pih tsiw-ōhō'hit. hā^, inuh wē'yʌwēkehkō'hseh wī'yʌn ini'win s nō'htawatsin; neskä'n niw täpīwi'ʌtamunin.

'ā^, taʔ yō'm ä'nehtawʌkeyen?' inä'nihtʌmin.

hā'w, pis-kēwä'pahtuk wē'yʌwēkeh, 'keʔts-inenī'w, kä'kōh nitä'neh-ta'wakem ini's kkī'ʔsinaw as apī'tuaʔ!'

'ā^, kami'nah ki'nah, aʔ nā'ʔs aw-inä'htawakä'yen?'

'kʌ'n! nipä'ts-nō'htawaw wī'yʌk s ōhō'hit!'

'hā'w, kitä'siaʔ!'

kä'ʔtin nō'htawatsin inuh keʔts-inä'niw, hā'w, iniwi'n-pih ä'wih-ntōmā'tsin inä'niwʌn, mū'hkahū'htuaʔ teh aki'kuh. kayēs-mā'waw-pä'ts-mi'ʌkunameh inih nä'kāw, ini'win-pih payā'hkinameh inih utā'kum inuh inä'niw, tsē'ʔnapumā'tuaʔ. ta'ʔ, siwas tatākā'pumiku-kin, tsē'ʔnapumikutuaʔ.

'nahā'w, usē'htukun wē'kiwʌmē'hseh; misi'k täh payī'nisituaʔ uskē'h-pimā'tesiwʌk aki'kuh isē'kiwʌk kʌts usē'htawʌk. wäwē'piʔta'kun!'

he'ʔ, iniwi'n s usē'htuh inih wē'kiwʌmē'hseh. kayēs-kē'sihtuh, ini'ʔ-pih teh aʔsa'n käsi'ʌpehkisōh. hā'w, iniwin-pih teh payī'htikanih ini's inuh aʔse'n. hā'w, iniwin-pih teh kʌni'w payī'htikanih inuh inä'niw kikē'h ani'nuh wē'wʌn. ha', pimē'h teh ini'win s ki-sē'kinah inuh keʔts-inä'niw ini's aʔsa'nih kisi'ʌpehkisit inuh a'ʔsen. hā'w, päts-kaskī'waʔtik inih wē'kiwʌmē'hseh, ini's teh pī'htik as ī'tuaʔ, hā'w, ki-kā'kitit inuh mitä'muh, usā'matin kā'kitit. hā^, inuh teh wē'yʌwēkeh tsiw-utā'nit, — utā'nan tsiw-ā'wiwan ani'nuh, inuh kayē's-nipäk mitä'muh, — umʌ's teh ki-nō'htawatsin ki-kā'kitinit, iniwi'n-pih kiw-inā'wimit nuh wēyʌwēkehkō'hseh, ki-kʌtä'w-awēh-pā'hkiputōk inih wē'kiwʌmē'hseh. hā'w, me'ʔ teh; miʌkwä'pinawin; yā'hpits ni kawin mēnā'nan keʔtsi'h inis pas i'syʌt. ha', nikō'täs ayā'wik, ahkō'ʔsik näskä'n niw ki-kā'kitōwin inuh mitä'muh. kō'ʔsik nawē'naw kawi'n ukā'kitinan. hā'w, nawē'naw ayā'wik, iniwi'n-pih kayākī'kititaʔ inis pī'htik unāpi'ʌmʌn, kākī'kitutā'titaʔ. iniwi'n-pih inuh inä'niw nipē'w nä'tutah, kisī'ʔnihkituaʔ. nahā'w, iniwin-pih teh payā'hkinameh inih wē'kiwʌmē'hseh; iniwin pis-kitsi'ʔtatuaʔ. ini'ʔ keh as yā'h-pemā'tesit inuh mitä'muh.

ini'ʔ keh ä'hkīk ēh-yō'm ā'tsimuʌn. kʌn wi'nah a'pits ahka'num ā'wiwan.

The man did not heed her words. Then, in time, they scarcely heard that water-drum, having now gone far on their way. At last they heard it no more.

Then, "Very well, I shall go with you," she said to him.

Then from there they went together on the hither way. Yet he held her firmly by the hand.

And now, when, coming here, they had reached that place where they were buried, there a fire burned bright. Into it they leaped; for indeed that was where their body was placed, where lay their flesh; and when they had journeyed, it had been in their spirit that they had journeyed. They lost all sense, as that man leapt into the fire. And then again, of a sudden, that man came to his senses. Oh, he heard someone weeping there where they had been laid away. It was his mother. So then he called out aloud. Oh, then that little old woman heard him; barely did the sound of his voice reach all the way.

"Pray, what is this I hear?" she thought.

The old woman ran home, "Husband, something do I hear there where lie our son and his wife!"

"Oh, you! What could there be for you to hear?"

"No! Plainly I heard someone call."

"Very well, let us go there!"

The old man did indeed hear him, and so he went and summoned men, and those twain were uncovered. When all the earth had been carefully removed, that man's blanket-robe was laid open, and they looked upon them. And, lo, these others were looking back at them and observing them!

"Now then, build ye a hut, and let only such as are pure youths do the building of it. Make haste!"

Then that hut was built. When it was done, a stone was heated. Then that stone was placed inside there. Then was that man along with his wife brought into the hut. And then that old man continually poured oil upon that stone which had been heated. Then, when that hut had been carefully covered at every opening, and they were inside there, then would that woman cry out; beyond measure did she cry out. And that old woman whose daughter she was, — the woman who had died was her daughter, — when she heard her again and again crying out, that little old woman would run thither, to throw open the covering of the hut. But there! She was pushed to one side; not at all was she allowed to come near. Then, in time, that woman scarcely cried out at all. After a while, at last she cried out no more. And then, after a while, she and her husband were speaking there within, conversing with one another. Then that man called for water, that they might wash their faces. So then that hut was uncovered; then did they come forth. And thus now that woman lived again.

This, then, is the end of this narrative. It is not even very old.

V. SACRED STORIES: THE CULTURE HERO.

66. THE BIRTH OF ME'NAPUS.

(kisē'wʌtō'hseh)

ä'yʌwis niw as ahkē'wik ā'wiw ē'h-yōm ā'tsimuʌn. nahā'w, umä'ʔ tsiw-isē'kimakah.

wēyʌwikehkō'hseh tsi-tä'w; utā'nan täh niku't kēs-ā'wiwʌnin.

niwin-pih iniʔ tsiw-inā'tsin anih utā'nan: pōn nikō'tuh uma'nakah utsī'keʔsyah inā'ʔnamikāpuwi'nun s a-sā'kesiyen.'

ta'ʔ, nikōtä's niw as ā'wik, kʌniwi'n niw ä'spehkʌk umō't. nahā'w, nikōtä's iniwin as tsi-wē'ʔsakesinit anih utā'nan. nahā'w, mä'ts-meʔtik-unā'kan yō'win änikū'hkuah tʌnā'min inuh wē'yʌwēkeh.

nahā'w, ini'ʔ täh saʔyä'h inuh meʔna'pus s aw-ā'tsimʌk.

nahā'w, ihpih tsi-wē'ʔsakesinit anih utā'nan, iniwi'n teh tsi-pā'-pehtsih: inuh yō'win ä'hkit wāpusō'hseh täh ā'wiwin. kayēs-pā'pehtsih inuh wāpusō'hseh, mamē'pune'win inuh wē'yʌwēkehkō'hseh. iniwi'n täh s pakē'tinʌtsin inih mäts-meʔtik-unā'kan anā'miah as ā'wik. nahā'w, ini'h-pih täh tsi-pā'pehtsī'hkuaʔ, iniwi'n täh nisi'k s inis sāsā'kitswä'pinʌtsin kākī'hkih isē'h-mʌnātō'wʌk tsiw-ini-tā'tuaʔ.

nikōtä's iniwin-pih täh tsi-kutsē'munatsin anih ōhkumä'hsʌn inuh meʔna'pus.

nahā'w, iniwin-pih käh tsiw-ātsimī'ʔtakut: 'mā'ʔnʌnu'apeh ā'wiw kayē's-neʔnʌtsin kikī'yʌhʌn. ō^, kʌn yō's utī'nʌn inuh kayē's-neʔ-nʌtsin kikī'yʌhʌn; imi'ʔ as ī't akā'myah yōm mä'ts-keʔtsi'kʌm, mō'h-kumān pis-yō'h-aku'ʌʔtat, ā'saw keʔtsikʌ'myah.'

'nahā'w. ninaw-isi'ʌm ini's akā'miah s a-nawēh-ne'ʔnak inuh tsi-kēs-neʔnʌ'tsin nikī'yahan. nahā'w, ninaw-isi'ʌm; ninaw-āsu'ahān,' ēwā'hin meʔna'pus.

'kikī'wanimim; kʌn pas kiwī'hkihesi'nan s aw-āsu'ahaman.'

iniwin-pih tsi-manīwīkī'hsit as ōsē'htuk wīkī'h-ōs. nahā'w, iniwi'n-pih wē'pan tsiw-usē'htuk. nahā'w, iniwi'n-pih, kayēs-kē'sihtuk utō's, iniwin-pih tsi-mā'tsiʌt s āsu'ahah. ne'ʔniw kē'sōʔ, nī'w kē'sōʔ kēs-pimē'tsimewin. iniwi'n-pih tsi-natō'htah wähtsitʌ' niw as aw-kʌnā-tā'kʌmiwä'hneh inih keʔtsi'kʌm. ta'ʔ, kä'ʔtin wähtsi'taw, siw unā'-kanih nipē'w s kiw-a'ʔtik, kʌn s ki-mātā'kʌmiwä'hneh ini'win ä'si-ki'mʌkah inih ke'ʔtsikʌm.

ta'ʔ, iniwin-pih tsi-pi'ʌtät ani'nuh täh kä'taw-awē'h-ne'ʔnʌtsin. kayēs-āsu'ahah, si wē'yʌk as tanīwä'hsinin as tsē'kikahah uhkā'h-kwʌnan.

66. THE BIRTH OF ME'NAPUS.

(Kisewatohseh[1]).

This story[2] is of when there first was earth. This, then, is the way it was:

There must have been a little old woman; one daughter had she.

Then she said to her daughter: "Do not ever stand facing the north when you go out of doors."

But then, at one time, her belly suddenly swelled. Then, at one time, the old woman's daughter fell sick. Now, the old woman had a big wooden bowl; as big around as this.

Now then, the time has come for me to tell of this Me'napus.

So then, when that daughter was sick, he came forth there; it was the little rabbit[3] that is as long as this. When the little rabbit had fallen forth, the little old woman seized it in her hands. Then she set it down under the big wooden bowl. And then, when there came falling forth all kinds of animals, she only kept throwing them out of the house, who one after the other were born.

Then, at one time, Me'napus questioned his grandmother.

Thereupon she told him the tale: "The Flint-Rock is he who killed your mother. Indeed, not here dwells he who killed your mother; over yonder he dwells, on the far shore of this great sea, whence the white man is to emerge, across the great sea."

"Well then, I shall go to the far shore there, to kill him who slew my mother. Yes, I shall go there, I shall cross the water," said Me'napus.

"You speak foolishly; you cannot make out to cross the water."

Then he peeled bark and made a birch-bark canoe. Then he made his arrows. Then, when he had finished his canoe, he set out to cross the water. Three months, four months, he paddled along. Then he prayed that the waters of that great sea be altogether silent and at rest. And, truly like water that is in a bowl, with no sound or movement of the waves, thus became that great sea.

Then he came to that one whom he was going out to kill. When he had crossed the water, there was a creature making a great noise, as with some tool it chopped flakes from its own shin.

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[1] This text was imperfectly obtained; it was the first I took. I was unable to explain to Kisewatohseh the proper speed for dictation, and was not familiar enough with the language to make a rapid transcription. I give it for the sake of a few features which do not appear in the other versions.

[2] The word used is that for "any kind of stories," not, as one would expect, the word for "sacred story."

[3] Me'napus means "Big Rabbit."

ta'ʔ käh kā'kahkam niti'nim-ētān; meʔsi'h winah ā'wiw. nahā'w. kä'ʔtin payi'ʌtät, ā'sipeh yō'win äs-kē'hnapit; siwas nē'puwi'win. tsī'kikahaʔsit. yō'win-pih täh niw ä'wih-uhtsēkā'puwē'ʔtawatsin anih ukī'yʌn kayēs-neʔtu'ʌkut. taʔ, ini-nā'sehkawe'win; yō'win-pih teh niw wähtsitʌ' niw s keʔte'nʌwa'tsin. siw kiw-asi'aʔtakē'hnenin inih wē'p.

saʔyä'h sʌkʌ'nah mayä'ʔtinah ani'nuh wē'pan, kʌniwin niw wē'yʌn pis-uhtsī'minit: 'kʌn pas kinä'ʔnanan; usā'kipʌn inih pimō'tah!'

inuh yō'w ki'w-ahkīt pā'hpaʔnä'hseh, — kiw-mehkī'w wē's, — ani'wʌnin teh a'nih pis-wē'htamʌ'kut. nahā'w, inuh winah sä'kipan niwin pä'mōtah; wähtsitʌ kä'ʔtin 'sā^!' inīwä'hsinin maʔnʌnu'apeh. nahā'w, ini'ʔ käh s kēs-neʔnʌ'tsin; ini'ʔ meʔna'pus s kēs-ne'ʔtʌkät. taʔ, misiwä' niw tä'pihsinin nuh aʔse'n. nahā'w, iniwin-pih täh misēwä' niw sä'ʔsiwä'pinʌtsin anih aʔseni'ʌn.

'mamā'tsiʔtawak a-kēw-awä'wʌk s a-kē'-skōtä'hkituaʔ'

taʔ, nikē's-täh-niw-nānä'muwawʌk kä'yʌs nä'ʔtʌm mamā'tsiʔtawak tsi-kēs-ā'wituaʔ; upē'htsiʔnimāwā'nuwaʔ nipa'ʔ s ki-pī'hsinit anuh mā'ʔnʌnu'ʌpehkun.

taʔ, iniʔ ayä'ts-kehkē'nʌmʌn; iniʔ mā'waw.

67. THE BIRTH OF ME'NAPUS. SECOND VERSION.

(Jerome Lawe)

nikōtä's nikut wē'yʌwēkeh utā'nan tä'wʌnin. nahā'w, iniwi'n täh kiw-is-āyāku'ʌmimatsin, kʌn nikō'tuh uma'nakah utsī'keʔsiah as aw-inā'ʔnamikā'puwinit. taʔ, nā'ʔs teh ahpä'n aw-mitsēmä'nihtʌmuat inuh kē'kāh? nikōtä's iniwin as tsi-pä'ʔts-ini'nakah-utsī'keʔsiah-inā'ʔnamikā'puwit. kä'ʔtin kʌniwi'n niw ä'spehkʌk umō't. nikō'täs iniwi'n saʔyeh as tsiw-wē'ʔsakesit.

nahā'w, inu'h niw ä'yʌwis tayā't, inuh wē'yʌwēkeh utāhpine'win. meʔtik-unā'kan tʌnā'min inuh wē'yʌwēkeh; ini'win täh as pakē'tinatsin. nahā'w, ini'win-pih teh kakī'hkih isē'h-mʌnätō'wʌk tsitā'tuaʔ. yä'hpits utī'h iniwin-pih täh inuh maʔnanu'ʌpeh tsiwuhtā'tesit. taʔ, yä'hpits tatā'tuskawä'win as pē'kuskawā'tsin ani'nuh ukī'yʌhsimā'wan. taʔ, iniwin täh s ni'päk inuh mitä'muh.

nahā'w, saʔyeh meʔna'pus tsi-täp-ā'wit, ōhkumä'hsʌn as mä'kwāwē'kimatsin.

iniwi'n änā'tsin: 'nuhkō'ʔ, kʌsa'ʔ wē'yʌk ni'kīyah!'

'ō^,' iku'ahin ani'nuh ōhkumä'hsʌn; 'ā'saw keʔtsi'kamiah iniʔ as ī't inuh kayē's-neʔnatsin kikī'yahan; maʔnanu'apeh kiw-i'nāw.'

Now I am telling it briefly; for really, there is much of it. Well then, when he had got all the way there, in that place a rock towered, like this, to a peak; there it stood, at its work of chopping flakes. He went and stood up close as this, to the creature that had slain his mother. He kept going closer to it, and from as near by as this, he truly took a close shot at it. The arrow would simply bound back from the hard surface.

When he had used up nearly all his arrows, suddenly someone called out from somewhere: "You cannot kill him that way; shoot at his head-gear!"

The little woodpecker that is as long as this, — it has a red head, — that was the one that had come and told him this. So then he shot at the head-gear of the rock; truly, "Sah!" sounded the Flint-Rock as it fell. So now he had slain it; now had Me'napus made his first killing. In every direction spread that rock as it fell. So then he scattered the pieces of rock in every direction.

"The human people shall use it when they make fire."

And I myself used to see them, the old-time folk of yore; in their tobacco-pouches it used to be, this flint-rock.

Now, that is as far as I know; that is all.

67. THE BIRTH OF ME'NAPUS. — SECOND VERSION.

(Jerome Lawe)[1]

Once upon a time a certain old woman had a daughter. And then she used to warn her never to stand facing the north. Well, could you expect that maiden always to keep it in mind? Came a time when by chance she stood facing the north. Truly, of a sudden her belly swelled. And then at one time she became ill.

Now, he who was born first, him the old woman took up. The old woman had a wooden bowl; into it she set him down. And then were born all kinds of animals. But at the very last the Flint-Rock came into the world. And in its passage it entirely cut up the mother, breaking her with the force of its body. So now that woman died.

Then, in time, Me'napus grew up, dwelling always with his grandmother.

Then he said to her: "Why, Grandmother, I haven't any mother at all!"

"Oh," his grandmother answered him; "Across the sea he stays who killed your mother; Flint-Rock he is called."

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[1] Kisewatohseh was kind enough to retell the story in the presence of Jerom Lawe, who dictated it as follows.

'ō^,' ēwā'hin me'ʔnapus, 'ninaw-awē'h-neʔnaw!'

'ā^, nu'hsih, kʌn pʌs kipiʌtā'nan.'

'kʌ^n! ninaw-isi'ʌm kä'h niw!'

iniwi'n-pih saʔyä'h utō's wä'sihtuk. nahā'w, iniwi'n-pih misi'k wē'pʌn meʔsi'h wä'sihtuk.

saʔye'h käta-mā'tsyʌt, iniwin ä'kut ani'nuh ōhkumä'hsʌn: 'nahā'w, nuhsi'h, wä'htsitaw kī'ʔtin aw-kʌnātā'kamiwä'hnen yōm keʔtsikʌm umʌ's kinah as kʌtä'w-inim-pimä'skʌyʌn.'

kä'ʔtin taʔ mātsī'win meʔna'pus. neʔnī kē'sōʔ täh pimä'skawin. kä'ʔtin saʔyä'h ini'm-piʌtā'win.

iniwi'n wi'yʌn ä'kut: 'si kinaw-tä'pehtawāw as ʌ-tanīwä'hsih inuh nä'winehat.'

kä'ʔtin siwas tsē'patsinin inuh maʔnanu'ʌpeh. sōh niw pä'ts niw uhpēkä'kanih pimī'win; he'ʔ, si kiw-asiʌʔtakē'hninin inih wē'p. pāhpis kah ä'win sakʌ'nah mayä'ʔtinah aninuh wē'pʌn, iniwin-pih wiyʌn kayē'kitutā'kut; inū'win teh inuh pāhpaʔnä'hseh ki-mehkīk wē's, inū'win ayā'wit.

'usā'kipʌn inih pimō'tah!' iku'ahin.

kä'ʔtin me'ʔnapus iniwin-pih inih pä'mutah. kä'ʔtin pipī'm-wä'-pakutsinin as tsi-pē'ʔsihsih inuh maʔnanu'ʌpeh.

'nahā'w.' iku'ahin misik aninuh pāhpaʔnä'hsʌn, 'seʔsiwä'pinin mesē'wäw; mamā'tsiʔtawʌk a-kiw-awä'wʌk s a-kiw-iskōtä'hketuaʔ.'

iniwi'n ini's kayēs-isē'kih.

68. THE BIRTH OF ME'NAPUS. THIRD VERSION.

(nehtsī'wihtuk)

nahā'w, inu'h mā'waw kä'kōh kayēs-usē'htuk, kayēs-kē'sihtuk ēh-yō'm minās, iniwi'n-pih mʌmā'tsiʔta'wan kayēs-usēhā'tsin. kayēs-kēsiha'tsin, wāpimi'nan kēs-mēnä'win, misi'k teh wīnä'mehkwʌn, misi'k teh mʌskūtsī'hsʌn; ini'win kayēs-inā'huna'tsin ani'nuh umamā'tsiʔtawi'ʌmʌn.

nahā'w, iniwi'n-pih täh kayēs-nānā'kʌtawä'nihtah mā'waw kä'kōh kayēs-usē'htuk.

'nahā'w, ē'h-ayō' niw kʌts pimā'tesiw,' inä'nihtʌ'min, 'ēh-ayu'm ahkē'w. kīʔsē'hsʌn täh a-kikē'h-ōnēw, as aw-unītsi'ʌnehsit, unītsi'ʌ-nehsʌn as aw-ā'winit.'

iniwi'n niw wä'h-ōnēt ayu'm ahkē'w as a-mʌmā'tsiʔta'wit. nītsi'ʌ-nun tahkōnä'win; kīʔsē'hsʌn täh ā'wiwʌ'nin. wē'k usē'htawin, wā'-kinī'kān. hā'w, iniʔ-pih täh na'p kä'kōh niw tsiw-apā'hkwʌtsi'kät. wē'k täh as takī'k, iniwi'n keh as wāwē'kit wēyʌwēkehkō'hseh, as pī'tsikihā'tsin utā'nihsʌn. hā'w, nikōtä's iniwi'n saʔye'h as wä'p-pimō'hnet kīʔsē'hseh; hā'w, ahkōʔsi'k niw kä'kōh kiw-anōnä'win utā'nan. kōtä's niw as ā'wik, ahkōʔsi'k niw ki-mʌnä'hnewin. mehsē'-wʌn meʔnāhkute'wʌn s ki-papā'm-māwatī'hnituk.

"So that is it," said Me'napus; "I shall go slay him!"

"Why, Grandchild, you cannot reach the place."

"No! I shall go just the same!"

Thereupon he built his canoe. Then also he made himself a plenty of arrows.

When he was about to set out, his grandmother said to him: "Now then, Grandson, truly shall the waters of this sea lie noiseless and still while you are on your voyage."

Indeed Me'napus went forth. Three months he journeyed. Indeed then, continuing on his way, he arrived.

Then someone said to him: "You will soon be within hearing of him whom you are seeking out, as he comes down with noise."

Truly, there loomed that Flint-Rock. With careful aim he shot it in its ribs; why, the arrow kept bounding back from the rock! When he had almost exhausted his arrows, then someone spoke to him; it was the little woodpecker whose head is red, he it was.

"Shoot his head-gear!" it told him.

Truly then Me'napus shot that. And indeed the Flint-Rock came tumbling down and fell crashing to splinters.

"Very well," the little woodpecker again told him," scatter it in all directions; the human people will use it to make fire."

That is what happened there, they say.

68. THE BIRTH OF ME'NAPUS. — THIRD VERSION.

(Nehtsiwihtuk.)

He who created all things, having completed this island,[1] then created man. When he had completed him, he gave him Indian-corn and the squash and beans; these things he doled out to his human creature.

Then he took thought, who had created all things.

"Now then, let this one too have life," he thought, "this Earth; and let her arise together with a girl, so that she may have a child."

At this the Earth arose from there to live in human shape. In her arms she held a child; it was a girl. She built herself a house, a round-lodge. Then, with whatever thing there was, she made a thatching. Then, having now a house, the little old woman dwelt there, bringing up her little daughter. The time came when the girl began to walk about; then, at last, she could give her daughter chores to do. Finally came a time when she used to gather firewood, going about piling up faggots and large dry sticks.

[1] Properly, the earth; sometimes, however, the white man comes from elsewhere, so that "this island" is then our continent.

hā'w, ini'win saʔyeh as kʌtä'w-usēhā'tsin mʌnätō'wʌn inuh mā'-waw kä'kōh kayēs-usē'htuk. pā'pik kehkē'nawewin inuh wēyʌwēkeh-kō'hseh ani'nuh mā'waw kä'kōh kayēs-usē'htuk inih kätaw-isē'ʔtʌnit, as usēnawanā'tsin teh ani'nuh utā'nan na'p näskä'n payī'tsikihā'-tsin. taʔ, kehkē'namin kʌn wī'yʌn as kʌtä'w-ā'winit inuh wēyʌwē-kehkō'hseh ani'nuh utā'nan. iniwi'n-pih täh ā'nuw wayēhtamōwā'tsin aw-isē'ʔtanit.

'nahā'w, nita'h, apāhpeni'siwʌk kä'taw-isē'kiyen; kä'kōh kikā'tew-isē'kim. ayākuʌmisi'nun täh; yō'm aw-inä'nʌn inih niwä's mitsē-mä'nihtah,' inä'win utā'nan; 'umʌ's kʌn-kawā'h as ki-pimī'm-inā-nuhke'yen aku'ʌtsih, pōn nikō'tuh uma'nakah utsīkeʔsi'ah i'nʌkah isi's-utā'hpinah ē'h-anum mehsē'hsʌn, as ki-papā'm-māmā'watī'h-nitawan; ahpä'n niw uma'nakah sā'wanuh i'nakah yō'ʔ-nakah a-kiw-inā'ʔnamikā'puwi'yan, as kiw-utā'hpina'nan kä'kōh.'

ini'win änā'tsin utā'nan wēyʌwēkehkō'hseh. hā'taʔ, iniwi'n keh änanū'hkʌsit kīʔsē'hseh.

'hā'w, taʔ teh yō'm tsi-kʌtä'w-isē'kiyen?' inä'nihtʌmin kīʔsē'hseh pmī-tanā'hkami'kisit.

hā'taʔ, nā'sikas āyā'wiwin kayēs-wē'htamʌ'kut ani'nuh u'kiʌn; nikōtä's keh ni'w as ā'wik, hā^taʔ, ini'win käh as wanē'ʔtʌt inuh kīʔsē'hseh; kʌn-kawā'h as pimī'm-inā'hkami'kisit ini's aku'ʌtsih, mehsē'wʌn as pimī'm-māmāwatsē'hnituk, iniwi'n as wanē'ʔtʌt, umä'-win-nakah utsī'keʔsiah änā'ʔnamikā'puwit, mehsē'wan as utā'hpinah as nēkika'puwit kīʔsē'hseh. hā'w, iniwi'n-pih payītī'wäk inih nō'-weʔnen. kawin pō'ts umä'hkawe'nihtanan kīʔsē'hseh; wā'wahteʔ niw ini'win as tasi'ahkah ani'nuh umä'hsimʌn. pis-pakā'meʔneh inih nō'weʔnen, wäkiʔ na'p inih utänā'hpis tsiw-ā'wik, umä'win-nakah uhpä'hkwʌnih i'nakah ä'hpaki'teʔneh ini'h utänā'hpis, as pā'hkeʔ-neh. hā^w, mä'mik niw mō'sihta'win inih nō'weʔnen inuh kīʔsē'hseh, nā'p uma'nakah uhkā'tih i'nakah s kʌtä'w-isēwä'pinah inih utänā'h-pis. wī'ki kähna'p pmī'm-wī'hkihta'win as miyā'wiwä'pinah utänā'h-pis kīʔsē'hseh. hā^, iniwi'n-pih mä'hkawe'nihtah inih kayē's-ikut u'kiʌn.

'ā^, ini'ʔ keh niki'ah as aw-āyā'neʔsit!' inä'nihtʌ'min kīʔsē'hseh.

kawin pō'ts uwī'hkihtu'nan ani'nuh umä'hsimʌn as kʌtä'w-a'ʔsike'-nah kīʔsē'hseh; wä'htsita'w ini'win as kaskä'nihtah. iniwi'n-pih kayē'wät; sku'ʌhtemih aku'ʌtsih ini's ini'win as ini'm-nānē'puwit as kō'ʔnatsin u'kiʌn s aw-āyā'neʔnikut. iniwi'n niw as nānē'puwit isku'ʌhtemih; pā'pik misi'k kēs-kehkē'nawe'win inuh wēyʌwēkeh-kō'hseh.

'hā'w, nita'h, pīhtike'nun! apā'hpeni'siwʌk! "pä'ts-mitsēmä'nih-tah," kitä'nine'mipah! taʔ ōh tsī' nap aw-isē'kiyen?' inä'win utā'nan wēyʌwēkehkō'hseh.

hā'taʔ, iniwi'n keh na'p as pī'htiket kīʔsē'hseh, s awēh-ā'yapit ini's wē'kōwaʔ.

'hā^, nita'h, ayāku'ʌmisi'nun! kʌn kʌtä'w-isē'kinun! isē'kimakat niw inih kä'taw-isē'kiyen,' inä'win utā'nan.

Then came the time when the Creator of all things intended to create game-animals. At once the little old woman knew what that Creator of all things intended to do, for she was concerned for her daughter, whom she had been at such pains to raise. Too well the little old woman knew that her daughter would come to naught. Nevertheless then, she told her what to do.

"Now then, my daughter, there is great danger for your fate. Something is going to happen to you. Be on your guard; this which I shall tell you, try, as well as may be, to keep in mind," she said to her daughter; "When out of doors here you are going about, working at this and that, do not ever pick up kindlings when facing toward the north, when you go about piling them; always you are to stand with your face to the south, like this, when you pick things up."

So spoke the little old woman to her daughter. Of course, the girl accordingly did as she was told.

"Why, what is this thing that is to happen to me?" thought the girl as she went about her tasks.

Things went well enough with her after her mother had told her this; but then at one time, why, the girl simply made a slip; as she went about out-doors there, working at this thing and that, gathering firewood, she forgot herself. She stood facing the north while she leaned over to pick up sticks. Then the wind came rushing on. The girl did not remember at all; unheeding she kept on at her firewood. On came the wind, blowing with violence; whatever sort of thing she may have had for a dress, up over her back it was blown, her skirt, opening in the wind. Now, of course, the girl did feel the wind and tried to fling her skirt, poor thing, down over her legs. In the end she did manage to get her dress down straight. Then she remembered what her mother had told her.

"Oh dear, now my mother will surely scold me!" thought the girl.

Not at all was she able any more to gather firewood; truly now she felt oppressed in her mind. So then she went home; she remained standing outside the door there, fearing the scolding her mother would give her. There she kept standing, in the doorway; at once the little old woman knew about her.

"Oh dear, Daughter, come inside! We are in a sorry plight! Did I not tell you, 'Keep it well in mind'? What ever is to become of you now?" said the little old woman to her daughter.

So then, at any rate, the poor girl came in and went and took her seat within the lodge.

"Alas, Daughter, be on your guard! But there is no escape! It will happen anyway, that which is to happen to you," she said to her daughter.

hā'w, nawēnā'hsihsih niw ayā'wik, ini'win as kehkē'nah nītsi'ʌnun as tanā'tsin inuh kī?sē'hseh.

'hā^, yō'sa? inih kayēs-kō?te'sit ni'kiah!' inä'nihtʌ'min kī?sē'hseh, tsiw-ā'yapit.

hā'w, nikōtä's keh niw ayā'wik, ini'win sa?ye'h as wē?sake'sit kī?sē'hseh. hā^ta?, wē'yʌwēkehkō'hseh we'htsitaw ini'win as sä'kisit, as wē'?sakesinit utā'nan.

hā'w, iniwi'n sa?yeh nikō'täs as uhtā'tesinit unītsi'ʌnehsʌn, hpih payā'pehtsinä'nik unītsi'ʌnehsʌn kī?sē'hseh. misē'we wähtsi'taw tsī'hkiwewin ē'h-yōm ahkē'w, ah tsī'hkihsih me?na'pus.

hā'w, pähnī'hseh ā'wiwin; wēyʌwēkehkō'hseh utā'hkehki'ʌnih ini'win as a?na'tsin; utōnā'kan utā'hpinʌ'min as pitā'kuha'tsin ōhsihsä'hsʌn.

hā'w, ini'win-pih teh ē'h-akum mamā'h-awä'tukʌk kayēs-uhtātesi'tua?. umʌ's niw i'nim-ahpī'htsi?tatua?, ini'win niw as inim-mātsyʌ'tua?. ēh-yō'm täh kē'sik as pasī'pahkī'hneh, ini'win-nakah äsmā'tsiʌt ē'h-ayum usā'wanupine'hsiw kiw-i'nih. hā'w, misi'k niku't uhtātesi'win awä'tuk; hā'w, uma'nakah täh as nī'k inakah yō'winnakah winah ap äs-mā'tsiʌt. hā'w, sa?yäh misi'k nikut uhtātesi'win; hā'w, uma'nakah utsī'ke?siah i'nakah yō'win-nakah wina'h ap äsmā'tsiʌt. hā'w, misi'k nikut pimī'm-uhtā'tesi'win; umʌ's niw kayēsuhtā'tesit, wina'h ap ini'win niw as nī'pi?tʌt; uma'nakah täh pitsyō'h-wā'pah ina'kah yō'win-nakah äs-mā'tsiʌt. hā'w, iniwi'n-pih täh ē'h-akum wē'yʌk isē'h-mʌnätō'wʌk ini'm-uhtātesi'tua?. ā^, wä'htsita kä''?tin ini'win as unā'nikuah, mʌnätō'wʌk as uhtā'tesi'tua?; mā'wa niw ini'win niw as ini-wäpā'wane'titua?. kakī'hkih isē'h-uhpē'?tawʌk misi'k akum päpyʌ'situa? mʌnätō'wʌk, mā''waw ini'win as kēs-uhtā'tesitua?.

nahā'w, yāhpi''ts utī'h as ā'wik, ini'win-pih wi'nah ap wähtā'tesit ē'h-ayum ma?nanu'ʌpeh. kayēs-uhtā'tesit, ini'win wähtsita' niw misē'wä niw as kēskehkawā'tsin ani'nuh uki'ahsuwa'wan. hā'ta?, apä?tsī'n täh mehkī'h aw-uhtsē'kawi?? ini'win käh as pē'hkikawit kī?sē'hseh; nikōtä's as ā'wik pmīm-anī'h-pimātesē'win.

ōhwā', wēyʌwēkehkō'hseh utā'nan na'p sakā'hkine'win as sakāhkihsimā'tsin. hā'w, kayēs-sakāhkihsimā'tsin na'p, ini'win as ā'yapit wēyʌwēkehkō'hseh. wä'ki? teh utä'skutem? ini'win s kīs-yā'hpitsā?tiyapā'wāk utäskute'muwʌw.

hā^ta?, ayō wi'nah apähnī'hseh imi's as ki-nanā'hapit, pā'hpisiw ki-tsī'hkiwe'win yō'm ahkēw, tsiw-ahpē'htesit pähnī'hseh. hā^, nap wēyʌwēkehkō'hseh kayēs-nanā'hihtuk inih wē'k, ini'win as ā'yapit. kōtä's niw ayā'wik, iniwi'n-pih nā?s pāhkina'min utōnā'kan. nimā'w?, apähnī'hseh iniwi'n ni pits-yō'h-miyā'wi?tʌt as apē't as āyana'pit.

'mm^, nō'hsihseh!' inä'win wēyʌwēkehkō'hseh as utā'hpina'tsin ōhsihsä'hsʌn.

hā^ta?, apähnī'hseh yō'win niw änāpuma'tsin ō'hkumä'hsʌn as tahkō'nikut. ā^ta?, iniwi'n keh s kākanā'wiha'tsin ōhsihsä'hsʌn. ta?,

After a little while, the girl knew that she was carrying children.

"Oh, so this is what my mother bade me fear!" thought the girl as she sat there.

Then, in time, the girl fell sick. Then indeed was the little old woman frightened, when her daughter fell ill.

And then at one time, her children came into the world, the girl's children fell forth, one after the other. The entire extent of the earth roared loud, as Me'napus with loud noise struck the ground.

So then, it was a boy; truly glad then was the little old woman that she was to have a grandson. The little old woman took up the boy; she placed him by her hearth; she took her bowl and with it covered her grandson.

Then these large spirit-animals came forth into life. As fast as they did so, they went from there, one after the other. Where this sky hangs over the world, in that direction went this creature which is called the Southern Eagle. Then another spirit-animal was born; toward the place where the sun sets, in this direction went this one. Then another was born; toward the place whence the cold blows, this was the direction in which it went. Then another, in turn, was born; as soon as it was born it rose to its feet, and thither whence comes the dawn, this way it went from there. Then these game-animals of all kinds were born in succession. Oh, truly it was beautiful, as the game-animals were born; all of them even then started away in single file. Then all kinds of flying fowl and the small animals, all these then were born.

But then, at the very last, this Flint-Rock came into the world. When it was born, then truly with its body it entirely cut apart that mother of theirs. Oh, how the blood did flow! So then the girl bled to death; after a time she had ceased to live.

Alas, the little old woman laid her poor daughter to rest; she laid her away in the ground. When she had laid her away, poor thing, there dwelt the little old woman. But what had become of her fire? Their fire had been entirely put out by the flow.

But as for the boy, when he placed himself to sit up, at once the earth would roar, so great was his mystic power. The poor little old woman straightened out her house and sat there. After a time, it occurred to her to lift up the bowl. Why, the boy straightened up and sat there, looking round.

"Mm, my darling little grandson!" said the little old woman to her grandchild as she took him up into her hands.

Attentively the boy gazed at his grandmother, who was holding him in her arms. So then she kept and reared her grandson. What-

na'p ini'h nap tsi-kē-nā'htsiket inuh wēyʌwēkehkō'hseh, nā'ʔs kutā'-kune'win ani'nuh ōhsihsä'hsʌn. hā'w, iniwi'n niw wä'htenah inih ä'hsami'kut ōhkumä'hsʌn, as mē'tsik inuh apähnī'hseh. nikōtä's keh niw saʔye'h pimō'hnewin pähnī'hseh; hā'w, wehtsitaw ini'win pāpimi'-pahtuk. nikōtä's saʔyeh ini'win saʔyeh as meʔnike'nit apähnī'hseh; wähtsita' min nī'w nehē'h-kākēkitō'win, hā'taʔ, wēyʌwēkehkō'hseh kākē'kitutawa'tsin ōhsihsä'hsʌn.

hā^, nikōtä's naʔs kutsēmune'win ōhkumä'hsʌn, 'hā^, nuhkō^ʔ, tā'ʔ teh äsiki'makah eh-yō'm, kʌn kä'kōh as ā'wik skō'täw?' inä'win ōhkumä'hsʌn.

'hā^, nuhsē'h, taʔ äs-kitämākī'yen? kiki'ahsōwaw, ihpih kayēs-uhtātesē'yäk, iniʔ-pih kayēs-hā'ʔtiyāpā'wäk kitäskōte'minaw.'

'ō^!' inä'win me'ʔnapus ōhkumä'hsʌn; 'hā'w, nuhkō'ʔ, ninaw-ntōnä'hān kʌn e'ʔ kute'ʔnas as a-takī'k skō'täw,' inä'win ōhkumä'hsʌn.

'nā^, nuhsē'h, akā'miah ēh-yō'm mäts-keʔtsi'kam ini'ʔ nikut as takī'k ahkē'w; iniʔ as ī'tuaʔ ā'neh pämā'tesi'tuaʔ; tanā'muk skō'täw,' iku'ahin ōhkumä'hsʌn; 'kʌn pʌs kipiʌtä'nan.'

'ō^! hā', nuhkō'ʔ, kʌn wā'ʔnaw ā'wiwan; nina-nā'tin. nine'ʔ ayā'wiyen; me'ʔnapus nitäkä'm, nuhkō'ʔ; kʌn kä'kōh nitā'nawē'h-tunan; nina-pī'tōn,' inä'win ōhkumä'hsʌn.

'hā^, nuhsi'h, wäwē'pats pī'tawan!' inä'win ōhsihsä'hsʌn wēyʌ-wēkehkō'hseh.

'taʔ ō'h, nuhkō'ʔ, aw-inim-isī'kituaʔ nisē'hsʌk hä'ts ahkē'w aw-ini-takī'k, kʌn kä'kōh s aw-inim-ā'wik skō'täw?'

payä'kwʌts ini'saʔ kayēs-inä'nihtah inuh mā'wa ni kä'kōh kayēs-usē'htuk, ani'nuh täh as aw-inim-miyā'winamenik kä'kōh, unä'ʔ-tamū'hsiʌnʌn täh as ā'winit.

hā'w, iniwi'n-pih mayā'tsiʌt apähnī'hseh. payi'ʌtät ini'h keʔtsi'-kʌm, ō^, ahpän ä'win ini-pʌnā'pʌminā'kuah.

'nahā'w, ta'ʔ teh yō'w tsiw-aw-isē'ʔtayen?' inä'nihtʌ'min pähnī'hseh.

ini'win as nä'mik ani'nuh täh, — meʔtikumīhsē'hsihsih kiwakōtä'wʌn; yō'ʔ kiw-īnikūhkimīnakā'hkin; pähkū'ʌhkwʌtō'hsʌn kiwitā'nan. ini'win niku't pä'hkīnah meʔnapusō'hseh; iniwi'n as wē'h-pahah.

kayēs-mā'waw-wē'hpahah, 'nahā'w, kʌts ninähä'nisim!' ēwā'hin.

nimā'ʔ, apähnīhsē'hseh umä'win niw änike'nit! ini'win as pī'htiket inih pähkū'ʌhkwʌtō'hseh. hā'w, kayēs-pī'htiket, iniwi'n-pih kä-pā'hkuhah ini's kayēs-yōh-pī'htiket.

'hā'w, uma'nakah as nī'k inakah kʌts uhtä'ʔnen, as a-kä''ʔts-nō'weʔneh!' ēwā'hin meʔnapusō'hseh.

ever poor stuff the little old woman was in the way of eating, she tried to get her grandchild to eat. The boy up and reached for what his grandmother gave, and ate it. In due time the boy was walking; then truly he ran all over the place. At last the boy grew large; and also he truly was well able to speak, so that the little old woman now conversed with her grandson.

Then once, by chance as it were, he questioned his grandmother, "Now, Grandmother, how does it happen, this thing, that there is no fire?" he asked his grandmother.

"Oh, Grandchild, Grandchild, what a pitiful question! Your mother, when all of you were born, — that was when our fire was flushed out with the flow."

"So that is it!" Me'napus answered his grandmother; "In that case, Grandmother, I shall look for it, to see if somewhere or other there be not fire," he told his grandmother.

"Oh, Grandchild, on the other shore of this great sea there is a land; there dwell some people; they possess fire," his grandmother told him; "You cannot possibly get there."

"So that is it! Why, Grandmother, it is not far; I shall go fetch it. It is I; Me'napus I am called, Grandmother; there is nothing I cannot do; I shall bring it," he said to his grandmother.

"Well, Grandson, it will be well enough, if you bring it!" the little old woman answered her grandson.

"Oh, but, Grandmother, how will my uncles[1] continue to fare as long as the earth shall endure, if through the course of time there is to be no fire?"

As a matter of fact, the Creator of all things had planned all this, and that Me'napus should continue to set things right, being his firstborn child.

So then the boy set out. When he reached the sea, why, off without end it extended beyond the reach of sight.

"Now then, how am I to do this thing?" reflected the lad.

Then he saw some of those things, — on little oak-trees they hang; round things as big as this; oak-galls they are called. Little Me'napus broke one off; he hollowed it out.

When he had entirely hollowed it out, "Now then, let me be small!" he said.

Lo, a tiny little boy, as big as this, he was! Then he went inside the oak-gall. After going inside, he closed up the place by which he had entered.

"Now then, from the west let the wind blow, and let there be a mighty wind!" said little Me'napus.

[1] Mother's brothers and their descendants in male line, — the sacred relationship. We, as well as Me'napus, are grandchildren of the Earth, and we are Me'napus' "uncles" and "aunts".

ä'hkupi'kah iniwi'n as a'ʔtek inih pähku'ʌhkwʌtō'hseh. hā^, nawē'naw iniwi'n saʔye'h as pītā'nimah. nahā'w, wä'htsita kä'ʔtin siw i'nim-tiʔtī'hnenin ini'h pehku'ʌhkwʌtō'hseh nipī'hih.

'hā'w, ini'h skōtā'w tsi-tanā'h umātāpi'ʌnih iniʔ s aw-akuʌyä'ʔ-siyen!' ēwā'hin meʔnapusō'hseh.

hā^taʔ, apä'ʔtsipitā'ʔ teh inih nō'weʔnen? kʌnahwē'nuh akuʌyä'ʔ-siwin akā'miah inih mä''ts-ahkēw as tsi-ta'kīk.

hā', nikōtā's keh niw, 'ā`, tsimikʌ't niw kʌn tsi-mātsī'skʌk yōm as pī'hsiyen,' inänihtʌ'min.

mä'nawats iniwi'n as tawā'hah; ini's täh as yō'h-anā'pit, hā'taʔ, kē'sik nä'muahin. hā'w, iniwi'n-pih ʌpä'ʔsik meʔsi'h tä'wʌhā'h inih upähku'ʌhkwʌtum; hā', ahkē'w nä'muahin. ini'win s pimī'm-kitsī-tā'tsikit meʔnapusō'hseh. imi's änā'pit nō'hpimih, nimā^ʔ, nä''ts-wē'kiwʌm siwa's aʔte'win.

'hā^, yō'ʔ käh inih pits-isī'yen,' inä'nihtʌ'min meʔna'pus; 'nahā'w, wā'pus kʌts nitā'wim; nina-nahä'nisim,` ēwā'hin.

hwä^w, wāpusō'hseh siwas apē'win.

inuh ini's tsi-wē'kit utā'nan tā'wanin. nīsiwʌ'nin utā'nan, kīʔsē'h-sʌk. iniwin-pih nipē'w pis-nā'tikuaʔ; pitä'tuaʔ. inih nipē'w kuʌ-pahā'hkuaʔ, hww^, kʌni'win keh ni'w inis ä'hkupi'kah ayā'pits-ninä'hkata'pit wāpusō'hseh.

'yā^h, akē^ʔ, na'weheh ē'h-ayum! wä'htsitaw ini'ʔ as ōnā'sit!'

'nahā'w, akē'ʔ, kʌts kinä'sinu'naw; kinaw-awānō'naw kēkinanō'ʔ. a-kawā'tsiw; ninaʔ ē'h-ayum kēs-apū'sit, aw-unä'siw; kitähtanu'-minaw aw-ā'wiw,' itō'wakin aki'kuh kīʔsē'hsʌk.

iniwi'n-pih teh mäsina'tuaʔ. hä'taʔ, kayēs-misänā'tuaʔ, tātahku-nā'tuaʔ, hā'^taʔ, unä'nime'wʌkin.

'nahā'w, pōn wi'nah wēhtamō'win kō'hnin; kinaw-āyāneʔniku'naw,' itō'wʌkin.

'nahā'w, kʌn wi'nah,' ēwā'hin inu'h nikut.

ani'nuh teh ōhnuwa'wan, kakī'pihkōwin inuh keʔts-inä'niw; kawi'n unä'minan. payiʌtä'tuaʔ, pīhtike'tuaʔ, hā'w, tsī'kiskuniah ini'win as aʔna'tuaʔ as awā'siha'tuaʔ. hä'taʔ, me'ʔnapus skō'täw as nä'mik, yā'pits ninähkata'piwin; nā'sʌp teh ni'w as isē'ʔtʌt. kawi'n winah kä'ʔtin upēhkitsi'nan. hä^, kiw-āyāyō'sinawā'tuaʔ aki'kuh kīʔsē'hsʌk as unä'nima'tuaʔ. hō', inuh ke'ʔts-inä'niw āsu'ʌkām ini'win s sehkē'hsih; kakī'pihkōw; kawi'n unä'minan.

kʌniwi'n käh niw wä'htsimit: 'sē^h, ninītsi'ʌnehsʌk, wä'kiʔ inih ayāyāyō'sina'mäk? nā' käh nā'p kä'kōh kpis-tasi'ʌhkemuaw-eh. "awä'tuk kēs-uhtā'tesiw," itānī'pah, "imi's akā'miah niku't ini'm ahkē'w; matsē'ʔ wiyʌk ā'wiw." nā keh na'p kinu'aʔ inu'h kits-näwā-wā'w-eh,' ēwā'hin inuh keʔts-inä'niw.

'ā^, nuhne'ʔ, nina'ʔ keh nap niw u'mʌs mayāmiʌnā'tsiʔtayah,' inä'wʌkin ani'nuh ōhnuwā'wʌn.

ā^taʔ, iniwi'n s pūnī'tah inuh keʔts-inä'niw. nikōtä's keh ni'w ayā'-wik, kayē's-māminunä'nihtah kä'taw-isē'ʔtʌt meʔna'pus, hā'w, iniwi'n-pih kōtapā'htah ini'h nikut kahkä'hnaʔtew. hā'taʔ, aki'kuh kīʔsē'hsʌk ini'win-pih wayī'htamōwā'tuaʔ ōhnuwa'wan.

At the edge of the water lay the oak-gall. In a little while the breeze came blowing. Truly then that oak-gall simply bounded along over the water.

"Now then, at the landing-place of him who possesses the fire let me be blown ashore!" said little Me'napus.

Oh, how the wind sped! In very short order he was blown ashore on the other side of the water, where that great land must be.

Then, in due time, "There, it really seems that this thing in which I am is no longer moving," he thought.

He made a little hole in it, and when he looked out from there, why, he saw sky. So now he made larger the hole in his oak-gall; sure enough, he beheld land. Then little Me'napus crawled out. When he looked upshore, lo, there stood a large house.

"Well, so this is that place for which I am bound," thought Me'napus; "Very well, let me be a rabbit; I shall be small," he said.

Why, there sat a little rabbit.

He who dwelt there had daughters. Two daughters had he, young girls. At this time they came to fetch water; when they came there and drew the water, why, all at once there at the edge of the water sat quivering a tiny rabbit.

"Oh, Sister, do look at this creature! Really, he is pretty!"

"Yes, Sister, let's catch him; we'll take him along home. He must be cold; I tell you, when he is warmed up he will be lovely; we shall have him for a pet," said those girls to each other.

So then they caught him. Oh, when they had caught him, they held him by turns and thought him so dear.

"Now, don't tell Father about it; he will scold us," said one to the other.

"No, indeed," answered the other.

Now; the old man, their father, was blind; he could not see at all. When they came to the house and entered, they set it down by the fireside to warm it. Oh, when Me'napus saw the fire, he trembled and trembled where he sat; but he was only doing thus in pretense; he was not really suffering from the cold at all. Oh, those girls laughed over him and thought him cunning. But the old man lay at the far side of the lodge; he was blind; he did not see it.

Then suddenly he called from there: "Dear me, children, what is that you are giggling over? One would think you had brought something in here to play with! You know, it has been said, 'A god has been born in a land over yonder across the sea; a being of great power is he.' One would almost fear you had come upon him," said the old man.

"Why, Father, it is only we who are playing our games here," they said to their father.

So then the old man ceased talking. But in due time, having thought over what he would do, Me'napus made a jump for one of the glowing logs. Then the girls did tell their father about it.

'hē^y, nuhnä^ʔ, skōtä'w kʌtäw-awä'täw ē'h-ayum!'

'hä'w, kitä'ninemu'ʌpah!'

sä'kitsi'pahtuk me'ʔnapus, hä'w, inuh keʔts-inä'niw ini'win niw winah a'p äs-nē'puwi'pahtuk, pimē'nisihukut kēʔts-inä'niwʌn. mä^ʔ, me'ʔnapus wä'htsita'w ini'win as wēsä'hukut ani'nuh keʔts-inä'niwʌn; nō'hpimih misa's ini'win-nakah pä'paminä'simit. iyä^h, ä'nōw winah inis as kakī'pihki'nit, kawi'n uwä'nipahä'nan. ume'win-pih as kiw-isä'pahtamä'sit, ki-pī'hpahtunik. hä'w, nikō'täs ayä'wik, wä'htsita'w iniwi'n s kä''ʔts-wä'pēt; iniwi'n teh saʔye'h s matāpī'-pahtuk.

tayäpä'pahtah inih nipē'w, 'hē^y, nehsē^ʔ, ta'ʔ-nakah ayī'yen, pis-nä'sinaʔ! nikä'ta-misä'käm; akä'miah nikä'taw-isi'ʌm,' ēwä'hin meʔna'pus.

ʔä^, ayō winah mä'ts-miʔsina'mek mäk-säsehkē'hsih, kʌni'win niw nayō'htawa'tsin uʔnä'hsʌn. sī'temih ini'win as awēh-sä'hkihsih. ähtayä'h, me'ʔnapus wä'htsita kä'ʔtin ini'win s käʔts-mä'tsiʌt, payiʌtä'wipä'htuk uhsē'mehsʌn miʔsina'mekun.

'hä'w, nē'winak aku'm sakä'hkiʔta'h,' iku'ahin meʔna'pus. tsiw-inim-ahpä'kisit inis wē'nih.

wē'winan täh ani'nuh ini'win s sakä'hkiʔtat; kahtsī'ʔnet, nō'ʔsōh wä'htsita kä'ʔtin pimi'pisōwin. hōhwä^, keʔts-inä'niw näskä'n niw nä'wipunä'win miʔsina'mekun.

miyä' sikas ō'hkumä'hsʌn wē'kih, — hä', me'ʔnapus wähtsita'w iniwi'n h ä'ʔnamʌtehkī'ʔsit; nanä'h-pakä'tsipi'sōwin. kʌnahwē'nuh piʌtä'win ōhkumä'hsʌn.

'hä'w, nuhkō'ʔ, kipī'tuʌn iskō'täw; pōtawe'nun!' inä'win ōhku-mä'hsʌn.

wēyʌwēkehkō'hseh pmīm-pōtawe'win. ini'ʔ käh skōtä'w as kīs-takī'k ēh-yō's ēh-yō' minäs.

ini'ʔ käh kayēs-isē'kit me'ʔnapus ēh-yō's s kēs-uhtä'tesit, nikō'tunuh. ini'ʔ.

69. THE BIRTH OF ME'NAPUS. — FOURTH VERSION.

(kimē'wan)

nahä'w, nī'siwanin nikū't wēyʌwēkehkō'hseh utä'nan.

nahä'w, iniwi'n änä'tsin ninuh ō'hsihsä'hsʌn: 'pō'n, nuhsi'h, nikō'tuh uma'nakah sis-kēwä'ʔtah, umʌ's s ki-manä'hneyen.'

nahä'w, iniwi'n-pih teh ahpä'n ni niw-mitsēmä'nihtah. nahä'w, nikōtä's ini'ʔ uma'nakah as kēwä'ʔtʌt. iniwi'n-pih täh payī'teʔneh s nō'weʔneh. hä'w, anuh awä'tukʌn iniʔ as wē'kimikut inuh mitä'muh. nahä'w, nä's täh taʔ ayāyä'wik, iniwi'n saʔä'h s wē'ʔsakesit inuh mitä'muh.

"Oh dear, Father, this creature wants to carry off the fire!"

"There! Didn't I tell you?"

Out ran Me'napus, and at once the old man leaped up and ran, pursuing him. Truly, the old man pressed close upon Me'napus; he fled this way and that up the slope of the shore. Why, even though the other was blind, he could not run fast enough to lose him. Every time he took a look behind him, there was the other running right close. Then, at one stage, truly he sprinted at a great rate; now was the time when he ran down the slope of the shore.

When he had come in sight of the water, "Heigh, Younger Brother, wherever you are, come get me! I want to cross; I want to get to the other shore," cried Me'napus.

As for the Great Hairy Fish, as it was lying at rest, suddenly it heard its older brother. To the shore it went and beached itself. Dear me, Me'napus did surely go fast, running to his younger brother, the Great Hairy Fish.

"There, hold on to my horns here," it told Me'napus, as, without stopping his course, he flung himself on its head.

He took hold of its horns; he pushed off with his foot, and at once he was speeding along far out from shore. Oh my, oh my, the old man just barely failed to reach the Hairy Fish as he snatched at it.

Straight for his grandmother's house, — truly Me'napus' hair blew in the wind; splendidly he darted along. Very soon he reached his grandmother.

"There, Grandmother, I bring you fire; set your hearth a-going!" he said to his grandmother.

The little old woman set about building the fire. And thus it was that fire came to be even here, on this island.

Thus it was, then, that at this one time Me'napus fared when he had been born by this earth.

That is all.

69. THE BIRTH OF ME'NAPUS — FOURTH VERSION.

(Kimewan[1])

A little old woman had two daughters.

Then she said to her granddaughter, "Grandchild, don't ever turn round in this direction when you gather sticks."

Then she always held it in mind. But then once she did turn in that direction. Then the wind came blowing that way. So then a spirit took that woman for its own. So, of course, after a time, the woman became ill.

[1] Though brought up by a father devout in Menomini beliefs, Kimewan is a convert to the Peyote religion; the following, though probably containing archaic features, is therefore an unbeliever's account.

nahā'w, iniwi'n-pih sa?yä'h äs-tā't me?napu's; ini? sa?yeh s kʌtä'w-pimā'tesit yōs ahkī'hih. ini? kisä'mʌnetō'wʌn mayē'nikut as kʌtä'w-pimā'tesit. nahā'w, ini? teh as tā't sa?ye'h me?na'pus. ukī'yʌn inih umō't as ū'h-piʌt.

nahā'w, i'nuh täh uhsē'mehsʌn tsē'hkʌpä'wa?sen iniwi'n täh nä'?natsin uki'ahsōwawan. iniwi'n-pih teh kayēs-ā'?tiyapā'wäk inih nipē'w inih skō'täw.

watō'w täh kēs-ī'wiwin me?napu's.

hā'w, inuh wēyʌwēkehkō'hsch ini'? as mō'k, nawēmā'tsin utā'nan, s ne?natu'a? me?napu's uki'ʌhsōwawan.

nahā'w, nawē'naw ini? teh sa?yeh misi'k wā'pus ni? as ā'wit; ni? as yatsina'kihit msi'k mamā'tsi?taw; hā'w, ini'? teh as yatsina'kihit mamā'tsi?taw yōm ä'sina'kusit mʌmā'tsi?taw.

nahā'w, iniwin-pih teh kayēs-mā'tsiʌt s wä'pi?tʌt s nʌtōnähā'tsin ō'hnʌn. kʌn umä'hkawanan. nahā'w, ōhkumä'hsʌn iniwin-pih kō'tsimunā'tsin.

hā'w, ini? as wē'htʌmʌkut anuh ōhkumä'hsʌn: 'kʌn uwi'ʌskesinan kō'hne?; mʌtsi'?-awä'tuk ā'wiw kō'hne?.'

'nahā'w, nuhkō'?, nā's kʌt wihtamō'wina?!'

nahā'w, ini? as wē'htamʌkut ō'hkumä'hsʌn: 'yō'win-nakah ayī't kō'hne?. kʌn pʌs kiwī'hkihtunan s a-ne'?nat.'

'nahā'w, ninaw-isi'ʌm,' ēwā'hin me?na'pus.

ini? ume?tikō'nem as usē'htuk. nahā'w, ini?-pih misi'k pimē'h tsiw-awā'tōk. ini'?-pih täh as wä'pitsimät, ō'hnʌn as i'syʌt. hā'w, ini's kä'?tsih sa?yäh as pi'ʌtät, ini? as ā'nawihesit kʌtäw-pimē'tsimet; ini? as sakā'tskihneh ume?tikō'nem imi's nipī'hih. hā'w, ini? as ō'k inih pimē'h, pimē'winah ume?tikō'nem. hā'w, ini? teh as wī'hkihesit as pimē'tsimet.

hā'w, ini? as pyʌ'tät anuh ō'hnan. hā'w, näwä'win nis as ī'nit anuh ō'hnan. ini? as nākatawä'nihtah ta? kä'taw-isē'?tʌt me'?napus, kʌtäw-ne'?natsin ō'hnʌn. nahā'w ini'? as mā'tsiʌt me?na'pus, ispē'?tʌt; pēwā'wanā'skun teh ā'wiwin me'?napus s isi'ʌt anuh ō'hnan. nahā'w, anuh ō'hnʌn iniwi'n as ī'nit, iniwin as sehkē'hsinenik. ini? s kē'we?sit me'?napus.

ini?-pih täh nä'tumi'kut: 'pye'nun, me?napu's, niki'h!' iku'ah.

hā'w, ini'?-pih teh ä'siʌt.

'nahā'w, kʌn pʌs kinä'?sinan! nahā'w, yō' teh nitā'?sikan ō'nun,' iku'ahin.

pē'?simik-a'?sikan ā'wiw. hā'w, iniwin teh a'yōk me'?napus ne?na'tsin ō'hnʌn; kēs-kī'skikiyawesī'win. nahā'w, ini? teh s kē'wät.

'nahā'w, nuhkō'?, sa?ye'h nikēs-awēh-ne'?naw mʌtsi?-awä'tuk kinah ä'nʌt.'

Then Me'napus came into being; now was the time when he was to live here on earth. God gave him this, that he was to live. So now Me'napus came into being, coming forth from his mother's womb.

But that younger brother of his, the spirit-rock then killed their mother. Then the fire was put out by the flush of that water.

Me'napus was in the form of a ball.

Then the little old woman wept, mourning her daughter, when Me'napus and the others had killed their mother.

But then, again, after a while, he became a rabbit; he changed his outward form and again became human; so now he changed his form into that of a mortal man, a mortal man of this same outward form of ours.

Thereupon he set out and began seeking his father. He did not find him. Then he questioned his grandmother.

This is what his grandmother told him: "He is not a good creature, your father."

" Oh, Grandmother, please tell me about him!"

Then this is what his grandmother told him: "Over in this direction, they say, dwells your father. You cannot possibly kill him."

"Very well, I shall go there," said Me'napus.

Then he built his dug-out canoe. Then also he took some grease with him. Then he set out paddling, to go to his father. Now, when he had got quite near the place, he was unable to make his boat go; his dug-out hung as if glued fast there in the water. That was when he used that grease, greasing his dug-out. So now he was able to paddle on[1].

Then he reached his father. He saw where his father was. Then Me'napus took thought as to what he should do to kill his father. Off went Me'napus, up into the air; Me'napus turned into plant-down to go to his father. There was his father; there he lay extended. Then Me'napus drifted around in the breeze.

Then the other called him: "Come hither, Me'napus, my son," he said to him.

Then he went there.

"Why, you cannot kill me this way! Here, use my knife!" he told him.

It was a chinaware knife. This, then, Me'napus used to kill his father; he severed his throat with the knife. Then he returned home.

"There, Grandmother, I've gone and killed him whom you called an evil spirit."

[1] Pun or rationalization: the word "grease" resembles the first two syllables of the word "paddle on".

hā'w, ini'ʔ käh; hā'w, misi'k niw kō'tsimunā'tsin nuh ō'hkumä'hsʌn: 'ta'ʔ teh as ī't inuh nehsē'h? wi'nah ap nikā'taw-awēh-ne'ʔnaw.'

'nuhsi'h. meʔnapu's. kʌn pas kitā'h-neʔna'nan kehsē'h.'

'kʌ'n; nina-wēh-ne'ʔna keh ni'w,' ēwā'hin.
's nā'wahkīk ume'ʔ-nakah ayī't kehsē'h.'
nahā'w, iniwi'n-pih mayātsi'ʌt me'ʔnapus. mä'ts-mʌskōtä'w ihpih payi'ʌtät, iniwin teh nānā'wiyʌw as ī't inuh tsēhkʌpä'waʔsen. nahā'w, ini'ʔ keh s piʌtä't me'ʔnapus.
'nahā'w, ini'ʔ keh s pis-neʔni'nan! kine'ʔ kayē's-neʔnʌt kiki'ahin.'
hā'w, iniwi'n-pih teh payū'pʌkamā'tsin ani'nuh tsihkʌpä'waʔsenisʌn. iniwin täh niw ayī'nikenit nuh tsē'hkʌpä'waʔsen. hā'w, iniwi'n-pih tāh sä'ʔsiwä'pina'tsin.
'nahā'w, tsēhkʌpä'waʔsen kina-kiw-ikō'k kisēhsina'wʌk!'
hā'w, ini'ʔ-pih käh s mā'tsiʌt me'ʔnapus s kē'wät. nahā'w, ini'ʔ s wīhtamōwā'tsin misi'k ōhkumä'hsʌn. ini'ʔ inis mā'waw as kēskē'siʔtʌt.
nahā'w, iniʔ-pih misi'k kōtsimunā'tsin anuh ōhkumä'hsʌn: 'ta'ʔ teh yōm skō'täw kʌn kä'kōh as ā'wik?'
'nuhsi'h, kiki'ah ini's s kē's-neʔnik, iniʔ s kēs-ā'ʔtiyapā'wäk inih skō'täw.'
nahā'w, me'ʔnapus iniʔ änā'tsin ōhkumä'hsʌn: 'nahā'w, nuhkō'ʔ, nina-nā'tin inih skō'täw.'
nahā'w, iniʔ as mā'tsiʌt meʔnapu's. nahā'w, iniwi'n-pih teh akā'miah iniʔ ä'syʌt; iniʔ as ī'tuaʔ akuh mʌmā'tsiʔtawʌk. hā'w. iniʔ-pih s nā'kʌtawä'nihtah taʔ kä'taw-isē'ʔtʌt me'ʔnapus, inis s täw-awēh-kemō'tit skō'täw. nahā'w, inis iniwi'n-pih wā'pus ayā'wit me'ʔnapus, wāpusō'hseh as ā'wit. nuh mitä'muh iniwi'n-pih nayā'tik nipē'w. hā'w. iniwin-pih, nuh wāpusō'hseh, inis ni'w neyäwā'tsin; iniwin teh as misänā'tsin; iniwin teh s awānā'tsin.
'wāpusō'hseh iniʔ as nä'wʌk, ini's inih nipē'w as nā'tan, as awēhnä'wʌk,' inä'w uki'an; 'nitä'htanum kʌtäw-ā'wiw.'
hā'w, iniwi'n misik teh as nākʌtawä'nihtah me'ʔnapus taʔ kä'tawisē'ʔtat, inih skō'täw ktäw-awā'tōk, s kʌtäw-kimō'tit. hā'w, iniʔ as kehkē'nah kä'taw-isē'ʔtʌt, skō'täw s kʌtä'w-kimō'tit. mäk-tātasi'ʌhkʌwa'tsin, nuh wāpusō'hseh, hā'w, iniwin-pih nayēpuwē'pahtuk wāpusō'hseh, mahkā'htʌt kahkä'hnaʔtew skō'täw. hā'w iniwin-pih täh wä'simit, inuh mitä'muhsē'hseh nanō'nipunā'tsin. iniwin teh s kasē'wät me'ʔnapus; iniʔ teh s awā'tōk inih skō'täw. hā'w, iniʔ s pi'ʌtät wē'kōwaʔ.
'nuhkō'ʔ, nipī'tōn skō'täw; ini'ʔ keh s täw-pimā'tesiyah!'
nahā'w, iniʔ s pō'tawet. hā'w, iniʔ keh s ayā'wasituaʔ as pō'tawet.

hā'w, iniʔ teh inuh wēyʌwēkehkō'hseh iniʔ as nʌnā'kʌtawä'nihtah: 'taʔ ayu'm kā'taw-isē'ʔtʌt ayum meʔna'pus? kʌn kʌna'pats una-ni-pō'niʔtʌnan.'

So much for that; and now he again questioned his grandmother: "Where is that younger brother of mine? I want to go kill him too."

"Me'napus, my grandchild, you cannot go kill your younger brother."

"No, I will go and kill him, no fear," said he.

"Over there, toward the south is your younger brother."

So then Me'napus set out. He came to a great prairie; in the middle of it was the spirit-rock. So now Me'napus came there.

"Here, I've come to kill you! It was you killed our mother."

With that he started to pound that spirit-rock. As big as this was the spirit-rock. Then he scattered the pieces of it.

"Now then, 'spirit-rock' our uncles will call you."

Then Me'napus went from there and returned home. He again told his grandmother about it. Now he had accomplished this thing too.

Then he again questioned his grandmother: "Why is there none of this fire?"

"Grandson, when you children killed your mother, that fire was put out by the flow."

Then Me'napus said to his grandmother: "Well now, Grandmother, I shall go fetch that fire."

So off went Me'napus. This time he went across the water; that is where those people were. Then Me'napus took thought what he should do to go steal the fire. Then Me'napus turned into a rabbit, a tiny rabbit. At that time the woman was fetching water. Then, this rabbit, right there she saw it; she caught it in her hand; she took it with her.

"I came across a little rabbit; when I was fetching water, there I came across it," she told her mother; "He shall be my pet."

Then Me'napus again considered what he would do to carry off that fire which he wanted to steal. While she was playing with him, that rabbit suddenly jumped up and ran, seizing a brand of fire. Then he fled, the young woman trying in vain to seize him. Me'napus got away from them; he carried off the fire. So then he reached home.

"Grandmother, I am bringing fire; now we can really live!"

So now she built up her fire. Now they at last could warm themselves, when she built up the fire.

Then that little old woman kept pondering: "What is he going to do, this Me'napus? I suppose he will never stop his goings-on."

ini? ä's-kehkēnā'kut kʌn s kʌtäw-wi'ʌskesit, wʌnēnä'wisit. ini? teh as wä'pi?tat mā'wa niw kä'kōh s kēs-pis-pʌnā'tsi?tʌt, kisämʌnetō'wʌn, nikuh inuh kisämʌnetō'w kayēs-usē'htuk. mā'wa niw as kēs-pīkunamō'wʌtsin.

ini'? teh ä'ts me'?napus: 'nine'?-sah niw kuhkē'w ä'sikiyen!'

ini? ä'ts me'?napus, wina'h ni, mā'wa ni, mā'wa ni kä'kōh s usē'htuk. s pē'kunamō'watsin kisämʌnetō'wʌn nikuh kayēs-usē'htuk.

hā'w, ini'?-nikuh ayā'tsimʌk: kʌni'w misi'k pī'yen, ninawāte?nō'hkem uma'nakah.

70. ME'NAPUS AVENGES HIS SON.

(Jerome Lawe)

ta'?, me?napu's käh ukī'?sʌn kēs-tä'wanin mahwä'wan. hā^ta?, kī'hki?ta'win; ahpä'n tsi-kiw-mā'tsiʌt as ki-pahpē'sit. ini's teh kutä'?nas yōm pūtsī'hkit isis-kä'?ts-wānaʔte'wiwin. nahā'w, ta?, päpōnō'wik ā'wiwin; ta?, ā'nōw kehpā'katenin, inih mehku'ʌm as pā'kateh.

iniwi'n täh ä'sis-āyāku'ʌmimatsin ani'nuh ukī'?sʌn me?na'pus: 'pōn nikō'tuh miyā' niw pis-kahkā'mipā'htuh yōm wā'naʔtew!'

nikōtā's teh niw, — wē'kiw tsiw-ā'wiw, — mahwä'w as papā'mpahpē'sit ini's tipā'h, nä'hkah as kʌtä'-pis-kē'wät, — saʔye'h saka'nah nī'win kē'sōʔ. — iniwi'n täh saʔyä'h as tāʔtakatä'nihtah as pas ki'ʌʔtipā'htuk.

'ā^,' inä'nihtʌ'min, 'minä'? teh nikī'hkiʔtʌm; ini'? niw aw-i'siswīhkihesī'yen!' inä'nihtʌmin.

iniwin-pih saʔyä'h nitsī'ʌkah as misākä'pahtuk. saka'nah mä'sʌket, iniwi'n-pih saʔyä'h payōhpō'hkuskʌt inuh mehku'ʌm, as tsiwtäh-mā'tsitsi'wah. iniwi'n käh, ta?, as tahpä'nät mahwä'w.

ōhwā^. me?napu's usā'matin ä's-kaskä'nihtah as tsi-kä'?ts-mā'mōk, ukī'?sʌn as nawēmā'tsin. umʌ's as tsī-kī-kä'?ts-ihkuʌtī'mīt, iniwi'n niw kiw-inä'hkʌk yōm ahkē'w. ta'?, sä'kisiwʌ'kin kakī'hkih isē'hawä'tukʌk.

'tsē^h, mē'nehkun me?napu's ukī'?sʌn! kä'kōh kinaw-ihpä'nanikunaw yōm as isē'?tayek as mʌmu'awäk ukī'?sʌn!'

nahā'w, ini'win-pih ā'nōw saʔyä'h tsi-yā'h-pyʌt mahwä'w.

'nuhnä'?, pōn mō'nun; niyā'h-piʌm saʔyä'h!'

'kʌ'n, nikī'h!' ēwä'hin me?na'pus; 'saʔyä'h nitū'samatī'mim.'

ini'win-pih kahkä'hnaʔtew mayēnā'tsin ani'nuh ukī'?sʌn.

Thus she knew that he would not be a good person, but silly and mischievous. And thus it was that he began to come and ruin all things, breaking for God all things, as many as God had created.

And this is what Me'napus says: "It's I who am better than all."

That is what Me'napus says, that he forsooth made all things, when really he but breaks up what God has created[1].

Well, so much I have told of him. Some other time, when you come again, I shall go on with the tale.

70. ME'NAPUS AVENGES HIS SON[2].

(Jerome Lawe)

Now, Me'napus, had a son, a wolf. He was a fast runner; he was always going off to hunt. Now, in a place there, Green Bay, as it still does, formed a great estuary. Well then, it was in winter.

To be sure, it was thickly frozen over with a solid sheet of ice; nevertheless, Me'napus thus warned his son: "Do not ever make a short cut by running home straight across this bay."

But then at one time, — it seems that it just had to be, — as the wolf was hunting right opposite, in the evening, when he was about to come, — the sun had almost set, — then he thought with reluctance of running all the way round.

"Why," he thought, "I can rely on my fleetness; I shall be able to do it well enough," he thought.

So then, in spite of the prohibition, he must have tried to run across. When he had nearly crossed, the ice broke up into moving blocks, and the waters began to eddy. And there, then, the wolf perished.

Alas, very great was Me'napus' grief; he kept wailing loudly as he mourned his son. Whenever he sobbed hard, even then would this earth shake. Then the spirits of all kinds were frightened.

"Fie, give Me'napus his son! He will do some harm to us because you have done this deed of taking his son from him."

So then, to be sure, the wolf came back.

"Father, do not weep; now I am coming back."

"No, my son!" said Me'napus; "by this time I have overwept."

With that, he gave his son a burning brand from the fire.

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[1] The Menomini of old religion who were present listened to this with perfect courtesy.

[2] This story is the introduction to the story of the Mitäwin; see Alanson B. Skinner, *Medicine Ceremony of the Menomini, Iowa, and Wahpeton Dakota. Indian Notes and Monographs, Vol. IV. New York, Museum of the American Indian, Heye Foundation, 1920.*

'nahā'w, yōm ini'm-awā'tōh; mātsi'ah niw; tsiyā'w uma'nakah as nī'k inakah isyʌ'nun; awē'h-pāpō'tawinun. ini'ʔ-nakah aw-inā'hunetīt pāmā'tesit kahpih nā'pikin.'

taʔ, iniwi'n kāh kayēs-ini's-isē'kih.

iniwi'n-pih tāh saʔyä'h me'ʔnapus nayā'kʌtawä'nihtah kä'taw-isē'ʔtʌt, as kʌtä'w-neʔnʌ'tsin ani'nuh ukī'ʔsʌn kayēs-neʔtu'ʌkut. ā'nōw mi'n niw as tsiw-kʌtä'w-nā'paʔtuah ukī'ʔsʌn, mā'wa niw wi'yʌn isē'kiwʌn kēs-asīnā'win.

nahā'w, nikōtā's as ā'wik, mamāh-awä'tukʌk saʔyä'h unā'ʔsuta'-mukin as aw-kāʔts-pākahatī'tuaʔ wē^yʌk isē'kiwʌk. ta'ʔ, kä'ʔtin iniwi'n-pih saʔyä'h payā'kahatīh. imi's tāh mä'ts-wʌtsē'w taku'ahin; ini's tāh wahkētā'hkiah ini'win as sehkī'hsihkuaʔ aki'kuh mamā'h-awä'tukʌk, as tsiw-wā'pituaʔ. usā'matin äs-kākī'hkiʔtatuaʔ pākaha-tō'wʌk. nakō'tīh wi'nah ap sē yā'pits āyē'ʔsawä'hkawin.

nahā'w, meʔna'pus ini'win saʔyä'h tsi-kʌtä'w-natā'w-neʔna'tsin ani'nuh awä'tukʌn. ini'win-pih saʔyä'h tsi-nawē'nähā'tsin. ā^taʔ, kōʔtsikā'sōw meʔna'pus; kute' niw ahpä'n isi's-tsihtsē'ʔnisiwʌk as kūʔna'tuaʔ meʔna'pusun. tsē'k inis payī'ʌtät, iniwi'n as wanā'-pumihīt; mahkā'hsiwä'hnʌk täh ā'wiwin ini's as awē'h-tsē'patsih tsē'k. nahā'w, taʔ, nayä'mih inih ini's as tsē'patek, tsē'piʔta'wakin.

'sē^h, sī^h, taʔ, ē'h-inih kapa'ʔ inis tsēpate'wʌn! meʔna'pus tsiw-ā'wiw-eh! nahā'w, awä'hsʌk kʌt awē'h-kākā'skiputā'wʌk!'

kä'ʔtin taʔ isī'wʌkin ʌwä'hsʌk, as awē'h-kākā'skiputū'kuaʔ. ē^, meʔnapu's sakanā'h niw as tsi-kiw-ānō'tsipunih, iniwi'n-pih payū'-niʔtʌtuaʔ.

'ā^taʔ, meʔti'k wehä'h niw ā'wiw!'

'nahā'w, kinū'pik täh kʌts pīmā'hkuham,' itā'nin.

taʔ, kä'ʔtin kinū'pik pīmā'hkuhamin. ē^, me'ʔnapus sakana'h niw as tsi-kiw-wawā'nʌnamīt, wē'ki käh pipī'm-pō'niʔta'wʌkin.

'ā^, meʔti'k wehä'h niw ā'wiw,' ēwā'kin as tsiw-ini'm-mātsyʌ'tuaʔ.

'nahā'w,' inä'nihtʌmin meʔna'pus, 'tā'nituk aw-isē'ʔtʌyʌn as aw-awē'h-keʔte'nawʌk ī'h-inuh kä'taw-neʔnʌk? nahā'w, upē'wʌnā'-skin ninaw-ā'wim!'

iniwin-pih saʔyä'h tsiw-ispä'ʔsit, as kē'weʔsit ini's. tsē'k teh iniwi'n as awē'h-pä'wihsih. nahā'w, ini's täh yō'h, sō'h niw pä'ts niw umä'ʔtikwʌn kayēs-nā'paʔtä'hsima'tsin, sō'h niw pä'ts niw pimī'win. pā'hpisiw iniwi'n niw äs-tsi'ʌhkiʔtʌt ini'h wʌtsē'w.

'hē^, meʔna'pus ne'ʔnew kitō'kima'minawan!' itā'nin.

iniwi'n-pih saʔyäh tsi-nawā'ts-pimē'nisihuh. nahā'w, iniwi'n käh as tsiw-kʌtä'w-natā'w-pimā'tsihih inuh awä'tuk.

meʔnapu's winah as mä'k-pāpimō'hnet, kʌni'win käh sēpē'w inim-matāpi'ahnet; ukä'skimʌ'nīʔ siwas apē'win.

'taʔ täh u'mʌs ä'siʔta'yʌn?' inä'win meʔna'pus.

'nā'sa kä'h ni nap yō'ʔ as ahkōnä'htawʌn meʔnapu's ukī'ʔsʌn unākisē'hseh as aw-pimī'puki'makah.'

meʔna'pus iniwi'n niw as panē'tehpe'punatsin; wä'htsitaw siw inim-uhpē'tehpewʌnin, tsiw-ihpōnā'tsin mē'ʔnapu's.

"Take this with you now, as you go; go your ways; go, since it must be, toward the sunset; go, and there kindle fires. Thither shall mortals travel, one after the other, when they die."

And so it accordingly there happened.

But now Me'napus took thought what he should do to kill those who had slain his son. Although they tried also to give him a substitute for his son, he refused every kind of living creature.

Now, there came a time when all the greater spirits planned a big lacrosse game for all kinds of animals. Then this lacrosse game was held. Over yonder was a large hill; there, on top of it lay the greater spirits, looking on. Exceeding was the fleetness of the players. The sunfish, too, was there, darting now this way, now that, forwards, backwards, and to either side.

Now was when Me'napus was going to try to kill those spirits. He crept up to where they were. Me'napus was feared by all; they were constantly tense and uneasy in their fear of Me'napus. When he came near to that place, he disguised his appearance; he turned into a charred stump and took his stand close by. Then this thing was seen standing upright there, and they jumped in alarm.

"Look out! That thing wasn't standing there before, was it? It might be Me'napus! Come, let some bears go claw it!"

Some bears accordingly went and clawed it. Oh, just as Me'napus was near to giving up under the rough handling, they ceased.

"Why, it is really a tree!"

"Come, let a serpent twist round it," was said.

Accordingly a serpent constricted it. Oh, just as Me'napus was near to being entirely strangled, they did after all leave off.

"Oh, it really is a tree," they said, going away from there.

"Now then," thought Me'napus, "I wonder how I shall manage to go get a close shot at the creature I want to kill? Very well, I shall be a piece of plant-down."

Then he was carried aloft by the wind and drifted about there. Close by there he settled from the air. There, then, having carefully adjusted his bow, with careful aim he shot at him. At once he gave a kick and rolled off the hill.

"Hey, Me'napus is killing our chief!" was the cry.

Then, first of all, they chased him a ways. Then, of course, they set about trying to save that spirit-being's life.

But Me'napus, as he was walking on, in time came down to a river; there sat a kingbird.

"What are you doing here?" Me'napus asked it.

"Oh, I am only watching here for a piece of Me'napus' son's entrails to come floating by."

At that, Me'napus' hand slipped as he snatched for the creature's head; truly, its head was all mussed, as it went off, from the way Me'napus had snatched it.

'mm^, ā'nu kä'h ini'? niw a'hpän aw-inim-isēnā'kusiyan, ahkī'w aw-ā'ts-takīk!' inä'win.

ta'?, misi'k sa?yä'h tsi-mā'tsiʌt, s mä'k-niw-pāpimō'hnet, kʌni'win niw wē'yʌwēkehkō'hseh payī'tahamā'sīt; kä'kōh pis-nayō'htʌmin.

'ā^, nuhkō'?,' inä'win me?na'pus, 'wäkī'? täh ī'nih näyō'htʌmʌn?'

'ā^, wī'kupiʌn, nuhsi'h, ā'wiwʌn.'

'ō^,' inä'win, 'ta'? täh, nuhkō'?, ki-tō'tʌmʌn?'

'ā^, nuhsi'h, me?na'pus kēs-pimī'w awä'tukʌn; ini'? teh as kʌtä'w-nʌtō'pihkʌnʌk,' ēwā'hin inuh wē'yʌwēkeh.

si nawē^na'w ihpih, 'hyū'h, mä'napusū'h nitinä'tān!'[1] *kiw-iwā'hin inuh wē'yʌwēkeh.*

'nimā'?, nuhkō'?, yō't pʌs änā'pumih, me?napu's ā'wiyʌn?' inä'-win.

'tā'? teh, nuhkō'?, kiw-inā'hʌmʌsī'yʌn ini's as kī-nanā'tawē'h-tsike'yʌn?' inä'win.

ta'?, ini'win-pih nä'kʌmit inuh wē'yʌwēkeh. kayē's-mā'waw-päts-kā'kutsimu'natsin, iniwi'n-pih payā'pʌkā'skitä'hpahatsin. iniwi'n-pih täh pō'?sahatsin. nahā'w, iniwi'n-pih pō'?sehkawā'tsin, sa?yä'h as tsiw-nayā'hīt ani'nuh wē'kupiʌn.

iniwi'n as i'nim-näwā'tsin, pä'hnīhsʌk as miʌnā'tsi?tʌtua; msik kute'?nʌs inim-isī'win.

'ē^, nuhkō'?, kiwāwē'm!' inā'win.

'nyā', nuhsi'h, nikiw-pipī'm-yā'hpits-wʌnātī'mim, as kēs-pimō'h kitāwä'tukiminaw,' ēwā'hin.

iniwi'n-pih sa?yä'h tsi-piʌtä't inih wē'kiwʌm, inis as ī't inuh nänā'tawēhih. āyē'tuh sku'ʌhtemih iniwi'n as apī'tua? mamāh-tä'htewʌk.

'yū'h, yū'h, yū^h, mänapusū'h nitīnä'tān!' kiw-ēwā'kin aki'kuh tä'htewʌk.

's't, sinawā'? niw! ukēmā-wē'nin kinaw-mu'awāw,' inä'win.

ta'?, iniwi'n niw sinawā'? niw äs-ī'tua? aki'kuh tä'htewʌk; iniwin täh nisik kiw-itā'hkua? si nānawē'naw ihpih: 'ukēmā-wē'nin kina-mō'naw!'

iniwi'n-pih misi'k kinūpikō'hseh tsiw-anō'nih as aw-awē'h-nawā-sā'pahtsikät. me?napu's winah s mäk-niw-tasē'kit, kʌni'win niw kinū'pikō'hseh pis-sā'ki?tʌt.

misi'k ani'nuh, 's't, sinawā'? niw! kina-mamē'māpī'nin!' inä'win.

nahā'w, iniwin wä'h teh inuh tä'htew as kiw-pimē'wikō'htakah, winah ap inuh kinūpikō'hseh as kiw-wā'?sehku'sit.

me?napu's winah kayēs-tä'pinah inih wē'p, iniwi'n-pih kayā'hta'h-kunah. wä'htsitaw si sō'ski?tawin inuh mayäk-nanā'tawihih.

'awä'? tsē'kiw!' inä'win me?napu's.

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[1] Ojibwa, says informant.

"Hm, at any rate, this is the way you shall always continue to look, as long as the earth shall endure!" he told it.

When he again went on and was tramping along, there a little old woman came singing; she came with something on her back.

"Why, Grandmother," Me'napus asked her, "what is that you are carrying on your back?"

"Dear me, my grandchild, it is linden-bark."

"Oh yes," he said to her; "What do you do with it, Grandmother?"

"Dear me, my grandchild, Me'napus has shot a spirit-being; and it's with this I am going to doctor him," said the old woman.

But then every little while, "Gracious me, I think it's Me'napus!" the old woman kept saying.

"Why, Grandmother, would Me'napus be looking at you like this, if I were he?" he told her.

"What kind of song, Grandmother, do you sing, when you do your doctoring?" he asked her.

Then the old woman sang. When he had carefully questioned her on all points, he dealt her a few hard blows on the head. Then he flayed her. Then he dressed himself in her skin and took the linden-bark on his back.

Then he saw on the way some boys playing; he was going from one place to another.

"Hey, Granny, you've lost your way!" he was told.

"Goodness me, child, I do nothing but stray around and get lost, with crying because our spirit-being has been shot," he said.

Then he came to the lodge where he was, who was being doctored. At both sides of the door sat huge bull-frogs.

"Hoo, hoo, hoo, Me'napus I think it is!" those bull-frogs kept saying.

"Hush, be still! You shall eat the chief's fat," he told them.

Thereupon those bull-frogs stayed quiet; only that they kept saying at intervals: "The chief's fat we shall eat!"

Then the little garter-snake was ordered to go and reconnoitre. While Me'napus was engaged there, suddenly the garter-snake peeped forth.

To it also, "Hush, be still! I will grease the whole length of you!" he said.

Now, that is the reason why the bull-frog is greasy at the throat, and why the little garter-snake, too, is shiny all over its body.

But as for Me'napus, he took hold of that arrow and jammed it way in. Truly, that creature that was being doctored, just stiffened out flat.

"What are you, anyway!" Me'napus said to it.

iniwin-pih pō''ʔsahatsin. iniwi'n-pih täh, kayēs-nayā'hīt, inih-pih saʔyä'h tsiw-usī'mit. nahā'w, iniwin-pih saʔyä'h tsi-pimē'nisihōh.

ēˆ, taʔ, meʔna'pus tsiw-usī'mit, saʔyeh wayēsā'huh, iniwi'n-pih meʔnaku'ahkun ini'm-nāwā'tsin.

'nuhkō'ʔ, ki'ʌsina'ʔ!' inä'win, 'kitā'kum kinaw-mē'nin,' inä'win.

iniwi'n-pih saʔyä'h meʔna'kuah tsi-wäpā'nehkasīt; ta'ʔ, meʔ-na'pus ini'win niw utī'h. umä'win-pih niw kiw-pī'tsisikʌnä'ʔtʌt me'ʔnakuah.

'nima'ʔ, mʌtsi'ʔ-mitsē'h!' kiw-inä'win meʔnapu's.

'ta''ʔ ä''yʌn, meʔna'pus?' kiw-iwā'hin meʔna'kuah.

'kʌ'n, nuhkō'ʔ! "wäwēpā'nehki'nun!" kitä'nin.'

iniwi'n kāh as kēs-kʌsē'wät meʔna'pus.

ini'ʔ.

71. ME'NAPUS CURSES THE GODS

(kisēwʌtō'hseh)

umä'ʔ ä'ts me'ʔnapus: 'nahā'w, mā'wa niw nikā'taw-ne'ʔnawak awä'tukʌk, nī'winuh s pī'htawē'hsihkuaʔ awä'tukʌk.'

nahā'w, me'ʔnapus iniʔ ä'ts: 'muhtsi'm ni'nah ä'hpinʌ'situaʔ, nahā'w, mā'wa niw nina-kitsēwä'pinawʌk awä'tukʌk, muhtsim ni'nah ähpina'situaʔ, mamā'tuaʔ nē'matʌn. nahā'w, mā'wa niw nina-kitsēwä'pinawʌk, kʌn nikō'tuh 'awä'tuk' as aw-itā'hkuaʔ mamā'tsiʔ-tawʌk.'

iniʔ ä'ts. nahā'w, iniwin-pih tsi-mā'tsiʌt, wē'matan as nawēmā'tsin. nī'winuh as ihkuʌtī'mit, iniwin-pih payi'ʌt; nī'winuh s ihkuʌtī'mit, sä'hkihsih inis keʔtsika'miah, misēwä' ni niw ihkā'ʔtewin keʔtsi'-kʌm, as mō'k meʔna'pus, wē'matʌn as mahkā'mikut awä'tukʌn. nahāw iniwin uma'nakah ispä'myah, as mō'k, ini'ʔ-nakah tayā'ʔtana'pit as kā'kītīt; kēs-ā'm-pā'pehnin kē'sik.

'nahā'w, yō'ʔ ni mā' kä'taw-ihpā'nani'nakuk; mā'wa niw kikā'-taw-neʔninine'muʌw, muhtsi'm ninah ä'hpinasē'yäk. nahā'w, akum ninē'kihēkuk nipē'w as a-kū'ʌpahā'hkuaʔ, saʔyä'h kikā'taw-mʌmu'ʌ-nine'muʌw. nahā'w, kʌn nikō'tuh 'awä'tuk' as aw-ētā'hkuaʔ nikā'taw-usē'htun yō'm ahkēw.'

kēs-nehkō'siw me'ʔnapus.

72. TURTLE BRINGS RUIN UPON HIMSELF.

(nehtsī'wihtuk)

hā'w, nikōtä's keh kēs-kä'ʔts-nā'nitōwʌkin mʌnātō'wʌk; kʌn-kawā'h isē'kiwʌk mā'wa niw kēs-mā'watsē'hsinukin as nā'nitituaʔ. ayā'h mihkä'nāh ini'win wi'nah ap as ī't; misi'k meʔnapus, iniwi'n

Then he flayed it. Then, making a bundle of it, he immediately took flight. Then he was pursued.

As Me'napus fled, he was being close pressed by his pursuers, when he came upon a badger.

"Grandmother, hide me!" he said to it; "I will give you a blanket-robe," he told it.

Then the badger began to dig its hole; and Me'napus, of course, kept close behind. Right there in front of him were always the badger's hind quarters.

"Dear me, what an ugly rump!" Me'napus kept saying to it.

"What did you say, Me'napus?"

"Never mind, Grandmother! 'Hurry and dig fast!' I said to you."

And so that is how Me'napus made his escape.

That is all.

71. ME'NAPUS CURSES THE GODS.

(Kisewatohseh)

This is what Me'napus said: "Now I shall kill all the gods, the gods of all four tiers."

Then Me'napus said: "Who have done grief even to me, all of the gods I will fling forth, who have done grief even to me, taking away my brother[1]. Yes, all of them I shall fling forth, so that never shall mortal men say the word 'god'."

He said that. Then he went from there, mourning his brother. When he had sobbed four times, he came there; when he had sobbed four times and lay there by the sea[2], in every place did the sea dry up, when Me'napus wept, because the gods had robbed him of his brother. Then, as he wept, he faced upward, as he called out; the sky did nearly fall.

"Now even thus I mean to deal with all of you; all of you I mean to slay, who have done grief even to me. That my elders may draw water, I shall now take it from you. So that they never say the word 'god', I shall arrange this earth."

Angry was Me'napus.

72. TURTLE BRINGS RUIN UPON HIMSELF.

(Nehtsiwihtuk)

Once upon a time the animals[3] held a great feast; all the different species had assembled and were feasting together. Turtle was there too; and Me'napus also was there, along with the others, at the

[1] The wolf is variously nephew, son, and brother to Me'napus.
[2] They were water-spirits who had taken the wolf.
[3] The spirit-animals, in whose community this story takes place.

wi'nah ap as wē'ts-īt, nā'nitih. nahā'w, ayā'h teh me'ʔnapus wē'wʌn kēs-nipō'nin. nahā'w, ini'win tăh as mä'k-kaskä'nihtah. hā^, mä^ts-wē's; wē'neʔnan wā'ʔnaw kinuʌpī'katunin, misi'k kawi'n usāwähā'-nan as uhpē'tehpet. upō'ʔsehkakanan misi'k yāhpi'ts pē'kuskawanin as wī'ninakwahkin me'ʔnapus. hā'w, iniwi'n teh. wi'nah ap nāwī'n pāpimō'hnet ini's, ini'win s kä''ʔts-wē'nina'kusit. ā'taʔ. ē'h-aku tăh wi'nah mʌnätō'wʌk unä'siwʌ'kin. ha^, pō'ʔsehkakanuwā'wan pī'ni-naku'ahkin, wē'neʔnuwā'wan misik pä^ts-sāwä'hahkuaʔ, wäsī'hituaʔ, unä'siwʌ'kin mʌnätō'wʌk. mamā'tsiʔtawʌk taʔ wi'nuaʔ ap unä'siwʌ-kin, kä'ʔts-sasäkā'tuaʔ, upō'ʔsehkakanuwā'wan as wē'skiwā'hkin.

hā'taʔ, mihkä'năh wi'nah ap upō'ʔsehkaka'nan wä'htsita' niw wayē'skiwā'hkin as pōʔsä'hkah, ninăwätō'hsʌn misēwä' niw akī'ʔ-tawanin utī'hsih, misi'k upē'hsehkaka'nih as akī'ʔtakin ninăwätō'hsʌn. hā^ʔ umʌ's s ki-pimō'hnet, wähtsita kä'ʔtin ki-yā'pits-sinā'wihne-nu'nin, kākitōwä'hnehkin ani'nuh unä'nawetō'hsemʌn mihkä'năh. hā'taʔ, tsē'pata'win mi'n niw utsē'patʌkanan, — wähtsita'w unä'-siwʌnin, — mikä'năh. hā'w, iniwi'n teh wi'nah ap as wēts-nā'nih as nā'nitih.

hā'w, me'ʔnapus nanīsā'ninakusi'win, wē'ninakusit; nā'wiyaw iniwi'n misi'k kutä'ʔnas as ki-pimō'hnet. hā', mihkä'năh wähtsita'w ini'win as sē'hkanatsin meʔnapu'sun as wē'ninakusinit, mihkä'năh.

'hā', wä'htsita kä'ʔtin nisē'hkanaw ē'h-ayum me'ʔnapus as wē'-nina'kusit!' inä'nihtʌmin mihkä'năh.

hā'taʔ, nikōtä's saʔye'h iniwi'n-nakah pits-isi'ʌnit, mihkä'năh as ā'yapit.

'hā', wä'htsita kä'ʔtin nina-sā'kitswe'pinaw ē'h-ayum me'ʔnapus, kē'spin ē'h-umʌs keʔtsi'h pi'ʌt!' inä'nihtʌmin mihkä'năh.

hā^taʔ, tsiw-ā'yapit, me'ʔnapus, känā'hkun as apē'nit, hā', iniwi'n-nakah pits-i'siʌt. saʔyä'h inis iniwi'n as pis-pi'ʌtät, ini's mihkä'năh as tsiw-apē't. mihkä'năh mīm-nī'piʔtawin, meʔnapu'sun täpipunā'-tsin. hā^taʔ, kēs-tatā'hkesiwin ē'h-ayum mihkä'năh; wi'yʌn tayä'-pipunā'tsinin ki-miʌnō'wihewin ahpä'n niw. iniwi'n täh meʔnapu'-sun as tä'pipōnā'tsin uhkī'kanih; ume'hpih iniwi'n as tä'pipunā'tsin; uhkī'kanih tä'pipunä'win mihkä'năh.

'hā'w, meʔnapu's, ʌnä'hsā'nun ē'h-umʌs! kikä''ʔts-sē'hka'nin! kiwē'nihawʌk inä'niwʌk ē'h-umʌs as mā'watsē'hsihkuaʔ, nā'wīn as ki-pmī'm-kē'wikapuwē'yen; kiwē'nihawʌk inä'niwʌk; ʌnä'hsānu'n, kitä'nin! mātsi'ah!' inä'win as ka'htswäpina'tsin.

ōhwā'h, meʔna'pus wā'ʔnaw iniwi'n kʌni'w as wī'hkihtuk as nakāhkī'skah, tsiw-ahpī'htsiwä'pinikut mihkänā'hkun. whā', ki'nah, me'ʔ napus wā'ʔnaw iniwi'n s pītā'ʔnamikā'puwit.

'hā'w, mihke'năh, kipā'panatsihi'n! nikōtä's ā'wik kinah a'p kinaw-wē'nina'kusim!' inä'nihtʌmin me'ʔnapus.

hā'taʔ, iniwi'n, 'pūniahkō'hkun me'ʔnapus; mäk-wi'nah-ap-kʌtäw-nā'nitōw!' itā'nin.

'hā'w, pye'nun, meʔnapu's; umʌ's pits-apē'nun!' inā'win.

hā'w, me'ʔnapus taʔ isi'et, awēh-ā'yapit, wä'htsita kä'ʔtin mihkä-

feast. Now, Me'napus' wife had died. Hence he was grieving. He was big at the head; his hair hung in long strands, far down, and as he had not combed it, his head was all in a mess. Likewise, Me'napus' clothes were altogether ragged and dirty-looking. And so, when he walked about there, in their midst, he looked very dirty. The animals, in contrast, were beautiful. With their clothes looking clean, and their hair carefully combed, and their faces decked with paint, beautiful were the animals. And the humans also were beautiful, having dressed up in great finery, in their very best clothes.

Turtle also had put on his very best clothing; little bells were fastened all over his leggings, and on his jacket, too, little bells were fastened. When he walked, truly, Turtle's little bells jingled with a clear sound at every step. Besides, he wore his upright head-feathers on his head, — they were really beautiful, — did Turtle. And now he was invited along with the others to the feast.

Now, Me'napus was a fearsome sight, with his dirty looks, as he kept walking here and there in the midst of the assembly. Turtle was truly disgusted with Me'napus, because he looked so dirty.

"I am positively disgusted with this Me'napus, he looks so filthy," thought Turtle.

Then, after a while, he came toward where Turtle was sitting.

"Really, I shall throw this Me'napus out, if he comes near here," thought Turtle.

He sat there, and then Me'napus, look you, did come toward where Turtle was sitting. And now he had come to where Turtle sat. Turtle rose to his feet and seized hold of Me'napus. A strong man was Turtle; when he took hold of anyone, he always had easy play with him. And so now he took Me'napus by the collar; he held him at arm's length ; by the scruff of his neck did Turtle seize him.

"Now then, Me'napus, get out of here! You are disgusting to me! You are soiling the men who are assembling here, as you stand around among them; you are dirtying the people. Get out, I tell you. Be off!" he said to him and flung him with a shove of his arm.

Poor Me'napus, it was a long ways before he landed on the ground, so hard had Turtle flung him. I tell you, it was a long ways off that Me'napus stood at last, facing the company.

"That's all right, Turtle, I'll fix you! The time will come when you too will look dirty!" thought Me'napus.

Then, "Leave Me'napus alone; he too wants to take part in the feast," it was said.

"Come here, Me'napus; come sit over here!" he was told.

Me'napus went there and sat down; truly, Turtle always looked

nā'hkun ahpä'n niw tsē'ʔnapumi'kin. nehkō'sinakut, sē'hkanikut. ā^taʔ, me'ʔnapus winah ā'yapiwin. kayēs-anīh-nā'nitih, hā'taʔ, māmātsī'wʌkin mʌnätō'wʌk mʌmā'tsiʔtawʌk, kākiwä'tuaʔ.

hā'taʔ, me'ʔnapus wi'nah ap kēwä'win.

wē'kih payi'ʌtät, hā'w, 'hā', taʔ ē'h-ayum aw-ihpä'nanak wä'htsitaw as a-wē'ninakusit mihkā'nāh?' inä'nihtʌmin me'ʔnapus.

utī'hsehsʌn tä'wʌnin nuhsī'ʔnemun; mä'ts-anäm ā'wiwin, anuh utī'hsehsʌn. nahā'w, iniwi'n saʔye'h s kēs-kēsä'nihtah kä'taw-ihpä'-nanatsin mihkänā'hkun me'ʔnapus. iniwi'n änā'tsin ani'nuh utī'h-sehsʌn, — ʌnämōhsē'hsʌk wi'nah kēs-tä'wʌkin, unītsi'ʌnehsʌn inuh nuhsī'ʔnem; kʌs niw ī'nike'nukin aki'kuh nämō'hsʌk; mitsī' nī keh niw kä'ʔts-nō'niwʌkin aki'kuh nämō'hsʌk, me'ʔnapus utī'hsehsʌn.

'nahā'w, nitihsä'h, mahkū'hsihkwew kinaw-i'käm. ī'h-inis as täpā'paminā'kwah ini's awē'h-wē'kinun. wā'kinikān awē'h-usē'h-tuh. ini'ʔ teh äwēh-wē'kiyʌn; ē'h-akum misi'k kinītsyʌ'nehsʌk mā'wa niw kina-kanā'wihawʌk ini's s awēh-wē'kiyek. ayā'h teh mihku'aʔnap kinaw-usē'häw. ini's täh nikōtä's ā'wik, ē'h-akum apähnī'hsʌk kina-mehkā'kuk as a-wē'kiyen. nahā'w, inis teh tahnä'nuh nä'hkahkin kina-kiw-pī'ʔtakuk apähnī'hsʌk; kina-ki-teh-mē'winisiha'wʌk. he', ta'ʔ, nimē'wah ā'nuw kina-kē-kākē'kitutawa'wʌk aki'kuh apähnī'h-sʌk payīʔtū'hkuawin. nikōtä's teh niw as aw-ā'wik, ini'ʔ as a-nō'htah mihkä'nāh. nahā'w, inu'ʔ tāh a-mitsē'munat. pī'ʌt, kinaw-pī'ʔtʌk ini's as a-nipā'yan. hā'w, ini'ʔ teh aw-i'nāt: "mā'wa niw kī'ʔsehkah ē'h-anum kipō'ʔsehkaka'nan; ē'h-umʌs nanā'kuhtiah aʔtu'h anu'm kipō'ʔsehkaka'nan," kinaw-ē'nāw. hā'w, mā'waw kēs-kī'ʔsehkah, ini'ʔ-pih kʌn-kawā'h aw-ihpä'nanat as a-kʌtä'w-nipā'hat. hā'w, kē's-täh-ni'pāt mihkä'nāh, ni'ʔ-pih ki'nah as sā'kitō'hneyan s a-pits-kēwä'yan; akī'kuh teh kinītsi'ʌnehsʌk ini'ʔ-pih aw-anū'natuaʔ as a-pā'hpinu'tahkuaʔ ani'nuh mihkä'nāh upō'ʔsehkaka'nan. a-mē'tsita-muk misi'k teh a-sikē tamuk. hā'w, ini'h teh pehkī'h misi'k ini'ʔ aw-ahpā'kitā'hkuaʔ, kʌn-kawā'h s aw-is-kākāskiputsike'tuaʔ s a-wē'nihtukuaʔ ani'nuh mihkä'nāh upō'ʔsehkaka'nan. iniʔ aw-isē'ʔ-tayan,' inä'win me'ʔnapus utī'hsehsʌn.

hā'w, nimā'ʔ, mitä'muh iniwi'n-pih kō'hkina'kusit; wī'skiw-mitä'muh ā'wiwin me'ʔnapus utī'hsehsʌn; kīʔsē'hseh niw ā'wiwin. wä'htsita kä'ʔtin ini'win as unä'sit.

hā'w, mitä'muh iniwi'n saʔyä'h as mā'tsiʌt as awēh-usē'htuk wē'k; uwā'kinīkān teh usē'htawin. kayēs-kē'sihtuk, ini'win-pih anāhkī'htsi-ket inih wē'k; anā'hkyenan misē'wä niw aʔta'win, pī'htik pē'naʔ-tsikät wē'kih. hā'w iniwi'n-pih misi'k aninuh unītsi'ʌnehsē'hsʌn ā'sawakām ini'win as pitā'kuhatsin unītsi'ʌnehsʌn. hā'taʔ, ini'win-

at him with anger and disgust. But Me'napus remained sitting there. When the feast was over, the people and animals all departed going to their various homes.

Me'napus, too, went home.

When he reached his lodge, "Now! What shall I do to this Turtle to make him look really dirty?" thought Me'napus.

He had a pet dog, a bitch; a big dog was this pet of his. So now Me'napus decided what he would do to Turtle. Then he said to his dog, — there were some little puppies too, the young of that bitch; all of a size were these puppies, and they were all still sucking, these puppies, Me'napus' dogs.

"Now, my dog,[1] Fawn-Woman[2] you will be called. Off there, as far as the eye can reach, there do you go and dwell. Go build a round-lodge. There you will go and live; and these young of yours you will bring up, there where you are to go and live. And a red sash you will make. And there, in time, the young lads will discover you where you dwell. Now then, every evening the lads will come to you there, but you will always drive them away. Yes, only a little while will you always talk with those young fellows, whenever they come to visit you. Then, in time, Turtle will hear of it. Now, him you will keep there. When he comes, he will come to where you sleep. Now, this is what you will say to him: 'Take off all your clothes; lay your clothes over here at the rear of the lodge,' you will tell him. When he has taken them all off, you will do everything possible to put him to sleep. Then, when Turtle has gone to sleep, you will go out of the lodge and come back home here, but you will order your youngsters to ruin Turtle's clothes. They are to befoul them and wet them. And besides, they are to throw ashes on them and in every way they are to claw and to dirty Turtle's clothes. That is what you will do," Me'napus told his dog.

Thereupon, lo, its visible form was changed into that of a woman; a fine woman did Me'napus' dog become; a young girl she was. She was really beautiful.

Then the woman went and built her lodge; she built a round-lodge for herself, as she had been directed. When she had completed it, she made the rugs and bedding for her house; she placed reed mats everywhere, making her house neat within. Then on the opposite side of the lodge she covered up her young. And

[1] "My pet," — Menomini has a term of address to one's dog, parallel in a way, with human terms of address.

[2] The name is foreign, and the first part of it is unintelligible, cf. the second version of this story, in Text 73; in the language from which the name is borrowed (Fox, Ojibwa?) it seems to have meant "Fawn-Woman".

pih teh mehku'aʔnapiʌn wä'siha'tsin mitä'muh. ta'ʔ, ini'ʔ keh h kēskē'siʔtʌt ās-anō'nikut meʔnapu'sun.

nä'hkah winah akum apähnī'hsʌk ini'win as mehkā'hkuaʔ inih wē'kiwʌmē'hseh. kayiwä'tuaʔ aki'kuh pähnī'hsʌk, payiʌtä'tuaʔ wē'kōwaʔ, ini'win as wī'htamōwā'tuaʔ pehnī'hsʌn.

'ha'w, mitä'muh nikēs-näwō'naw; nahä'ʔs niw ā'wiw ini's as wāwē'kit. pi'nah kʌts kitä'siaʔ! wʌnītipä'hkah kinaw-awēh-näwō'naw s a-kākē'kitutawʌ'kih,' itō'wʌkin aki'kuh apä'hnīhsʌk.

nahā'w, saʔyäh tsi-mātsyʌ'tuaʔ wänītipä'hkah, hä'taʔ, payiʌtä'tuaʔ inih wē'kiwʌm, wäʔsä'hkune'win. kīmä'pituaʔ, ā^, mitä'muh siwas apē'win, mehku'aʔnapē'hket. nimā^ʔ, wähtsita'w ini'win as önä'sit mitä'muhsē'hseh!

hā^taʔ, aki'kuh pehnī'hsʌk, 'hā'w, ninah nä'ʔtʌm kʌts nitā'wihkākē'kitutawaw!' ēwā'hin niku't inuh apähnī'hseh.

'nahā'w!' inā'win.

ta'ʔ, ini'win saʔyeh s pī'htiket as isi'ʌt. ani'nuh kīʔsē'hsʌn as apē'nit, ini'win s nim-unā'pit apehnī'hseh, kākī'kitutawa'tsin kū'hsihkwä'wʌn. hā^taʔ, mahkū'hsihkwä'w kākē'kitutawe'win ani'nuh pähnī'hsʌn.

hā'w, kayēs-tä'p-kākē'kitutawa'tsin, 'hā'w, kʌtä's mātsi'ah; saʔä'h nikā'ta-nipām,' ēwā'hin mʌhkū'hsihkwäw.

ā', mātsī'win taʔ inuh pähnī'hseh, mē'winisihu'kut. hā'w, iniwi'n keh ni pā'hpis misi'k nikut s pī'htiket s awē'h-wi'nah-ap-kākē'kitutawa'tsin. hā^taʔ, kākē'kitutawe'win misi'k ani'nuh.

ta'ʔ, kayēs-anīh-kākē'kitutawa'tsin mʌhkū'hsihkwäw, 'nahāw, kʌtä's mātsi'ah; saʔeh nikā'ta-nipām!'

hā'taʔ, inuh apähnī'hseh mātsī'win. nimā^ʔ, iniwi'n keh nī tipäh ä'hkwah pähnī'hsʌk ayī'suh as kī'kitutawa'tua mahkū'hsihkwä'wʌn; kawin pō'ts unäpā'nan mʌhkū'hsihkwäw as pī'ʔtʌkut ani'nuh apehnī'hsʌn. wayā'pah mā'wa niw kēwä'wʌkin pehnī'hsʌk.

hā'taʔ, nā'sikʌs misi'k kī'seh ä'hkwah wāwē'kit mahkū'hsihkwäw, hā'w, misi'k wänītipä'hkah, saʔye'h mā'watsihitō'wʌkin apähnī'hsʌk. wē'yʌk niw kʌn-kawā'h isēh-mʌnätō'wʌk kēs-mā'watsihitō'wʌkin as wī'htama'titua? ani'nuh mʌhkuhsihkwä'wʌn ini's as wē'kinit; misi'k täh kʌn ukä'hkinawā'nuwa'wan ani'nuh awä'ʔ tsiw-ā'wit mahkū'hsihkwäw. kʌn wi'yʌk ukä'hkinawā'nan. hā', payiʌtä'tuaʔ apähnī'hsʌk, wäʔsä'hkunewin mahkū'hsihkwäw wē'k. mehku'aʔnapē'hket.

'hā'w, ni'nah ne'ʔtam!' ēwā'hin misik inu'h kayēs-pī'htiket.

'hā'w!' inā'win.

ta'ʔ, pī'htiket, awēh-unā'piwin mahkū'hsihkwäw utä'htanih, ta'ʔ, ta'ʔ, kākē'kitutawa'tsin apähnī'hsʌn, kayēs-täpä'nimit, iniwi'n-pih misi'k sayā'kitsinä'sihatsin.

'hā'w, mātsi'ah!' inä'win, 'saʔye'h nikā'ta-nipām!'

ōhwā'h, apehnī'hseh kawi'n umänī'nihtanan sā'kitsinä'sihu'kut mʌhkū'hsihkwä'wʌn. hā'w, iniwi'n-pih keh misi'k niku't apehnī'hseh tsi-pī'htiket, awēh-unā'pit mʌhkū'hsihkwäw as a'pēt. kākē'kitōtā'kut apähnī'hsʌn, hä'taʔ, mʌhkū'hsihkwäw kākēkitutawe'win pähni'hsʌn.

then the woman set about making a red sash. So now she had done as Me'napus had bidden her.

In the evening the young men discovered that little house. When the young men went home, on reaching their dwellings, they told the other young men about it.

"We have seen a woman; she is alone where she dwells. Do let us go there! Let us go there after dark and talk with her," those youths said to one another.

So then, when they set out, after dark, why, when they reached that lodge, there was a light within. They peeped in; oh, there sat the woman, weaving a red sash. Lo and behold, really beautiful was the little woman!

Then those lads, "Come, let me go first and talk to her," said one of them.

"Very well!" he was told.

So then the lad entered and went up to the young woman, where she sat, and there he sat down and talked to Fawn-Woman. Fawn-Woman conversed with the young man.

When she had conversed with him long enough, "Now then, it is time for you to go; I want to sleep now," said Fawn-Woman.

So the young man went away, since she had sent him off. But right afterward another one went into the lodge; he too was going to talk to her. She chatted with this one also.

Then, when Fawn-Woman had had her talk with him, "Now then, it is time for you to go; I want to sleep now."

The young man departed. So now, all night long did the young men by turns talk with Fawn-Woman; Fawn-Woman got no sleep at all, what with those young men coming in to visit her. In the morning all the lads went home.

All the next day Fawn-Woman stayed there undisturbed, but when the next night had come, the young men all assembled. Every imaginable kind of animal assembled, for they had told one another that Fawn-Woman lived there; and they did not know who Fawn-Woman might be. Nobody knew her. When the young men arrived, Fawn-Woman's house was lighted within, and she was working at a red sash.

"Now, let me be the first!" said one who had been inside before.

"All right!" he was told.

So he entered and sat down on Fawn-Woman's settee. She conversed with the young man, but when she had enough of it, again she sent him out.

"There, be off!" she said to him; "I want to sleep now."

Alas, the young man did not like it that Fawn-Woman sent him out. And then another lad entered the lodge and went and seated himself where Fawn-Woman was sitting. The lad chatted with Fawn-Woman, and so did she with him. But when their conver-

hā'w, saʔäh nā'p api'ts-inim-mä'hnuw-kākī'kititua?, ini'win-pih misi'k wi'nah ap mayē'wine'sihuh.

'hā'w, kʌtä's mātsi'ah; nikā'ta-nipām,' iwā'hin mʌhkū'hsihkwäw.

hā^w, pähnī'hseh wähtsita'w iniwi'n s kä'ʔts-mä'hnu-kākē'kitutawa'tsin, ōhwā', ki'nah, matsi'ʌt misi'k wina'h ap. nimā^ʔ, tipä'h ä'hkwah keh apähnī'hsʌk ini'win ä'nanū'hketuaʔ, pī'htiketuaʔ, kākī'kitutawa'tua mʌkhū'hsihkwä'wʌn. hē'y, mā'waw ni niw sē'hkanikukin pähnī'hsʌk. wʌyā'pah mā'waw kēwä'wʌkin. hä'taʔ, mʌhkū'hsihkwäw inuh winah iniwi'n-pih ki-nā'nipat, kayēs-mā'waw-mātsi'ʌnitsin apähnī'hsʌn.

payiʌtä'tuaʔ wē'kōwaʔ, kākī'kititua? apähnī'hsʌk: 'hā', ta'ʔ täh tsiw-isē'kih, ayum mitä'muh mā'wa niw as sē'hkaninah? hā'w, mihkä'nāh awēh-wē'htamō'hkun; nawēnā'ʔs wi'nah pas minī'nimik as aw-wē'kimatsin,' ēwā'kin pehnī'hsʌk.

'hā'w, kitā'h-wē'htamōwō'naw,' iwā'kin. mātsi'ʌtuaʔ.

payiʌtä'tuaʔ mihkä'nāh as wē'kit, pī'htiketuaʔ, hā'taʔ, ayā'tsimituaʔ pehnī'hsʌk: 'hā^, mihkenā'h, tayā^h, mitä'muh umä'ʔ as wē'kit; ¸nahä'ʔs niw ā'wiw. kʌn nikä'hkinawānī'nawan awä'niʔ utā'nan tsiw-ā'winit. hā'w, wähtsita'w kä'ʔtin unä'si'w inuh mitä'muhsē'hseh. ini'ʔ ni'naʔ s ā'nawenihta'mah; hā'nuw mā'wa niw nikō'tsiʔtami'naw as kʌtä'w-mamā'kih, yā'hpits nisē'hkanikunaw. hā^, nawēnā'ʔs kina'h pʌs kimänī'nimik,' inā'win mihkä'nāh.

'hā'w, nnaw-isi'ʌm; nehkā'h kina-wītsi'ʌnine'muʌw,' ēwā'hin mihkä'nāh.

saʔye'h nä'hkah, wi'nah mā'watsēhnitō'wʌkin apähnī'hsʌk.

'hā'w, hā'niʔ teh mihkä'nāh? kikā'taw-wītsī'ʌkunaw,' ēwā'kin apähnī'hsʌk.

hā'taʔ, saʔyeh käh pītiwä'hsinin mihkä'nāh. mā^ʔ, tsi-kēs-sasä'kāt mihkā'nāh, nanā'h-pʌkā'ts! taʔ, kehkā'tesiw. päʔtsī'sihtaʔ pōʔsehkaka'nan, wayē'skiwā'hkin upōʔsehka'kanan pōʔsä'hkah? nanā'hpʌkā'ts, mihkä'nāh tsi-kēs-sasä'kāt, tsē'patakät min nī' taʔ kinē'wwʌnā'nīʌn, nimā'ʔ, utsā'm ā'wiwin!

pis-tʌkīkā'puwit apähnī'hsʌn, 'hā'w, haʔ-na'kah? taʔ as ā'wik inuh mitä'muh tsi-wē'kit? iniʔ äsī'yen, apähnī'hsʌk; inuh mitä'muh nitā'wih-nä'wāw,' iwā'hin mihkä'nāh.

'nahā'w, kʌtä's!'

mātsyʌ'tuaʔ, payiʌtä'tuaʔ, ta'ʔ, kä'ʔtin wāʔsā'hkune'win wē'kiwʌm wakinī'kān. kīmā'pit[1] mihkä'nāh, nimā'ʔ, nanā'h-pʌkā'ts ā'wiwin as ōnä'sit inuh mitä'muh. mihkä'nāh iniwi'n utā'kum yō'm is-sāsinawīwä'win, utā'kum tsiw-ahpē'ts-wē'skiwah mihkä'nāh. mitä'muh änā'pit ini's sku'ahtemih as kēmā'pit mihkä'nāh, ā', mitä'muh wähtsita'w āyāyō'sinawä'win mihkänā'hkun. kawi'n täh wi'nah wi'yʌn

[1] Gesture: hand, palm out, is placed in front of face, just below level of eyes.

sation was well under way, this one too, most disappointingly, was sent away.

"Well, it is time for you to go; I want to sleep," said Fawn-Woman.

Oh, just as the young man was at his very best, talking to her, alas, there you are! he too had to go. And so, all night long the young men carried on in that way, going into the lodge and conversing with Fawn-Woman. She rejected every one of the young men. In the morning they all went home. And as for Fawn-Woman, that was when she would sleep and sleep, after the young men had all gone away.

When the lads reached home, they talked together: "Well, what manner of person may this woman be, since she rejects every one of us? Do tell Turtle about it; perhaps she will take a liking to him and marry him," said the young men.

"Very well, let us go tell him about it," they said, and departed.

When they came to where Turtle was dwelling, they entered the lodge and then the young men told their story: "Say, Turtle, just think, there is a woman lives over here; she is all alone. We do not know whose daughter she may be. Now, really and truly, that little woman is just beautiful! But we have given it up; though we have all tried to get her for our own, she won't have anything to do with us. Now, it may be that she will take a liking to you," Turtle was told.

"All right, I'll go there; I'll go with you tonight," said Turtle.

In the evening the lads gathered together.

"Now then, where is Turtle? He intends to go with us," said the lads.

And soon Turtle came jingling along. Oh, the way Turtle had adorned himself, he did make a splendid show of wealth. I should say he had heaps of clothes, of good clothes to put on! In splendid shape had Turtle decked himself, and he had put on a head-dress, too, of eagle plumes; oh, but he was glorious.

He came and stood up close to the young men; "Now then, which way? Where is it that woman lives? I am going there, boys; I am going to see that woman," said Turtle.

"Well, come on, it is time!"

They set out; when they got there, there, indeed, was a house with a light in it, a round-lodge. Turtle peeped in; lo and behold, splendid was that woman in her beauty. Then did this blanket-robe of Turtle's jingle with many bells, so elegant was it. When the woman looked toward the door, where Turtle was peering in, oh, truly the woman kept smiling at Turtle. And she had not smiled at any of

ukīw-āyō'sinawā'nan inuh mitä'muh ani'nuh apähnī'hsʌn. hā'taʔ, hā'nōw wi'nah niw ki-kākē'kitutawe'win apähnī'hsʌn.

'hā', nimänī'nimik!' inä'nihta'min mihkä'nāh.

pähnī'hseh niku't nä'ʔtam pī'htikewin as awēh-kākē'kitutawa'tsin.

'awä'ʔ ayā'wit inuh umʌ's pits-kēmā'pit?' inä'win ani'nuh apähnī'hsʌn.

'ō^, mihkä'nāh ä'w ayā'wit,' inä'win.

'hā'w, awēh-natō'min; kʌts pī'w. "kinātōmi'k," kinaw-ēnā'w,' inä'win ani'nuh apähnī'hsʌn mitä'muh.

hā'taʔ, pehnī'hseh sā'kitō'hnewin, mihkänā'hkun as wēhtamōwā'tsin.

'hā'w, kinā'tōmi'k,' inä'win pähnī'hseh ani'nuh mihkänā'hkun.

hā'w, mihkä'nāh mi-pī'htikewin as i'siʌt ani'nuh kīʔsē'hsʌn. ā^taʔ, mitä'muh iniwi'n-pih niw nayē'puwē'pahtuk as anāhkī'htsiket, kʌtāw-nipā'tuaʔ.

kayēs-anāhkī'htsiket, 'nahā'w, kʌtä's kī'ʔsehkah ani'nuh kipō'ʔsehkaka'nan, kitā'kum, mā'wa niw, kitī'hsʌn, kimā'hkesi'nan. nanā'kū'htiah imi's aʔtō'h.'

nimā'ʔ, mihkä'nāh umā'hkesi'nan kī'ʔtswäpinah, utī'hsʌn, upē'hsehkakʌn, utā'kum, mā'wa niw utsē'patakanan kayēs-kī'ʔsehkah, nanā'kuhtiah ini'win as a'ʔtuk.

'hā'w, kʌtä's sehkē'hsih,' inä'win mihkä'nāh.

nimā'ʔ, mihkä'nāh inim-kawēwä'pakisōwin s sehkē'hsih. wā'puwiyan kayä'nit ini'win pä'mim-akī'hikut. kīʔsē'hseh wi'nah ap kayēs-kī'ʔsehkah upō'ʔsehkaka'nan, iniwi'n as pimī'm-wēhpima'tsin mihkänā'hkun. hā taʔ, mihkä'nāh iniwin s tä'pinikut, kī'skikini'kut, ā'yutsimikut, ā^taʔ, mihkä'nah wē'hpimi'kut kīʔsē'hsʌn, mā'ʔ, ta'ʔ, as ā'yutsimikut taʔ mihkä'nāh, kʌn-kawā'h as ihpä'nanikut.

'hā^, mihkä'nah, mihkä'nāh, kitāpā'nin, kitāpā'nin, kitāpā'nin, kitāpā'nin,' pahpʌka'hukut, 'kitāpā'nin, kitāpā'nin, kitāpā'nin, kitāpā'nin!'

ā'taʔ, pahpakahu'kut mihkä'nāh, kʌn-kawā'h as ihpä'nani'kut, kākā'skenikut min ni', taʔ, päts-kākā'skinikut, kākā'skinikut, kākā'skinikut, ā'yutsimī'kut, ā^, mihkä'nāh nikōtä's ini'win as ni'pāt.

kayēs-sū'hkihkwʌmit mihkä'nāh, mitä'muh ini'win-pih nayī'piʔtʌt. sinawā'ʔ niw nī'piʔtʌt kīʔsē'hseh, unītsi'ʌnehsʌn awēh-pā'hkinewin.

'nahā'w, īh-ani'nuh ä'ʔtikin mihkä'nāh upō'ʔsehkaka'nan awēhpā'hpinutamu'kun; māmē'tsitamukun s a-sikē'tamik; pehkī'h, pehkī'h, pehkī'h kinaw-ahpā'kite'muʌw; ktā'titepiʔtamu'ʌw ini's mihkä'nāh upō'ʔsehkaka'nan s a-miʌnā'tsiʔtayäk,' inä'win mitä'muh unītsi'ʌnehsʌn.

taʔ, aki'kuh ʌnämō'hsʌk iniwi'n-pih nayī'piʔtatuaʔ as awēhwē'nihtukuaʔ ani'nuh mihkä'nāh upō'ʔsehkaka'nan. hā'w, iniwi'n-pih teh wi'nah kayē'wät mitä'muh me'ʔnapus wē'kih; iniwin äsis-

those young men. She had simply chatted with them; and that was all.

"Oho, she is taking a fancy to me!" thought Turtle.

One of the young men first went in and talked to her.

"Who is that came and looked in here?" she asked the young man.

"Why, that is Turtle," he told her.

"Then go call him; I want him to come here. 'She asks you to come,' you will tell him," she said to the young man.

The young man went outside and gave Turtle the message.

"Well, she asks you to come," the young man told Turtle.

So Turtle entered the lodge and went to the young woman. At once she sprang to her feet and prepared bed-mats for them to sleep.

When she had laid the mats, "Now then, without delay, take off your clothes, your blanket-robe and all, your leggings, your moccasins. Place them at the rear of the lodge, over there."

Oh my, Turtle flung off his moccasins, his leggings, his jacket, his robe, and, having taken off all his head-feathers, he laid it all at the rear of the lodge.

"There, now lie down," Turtle was bidden.

Oh, at once Turtle flung himself down and lay there. She gave him a different blanket, not his own, with which to cover himself. Then the young woman, having taken off her clothes, too, went and lay with Turtle. Oh, how she put her arms round Turtle and hugged him and kissed him again and again, that young woman, as she lay with Turtle, oh, how she kept kissing Turtle and doing all sorts of things to him!

"Oh, Turtle, Turtle, I love you, I love you, I love you, I love you," and she kept patting him; "I love you, I love you, I love you!"

Now, when she kept patting Turtle and doing all sorts of things to him and scratching him gently, — for she did that, too; she gently scratched and scratched and scratched him, — why, then at one time did Turtle fall asleep.

As soon as Turtle was sound asleep, the woman rose to her feet. Very quietly the young woman rose to her feet and went over and uncovered her young ones.

"Now then, go ruin Turtle's clothes that are lying right over there; befoul them all over and wet them; you will throw ashes and dust, ashes and dust on them; you will keep rolling around and playing about there on Turtle's clothes," the woman told her young.

Then those puppies got up and went and dirtied Turtle's clothes. The woman thereupon went home to Me'napus' house; she went straight back home. When those puppies had dirtied all of Turtle's

kē'wät. ā'ta?, mā'waw kayēs-wī'nihtukua? ani'nuh po?sä'hkaka'nan, iniwi'n s sāsehkī'hsihkua? aki'kuh ʌnämō'hsʌk. nikōtä's keh niw ini'win as kuskō'sit mihkä'nāh. hā'w, kō'skusit, iniwi'n niw as kī'nutsinā'tsin wē'wʌn. hā^, yā'hpits kayī'nutsinā'tsin, kawin wi'yʌk mitā'muh.

hā'ta?, 'aku'ʌtsih kʌna'pats tsiw-isī'w,' inä'nihtʌ'min mihkä'nāh.

kōtā's sa?ye'h unē'win, sä'kats-pīhā'tsin; nī'pi?tawin, sā'kitō'hnet mihkä'nāh.

'kuhsihkwā'w!'[1] *ēwā'hin.*

hē'y, si pahkā'nin.

nawē'naw sa?yeh mi'sik pä?si'k me?sih, 'kuhsihkwä'w, mʌhkuhsihkwä'w, kuhsihkwā^w!'

he'?, kawin kä'kōh unō'htanan mihkä'nāh. ha'w, iniwi'n-pih apä'?sik imi'nakah kuhkē'w ä'siʌt.

iniwi'n teh sa?yeh, 'wh, wh, wh, wh,'[2] *— ā'ta?, iniwi'n-teh*[2]*, me?si'h s kī'skihsit*[2]*.*

he'?, me'?napus ini'win as nō'htawatsin mihkänā'hkun, sāsehkē'hsih wē'kih.

'hā'w, wä'? teh ayu'm?' inä'nihtʌmin me'?napus.

sā'kitō'hnewin wē'kih.

hā'w, iniwi'n keh niw ini's wä'htsimit[2]*.*

'hā'nē''?, ta? ā'sikī'yen?' inä'win me'?napus.

'hō', nimä'timō'hsim as mäk-nipā'yan kēs-sā'kitō'hnew; kʌn wi'yʌk ini's s mäk-nipā'yah; nipä'mi-nitīwä'māw. kʌn-e'? nap ini's upi'ʌnan?' inä'win mihkä'nāh me?napu'sun.

'hō^, kʌ^n!' inä'win; 'ta? ä'nih? uwī'hswʌn, ta? ä'nih?'

'mʌhkū'hsihkwä'w inā'w,' iwā'hin mihkä'nāh.

'ha'? teh as wē'kit?'

'umā'? niw, umā'? niw ä'?tik wē'k, nē'kinaw.'

'hō^h, kʌ^n! kʌn nikä'hkinawā'nan wi'yʌk ini'h as a'w-inēh. nitī'hseh kāh ni'sik ini? ä'nih; mahkū'hsihkwä'w inā'w; ini'? täh as wē'kit; unītsi'ʌnehsʌn ini'? as awēh-kanā'wihatsin. umä'? teh niw as ī't nē'kih; pas kipits-tsē'?napumāw,' inä'win me'?napus.

hā'w, mihkä'nāh sī'win, me'?napus wē'kih pī'htiket. hā'ta?, sā'hsaki'kahkwʌn; kʌn kä'kōh utī'hsʌn, umā'hkesi'nan, upē'hsehka'kan, utā'kum; nā'ne? niw ā'wiwin. änā'pit ini's tsīkiskū'niah, nimā'?, mä''ts-ʌnä'm ini'win s sehkē'hsih. hā^, unōnā'kanan ahkī'hih imi'win niw as pimāpī'hsine'nik, mmā'h-unōnā'kanan.

'mʌhkū'hsihkwä'w!' inä'win mihkä'nah.

hā'ta?, mīm-nēpuwi'pahtawin ʌnä'm, tsē'?napumikut mihkä'nāh mä'ts-mʌtsē'?-ʌnä'mun.

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[1] Almost inaudible, and on very high pitch; the following calls grow louder.
[2] Narrator whistles at these points.

clothes, they all lay there. After a while Turtle woke up. When he woke up, he felt in vain for his wife. He could not find her at all as he groped for her; the woman was gone.

"Well, she must have gone out of doors," thought Turtle.

After a while he got up from the couch, impatient with waiting for her; Turtle rose to his feet and went out of the house.

"Fawn-Woman!" he called.

It was all quiet.

After a while, more loudly: "Fawn-Woman, Fawn-Woman, Fawn-Woman!"

Oh, not a thing did Turtle hear. Then he went farther over in yonder direction.

And then, "Wh, wh, wh," and he whistled; and then he whistled more loudly.

Hah, that was when Me'napus heard Turtle, as he lay at ease in his lodge.

"There, what does this fellow amount to!" thought Me'napus.

He stepped out of his house.

And there he was whistling.

"What is it? What's the matter with you?" Me'napus asked him.

"Why, while I was asleep, my wife stepped out of the house; she is gone from where we were sleeping; I am going round calling for her to come. She hasn't come here, has she?" said Turtle to Me'napus.

"Oh, no!" he answered him; "What is she called? What's her name?"

"Fawn-Woman she is called," answered Turtle.

"Where does she live?"

"Right over here, right over here is her house, our house."

"Oh, no! I don't know anyone by that name. Only my dog has that name, to be sure; she is called Fawn-Woman; she stays over there; that is where she keeps her young ones. Over here she is, in my house; we might go take a look at her," Me'napus told him.

Turtle went there, entering Me'napus' lodge. He was bare-legged; he had no leggings, no moccasins, no jacket, no robe; he was all naked. When he looked over at the fireplace, why, there lay a big dog. Its dugs lay flopping way over the ground, its big dugs.

"Fawn-Woman!" Turtle called to it.

The dog jumped to its feet, and stared at Turtle, the big, ugly dog.

'tayā'h!'[1] *inä'nihtamin mihkä'nāh sā'kitō'hnet me'ʔnapus wē'kih; 'ini'ʔ käh saʔye'h kä'kōh as ihpä'nasit ē'h-ayum mʌtsē'ʔ-meʔna'pus,' inä'nihtʌmin mihkä'nāh.*

payi'ʌtät ini's as tsi'-wē'kit inuh mitä'muh, mā'ʔ, ʌnämōhsē'hsʌk ini'win as mäk-misʌnā'tsiʔtʌtuaʔ ani'nuh upō'ʔsehkakanan mihkä'nāh as a'ʔtekin. mihkä'nāh tä'pipunä'win ani'nuh ʌnämōhsē'hsʌn, kute'ʔ-nas as ā'yahpakina'tsin. hā^, wätā'hpinah upē'hsehka'kan, hā^, tsi-kēs-māmē'tsitā'hkuaʔ mā'wa niw ani'nuh upō'ʔsehkaka'nan.

'ayī'h hya'h, ʌpā'ʔ keh wē'nihta'wʌk nipō'ʔsehkaka'nan mʌtsē'ʔ-anä'muk!' ēwā'hin mihkä'nāh as kē'wät.

iniwi'n teh niw mitsī' niw as kākē'waʔtekin ani'nuh upō'ʔsehkaka'-nan mihkä'nāh s pakē'tah, kä'ʔts-nehkō'sit. mitsi' niw teh niw neh-kō'siwin mihkä'nāh yō'hpih.

ini'ʔ mā'waw.

73. SOME ADVENTURES OF ME'NAPUS.

(mise'n makapī'w)

nahā'w, meʔna'pus keh pā'pimō'hne'win. s mā'tsiʌt s mä'k-ni-pimō'hnet, kʌni'win nipē'hseh mätāpi'ʌhnet. nahā'w, mihkā'kuk ini'win as ī'tuaʔ. ini'win keh, nawēnähā'tsin, kayēs-pī'ʌtät inis sī'timih, inuh niku't mihkā'k ini'win pis-isi'ʌt inis sī'temih. nahā'w, iniwi'n-pih meʔnapus kayē'kitutawatsin.

'hā',' inä'win, 'nehsē'ʔ, äniwä'k käh kitū'nisi'muʌw! nā'ʔs nina'h nap ini'h s aw-isēnā'kusē'yen!'

'hā^, meʔnapu's, awä'niʔ pas wayī'hkihtuk ini'h isē'kiw as aw-ā'wiyen?'

'hā^, nehsi'meh[2]*, nā's kʌt nina'h nap inih isē'kiw kʌt nitā'wim, ini'h kinu'aʔ as unā'siyek!'*

hā'taʔ, iniwi'n-pih mā'wa niw payi'ʌtuaʔ. mā'waw payi'ʌtuaʔ, metā'tah nī's-inēh ā'wiwʌk.

'nahā'w, ta'ʔ, nīha-kutsē'ʔtʌm inih isē'kiw as aw-ā'wiyen. — nahā'w, awä'ʔ täh aw-ā'wit?'

'hā'w, nine'ʔ täh aw-ā'wiyen,' ēwā'hin inuh nikut mihkā'k.

iniwi'n-pih kayī'ʔtinah upē'hsehka'kan, meʔnapu'sun as pōʔ-sä'hkʌtenā'tsin inih upē'hsehkakan. hā', iniwi'n keh me'ʔnapus mihkā'k as ā'wit, pahpisē'w winah na'p pahpisē'w nipī'hih pimē'-tsimet, kākō'kēt, mī'tsihsit, wasä'hsiʌn as mē'tsik.

'hā'w, meʔnapu's, ini'ʔ saʔyä'h s a-mātsī'yah,' inā'win.

he'ʔ keh uhpī'ʔtatuaʔ mā'waw, mātsyʌ'tuaʔ, uma'nakah täh ayäts-kē'sawah s isyʌ'tuaʔ, as inim-mä'k-pimä'skʌtuaʔ, 'meʔnapu's, umʌ's mä'ts-minī'kan kinaw-inim-nä'miʔ. pō'n tsī'kahkyah ʌnä'pinun; pōn ʌnā'pēnun! kahpi'h niʌkä'yah s a-pimē'ʔneyah, "hō^!" aw-iwā'k pämä'tesituaʔ, "mihhkā'kuk pä'miskʌtuaʔ!" pō'n täh pā'hpis anä'pinun ini's tsī'kahkyah; kinaw-misō'käm,' — pā'sketsisu'awʌkin.

[1] Gesture: hand held round mouth as if about to vomit.

[2] Foreign word, probably Ojibwa.

"Heavens!" thought Turtle, and went out of Me'napus' lodge; "So it's now that this confounded Me'napus has played me a foul trick!" thought Turtle.

When he came to where that woman had dwelt, lo, there were some little puppies playing where Turtle's clothes lay. Turtle seized those little puppies and threw them down somewhere, one after another. Oh, when he picked up his jacket, why, they must have befouled all those garments of his.

"Confound it, the nasty dogs have certainly dirtied my clothes!" said Turtle, starting for home.

And even now they are lying around here and there, those garments of Turtle's which he abandoned in his great anger. And to this very day Turtle is angry.

That is all.

73. SOME ADVENTURES OF ME'NAPUS.

(Misen Makapiw)

Now, Me'napus, as usual, was tramping about. Once, when he set out and was wandering along, he came down to the shore of a lake. There were some geese. So then, when in creeping up to them he had reached the water's edge, one of the geese came to the bank there. Then Me'napus spoke to it.

"Hello, Little Brother," he said to it; "you surely are beautiful; I wish I too could look like that!"

"Why, Me'napus, who ever could bring it about that you should be a creature like that?"

"Oh, Brotherkin, please let me be like that, handsome like you!"

Then they all came. When they had all come, there were a dozen of them.

"Well now, I shall try to be like that. — Very well, who will it be?"

"I'll be the one!" said one goose.

With that, he drew off his jacket and put it on Me'napus. So now Me'napus was a wild-goose and accordingly swam along in the water with the others, dived here and there, and got his food, eating water-weeds.

"Now, Me'napus, it is time for us to be going," he was told.

So then they all flew up and started off, going in yonder direction where it was still warm weather, and as they were traveling along: "Me'napus, over here we shall see on our way a large town. Do not look down at the ground; do not look! When we are seen flying past, 'Ho!' the people will say; 'Some geese traveling by!' But be sure not to look down at the earth; you will get hit," — he meant that they would be shot at with guns.

wä^, me'ʔ napus, 'ä^, mihkā'kuk käh!' pā'pik kēs-anā'piwin imi's ahkī'hih. hā'ʔ, iniwi'n keh s tsi-mi'sōh ä'htasih-nis-anā'pit. hā'taʔ, ini'ʔ keh as ni'päk me'ʔnapus. ta'ʔ, ku'm täh ā'neh mātsī'wʌk; winu'aʔ teh kʌn misu'anuwawan. ha', me'ʔnapus teh winah ini'ʔ as nipā'k.

hā'w, nä'hkah; — ini's s kēs-pā'pehtsih, mehkī'h iniwi'n s kēs-uhtsē'kawik; sikas niw inä'kuhkī'hnenin nih me'hkīh, — iniwi'n keh wä'h-unēt, yā'h-pimā'tesit. hā'w, iniʔ s mātsyʌ't; te'ʔnas keh niw is-mā'tsīw.

s mäk-pāpimō'hnet, kʌni'win wē'kiwʌm nayä'mik. ha'ʔ, iniwi'n-keh-na'kah ä'siʌt. payī'htiket ini's wē'kiwʌmih mahwä'w siwʌs apē'win.

'hā'niʔ, me'ʔnapusʔ ? ta'ʔ-nakah wäh-pī'yenʔ'

'ō', umeʔ keh niw wäh-pī'yen.'

hā'taʔ, iniwi'n keh as ā'yīt. nä'hkah, saʔye'h pī'wʌkin aki'kuh, inuh mahwä'w ukī'ʔsʌn; neʔni'wʌkin. hā'w, pī'taʔsi'wʌkin.

'nipu'ʌnimeh!' inä'win nuh mahwä'w.

hā^, me'ʔnapus tsayē'ʔnapumā'tsin, kawin kä'kōh upītū'nuwawan!

ha'ʔ, inuh mahwä'w iniwi'n änā'tsin ani'nuh ukī'ʔsʌn niku t, 'hā'w, imi's kitā'h awēh-pū'naʔsuwin!'

hā'w, iniwi'n keh winah ä'siʌt mahwä'w; hā'w, iniwi'n s awēh-mē'minet ini's meʔna'pus s apē't.

'tä'!'[1] *meʔna'pus wi'nah; 'sī^h, kina-wē'nihtsikä'm!' ēwā'hin me'ʔ-napus.*

a'ʔ, inu'h täh mahwä'w, keʔts-inä'niw ayā'wit, 'hā'niʔ, me'ʔnapusʔ wä'kiʔ täh ō'h ki'nah a-mē'tsanʔ'

ta'ʔ, me'ʔnapus, 'awä'niʔ täh ō'h pas wayī'hkihtuk as a-mē'tsik inih mē'mēnʌnʔ'

nahā'w, iniwi'n keh, wayā'pah misi'k pahpē'situaʔ aki'kuh inä'-niwʌk, akuh mahwä'wʌk, hā'w, payi'ʌtuaʔ, wē'wasi'wʌkin. nahā'w, pī'taʔsiwʌk.

'hā'niʔ, nehsē'ʔ, kitä'ninihiku'nawʌk kikī'ʔsina'wʌk!' iwā'hin meʔna'pus.

ha'ʔ, iniwi'n keh täh kʌ'niw mitsimē'hseh as apu'ahsīt, māmī'-tsihsit. ta'ʔ, iniwi'n keh wāwē'kimi'wät, inis āyī't inis.

nikōtä's niw ayā'wik, 'nahā'w, meʔna'pus, kʌtäw-ahkä'w ayum uʔnä'hsimaw kikī'ʔsinaw,' iwā'hin nuh keʔts-inä'niw ayā'wit; 'mā'-wa niw kinaw-wawiʌhkī'hsineʔ; kʌn wī'yʌk unaw-tsē'ʔnapumā'nan. nā keh nā'p, me'ʔnapus, kʌn kä'kōh kki-pehtā'nan wayē'htamʌ-kä'yʌnin!'

ha'ʔ, mā'wats-sehkī'hsihkuaʔ, wāwiʌhkī'hsihkuaʔ, ta'ʔ, iniwi'n keh wi'nah mahwä'w as a'hkät. hā^, nikōtä's ayā'wik, me'ʔnapus inim-tsē'ʔnapumā'tsin, hā'w, iniwi'n as tsi'ʌhkʌkʌnā'htamʌ'kut inih

[1] Strongly labialized *t*.

Oh dear, Me'napus, — "Of course, they are just geese!" — at once looked down at the earth there. And so he was hit by a shot, right then when he looked thither. So now Me'napus died. But the others went on; they were not hit. But as for Me'napus, there he was, dead.

When evening came, — there where he had fallen the blood had run from him; the blood stood there to quite a depth, — then he arose from there, restored to life. Then he went away from there; to some place or other he went.

As he tramped along, after a time he saw a dwelling. So he went toward it. When he entered that dwelling, there sat a wolf.

"Hello, Me'napus! Where do you come from?"

"Oh, from just over here a ways!"

So there he stayed. At nightfall they came, that wolf's sons; there were three of them. They were bringing home the game.

"My nephew!"[1] he called those wolves.

Me'napus looked at them: they were not bringing anything at all!

Then the wolf said to one of his sons, "Now, go over and set down your game before your uncle!"

So then that wolf went there; and then he vomited there where Me'napus was sitting.

As for Me'napus, "Fie, you are dirtying things!" he said.

But that wolf, the old man, "Why, Me'napus, what would there be for you to eat?"

And Me'napus, "Why, who do you suppose could eat that vomit?"

So then, on the next day, when those men, those wolves, hunted again, when they came home, they carried packs. They brought home the game.

"Why, Brother, our sons are doing great things for us!" said Me'napus.

So now at last he roasted some meat and had a supply of food. So he stayed there and lived with them.

Then, at one time, "Now, Me'napus, this oldest son of ours is going to extract marrow," said the old man; "We shall all lie with our heads covered; no one will watch him. Of course you, Me'napus, never heed anything you are told."

They all lay down and covered their heads, and the wolf began to crack marrow-bones. Then, at one time, as Me'napus watched him, a chip from the bone he was smashing flew at Me'napus. The

[1] A man's brother's son.

uhkā'n. a'ʔ, me'ʔnapus iniwi'n-nakah ä'hpitik inih uhkā'n; inis wē'nih iniʔ as pā'pehneh. hā'w, me'ʔnapus ini'win as wanä'nihtah. nʌwä'h kʌni'w ä'piskawin, yā'h-pemā'tesit.

nahā'w, iniwi'n keh. 'nahā'w,' iwā'hin inuh keʔts-inä'niw, 'nahā'w, ayō'ʔ mayē'ninan ayum uhsē'mimaw, kikī'ʔs as aw-ā'wit,' iku'ahin ani'nuh keʔts-inä'niwʌn, 's a-kiw-pahpē'sit, a-ki-ne'ʔtuah a-mē'tsan, apā'hsusun. ta'ʔ, nikā'ta-kusē'mēnaw. me'ʔnapus, kinu'aʔ nap kusē'kun kute'ʔnas kayä'nituh; nina'ʔ nap kayä'nituh ninawisi'ʌminaw.'

nahā'w, wayā'pah iniwi'n keh s kusī'tuaʔ. ta'ʔ, me'ʔnapus kute'ʔnas ke'h niw wi'nah ap kusī'tuaʔ. mäk-pimō'hnetuaʔ, ini'win, nipē'hseh matāpi'ahnetuaʔ, me'ʔnapus uma'nakah änā'pit, wē^, wā'ʔnaw ini'win ä'hkik inih nipē'hseh. misi'k uma'nakah änā'pit, wā'ʔnaw misi'k ahkī'win ini'h nipē'hseh. ini's täh as ī'tuaʔ, umä'npih niw äkāmē'wik. hā'w, iniwi'n keh s wawī'kituaʔ, pā'pahpisinit aninuh ukī'ʔsʌn kayēs-mē'nih.

ta'ʔ, nikōtä's niw ayā'wik, 'kē'spin, niki'h, usā'm nehkā'h, pō'n, umʌ's teh tepā'h pis-ahpī'yen, pō'n pis-misākä'nun; kiʌʔtō'hnenun wī'ki niw. mʌtsiʔ-awā'tukʌk yō'ʔ as ī'tuaʔ.'

hā'w, kōtä's ayā'wik, iniwi'n-pih ä'hpiʌt inuh inä'niw; hā^, as tsē'ʔnapumā'tsin anum kē'sōʔnʌn, ini'win saʔye'h s nī'k, s inimnī'k. hā'w, wā'ʔnaw ahku'akʌmiwin nih nipē'hseh; uma'nakah mi'n niw wā'ʔnaw ahku'ʌkamiwin. hā'w, iniwi'n-pih payä'ts-sū'hkisit inih upā'kwahteh.

'nahā'w, minä'ʔ teh nikī'hkiʔtʌm. ini'ʔ niw s a-tä'p-misākä'yen!'

iniwi'n teh saʔyeh tsi-wä'pēt; ta'ʔ mehkuʌmē'wiwin as kepā'teh. ē^. kä'ʔtin, wä'pēt, kä'ʔts-wä'pēt, saʔye'h ā'pehtaw payī'ʌtät, iniwi'npih payē'kuskat inuh mehku'ʌm. hā'nuw inim-kāku'ahnit, ni-kutāpāmā'tsin ani'nuh mehku'ʌmiʌn, ayā'tsku'ʌt käku'ʌhnet, iniwi'n s sū'hkihsih, ini'ʔ keh, mʌmē'kīt. hā^, me'ʔnapus ini'win as sā'kitsi'pahtuk; hō^hwāh, me'ʔnapus ukī'ʔsʌn ini'ʔ keh nipī'hih h tahpänä'nit.

hā', ini'ʔ keh me'ʔnapus s kä'ʔts-mōk; iniwin keh as wāwē'kit, ini's niw.

nahā'w, aku täh anā'mahkiah ayī'tuaʔ mʌtsi'ʔ-awä'tukʌk, anī'wʌnin wätā'hpeni'kut inuh, ani'nuh ukī'ʔsʌn. s mäk-mā'mōk, nayī'wuku'nakah, kʌni'win pis-pī'htike'nit ukī'ʔsʌn.

ini'win tah ä'tuaʔ aki'kuh mʌtsē'ʔ-awä'tukʌk: 'sī'h, ta'ʔ teh yō'm as isē'ʔtayäk, me'ʔnapus mamu'awäk ani'nuh ukī'ʔsʌn? kinawninäwā'tsihikunaw; mā'wa niw kinaw-ppī'm-neʔni'kunaw; mʌtsē'ʔwi'yʌk ā'wiw me'ʔnapus. yāh-mē'nehkun ukī'ʔsʌn!'

nayī'wuku'nakah, iniwi'n-pih payi'ʌnit ukī'ʔsʌn.

piece of bone flew straight at Me'napus; it landed on his head. Me'napus lost consciousness. After a long time he came to, restored to life.

So then, "Well now," said the old man, "I give you this youngest one to be your son," the old man told him, "to hunt and to kill food for you, deer. For we are going to move camp. Do you and he, Me'napus, also move camp, to some other place; I and the others, also, shall go to another place."

So, on the next day, they broke camp. Then Me'napus and his companion moved on to some place; as they were walking along, when they came down to a lake, and Me'napus looked over yonder, why, to a great distance did that lake extend. And when he looked the other way, a long ways, again, did that lake extend. But where they were, the opposite shore was right close. So there they continued to dwell, and his son that had been given to him always hunted.

Then, at one time, "My son, if it gets too dark and you come to the place right across here, do not cross the water to come home; walk all the way round, regardless of the distance. Evil spirits are in this place."

Then, at one time, to that place came that man; when he looked at this sun, it was already low upon its setting course. A long distance stretched the water of that lake; and in the other direction as well, to a far distance went the water of the lake. Then he tightened his belt.

"Oh, it will be well, I am a swift runner. I shall get across well enough right here!"

Then he started to run; for it was all frozen over with ice. Truly, as he ran, running with all his might, and had got halfway to his goal, then that ice broke up into moving blocks. Though he kept leaping as he went along, jumping upon the blocks of ice, at last, as he sprang, he slipped. That was the end; he was taken. Oh, Me'napus ran out of his lodge, — alas, there Me'napus' son perished in the waters.

So then Me'napus, weeping bitterly, continued to dwell in that same place.

Now these evil spirits who dwell under the ground, they were the ones who had taken that son of Me'napus. As he thus continued to weep, on the fourth day, suddenly into the lodge came his son.

For this was what the evil spirits said: "Beware! Why do ye this thing, taking his son from Me'napus? He will destroy us; he will set about killing us all; a powerful being is Me'napus. Give him back his son!"

On the fourth day came his son.

'hā'w, hā'w, nuhne'ʔ, niyā'h-piʌm!'

'ō^,' inä'win meʔna'pus, 'saʔye'h nikē's-usā'mati'mim. nahā'w, ume'ʔ-täh-na'kah as nī'k, ini'ʔ täh s awēh-ī'yen, ki'nah. tā'ʔ-nakah ō'h a-kīw-isi'ʌtuaʔ pämā'tesituaʔ kayēs-nipäku'awinʔ s utä'ʔtsiʌ-kuwituaʔ ini'ʔ-nakah a-kiw-is-mātsī'skʌtuaʔ.'

iniwi'n-pih teh inih nikut mehsē'w kahkä'hnaʔtew mayēnā'tsin.

'hā'w, yō'ʔ teh kitä'skutem; kēs-piʌtä'yan, ini'ʔ teh s a-pō'tawe'yʌn. ini'ʔ täh a-kiw-isi'ʌtuaʔ utä'ʔtsyʌkuwā'wan.'

hā'w, iniwi'n keh täh wiyʌk nä'pikin yō's ayum kä'yʌs-mamā'-tsiʔtaw, iniwi'n-nakah kiw-is-mātsī'skʌt s utä'ʔtsyʌkōwit.

nahā'w, meʔna'pus iniwi'n-pih mayā'tsi'ʌt, papā'm-mō'k papā'-mati'mit. mä'k-niw-pimä'skʌt, iniwi'n-pih nayä'mik wē'kiwʌmʌn, pämā'tesituaʔ s wī'kituaʔ. ta'ʔ, misā'hkʌtewä'win, mahkā'hsiw wäsī'hit.

nahā'w, payī'htiket niku't keh niw inih wē'kiwʌm, 'ā^h, apē'nun, apē'nun!' inā'win.

nä'hkah, payi'ʌtuaʔ pahpē'siwʌk, awä'hsʌn pīnā'wʌkin. hā'w, iniwi'n nayā'nitituaʔ. anu'm tah unä'hkʌn inuh awä'hseh, usē'tʌn, wē's, iniwi'n äs-kē'sitek nikū't inuh ahkä'h; nahā'w, ta'ʔ, umʌ's täh misi'k s mī'tsimē'hsiwit. hā'w, kayēs-kī'sisi'ʌhkih, ini'h nikut unā'-kan inih wē's ini'win s a'ʔtuh msik anōh usē'tʌn unä'hkʌn inuh awä'hseh.

'hā'w, awē'h-nitō'mehkun mihkä'nāh!'

haʔ, iniwi'n keh s awē'h-natō'mih. e'h, pī'hktikewin mihkä'nāh.

'hā'w, imi's awē'h-apē'nun,' inā'win.

haʔw, iniwin-pih mä'mih inih unā'kan inih awä'hseh wē's as a'ʔtik.

hā'w, misik mihkä'nāh, 'nahā'w, wī'yʌk kutä'ʔnʌs wäh-pi'ʌtsin, ki-kʌtä'w-menā'tsihaw. ini's keh wētō'hpumin ayu'm ki'ʌtäw!'

ta'ʔ, kawi'n kehkē'nawa'nan payä'kwʌts meʔna'pus as ā'wit. hā'w, ni'ʔ käh as mī'tsihsituaʔ. ta'ʔ, meʔna'pus as mesā'hkʌtewät, mahkā'hsiw! ta'ʔ, misi'k anum unä'hkʌn kʌn ukēs-kisē'ʔnitunan. ta'ʔ, iniwi'n keh mihkä'nāh as wēnä'nimatsin.

'sī'h, kiwī'nikasi'ʌhtʌn yō'm niwē'nim!'

hā'w, iniwin täh, — hā^taʔ, me'ʔnapus winah kaskä'nihtʌmin; ta'ʔ, mäk-papā'm-ppā'matimuw.

nahā'w, wayā'pah, tsi-mā'tsiʌt me'ʔnapus, sikʌ's ihpih keh ni'w payi'ʌtät, iniwi'n-pih 'hā'w, mitä'muh ninaw-ā'wim!' ēwā'hin.

nahā'w, misi'k täh apā'hkiyen näyōmā'tsin, yā'h-wʌskēt, ini's täh s isi'ʌt kuh mamā'tsiʔtawʌk s wī'kituaʔ, hā'w, payi'ʌtät, nayi'ah, — nayäwā'tuaʔ mitä'muhsʌk, — iniwi'n pis-pō'naʔsit, s kʌtäw-wē'kit. haʔ, akuh mitä'muhsʌk isī'wʌkin; taʔ, kʌn unä'nawanu'-wawan awä'ʔ tsiw-ā'wit. ta'ʔ, iniwi'n keh s nā'tamuwā'tuaʔ s unī-

"Now, now, Father, I have come back!"

"Oh," said Me'napus to him, "by this time I have overwept. So then, in yonder direction where the sun sets, there do you go and dwell. For where are the people to go, whenever one has died? In the substance of their souls, that is where they will always journey."

With that he gave him a burning brand from the fire.

"Now, here is some fire for you; when you have arrived, there you will kindle your hearth. And thither their souls will always go."

And so, there, whenever anyone dies here, of these ancient Indians, to that place he journeys in his soul.

Then Me'napus set out, and went about weeping and crying. As he traveled along, he saw some houses, where some people lived. Now, he was fasting; with charcoal he painted his face.

When he entered one of the houses, "Well, sit down, sit down!" he was told.

At eve, when the hunters came, they brought in a bear. So then they had a feast. The front and hind feet of the bear, and its head were cooked in one kettle. And the same was done with the fleshy part. When the cooking was done, the head was put into a bowl, and also the bear's hind-paws and fore-paws.

"Well, go and invite Turtle!"

So then he was gone for and summoned.

"Hello! Go sit over there!" he was told.

Then that bowl was taken in which lay the bear's head.

And again Turtle was told, "Now then, whenever anyone comes from some place, one always treats him with consideration. So do you eat along with that stranger there."

For he was not known to be Me'napus. So now they ate. Now, Me'napus, as he was fasting, — charcoal! And he had not washed his hands either. Then, of course, Turtle felt disgust at him.

"Bah, you are eating this bear's head of mine with dirty fingernails!"

Me'napus felt hurt at these words; anyone could see that he was going about in mourning.

On the next day, when Me'napus went from there, when he had gone a little ways, he said, "Now I shall be a woman!"

Then, carrying on his back some reeds for a wigwam, he went back to where these people lived; when he got there and was seen, — when the womenfolk saw him, — then he came and set down his load, making ready to camp. Of course, the women went to where he was; for they did not know who he was. So then, of course, they

kä'nit. ha'ʔ, me'ʔnapus, kayēs-kē'sihtukuaʔ inih wē'k, payī'htike'-tuaʔ, pō'tawet, tsīpā'hkīt, mʌskūtsī'hsʌn misi'k tăh sēwā'piminan iniwin ăs-tsīpā'hkit.

'kʌni'w, kēs-mī'tsihsī'yăk, kits-mātsi'ʌmuʌw,' inä'win ani'nuh mitä'muhsʌn kayēs-nā'tamʌkut ini's s usē'htuk inih wē'k.

hā'w. iniwi'n keh kayēs-mātsi'ʌnit ani'nuh mitä'muhsʌn kayēs-pis-nā'tamʌkut, iniwi'n-pih ayā'n mehkū'ʌʔnapiʌn wä'sihʌtsin.

haʔ'ʔ, nä'hkah, payi'ʌtuaʔ pahpē'siwʌk wä'skinenī'tuaʔ, wē'kiwʌm siwas aʔte'win, kayä'nit wē'kiwʌm.

'ā'ʔ tāh? awä'ʔ teh yō'm wē'k?'

'hā^, sinawa'ʔ niw! yō'ʔ keh s uskē'h-pī'hkusit nikut mitä'muh.'

haʔ'ʔ, wänī'tipä'hkah, wä'skinenī'tuaʔ ayā'pits-awēh-kēnā'piwʌkin ini's wē'kih. hā', mitä'muh siwʌ's apē'win, mehku'ʌʔnapiʌn as usēhā'tsin. niku't tăh i'nuh uskī'h-inä'niw we'htsita ni'w payi'ʌtät, iniwi'n-pih niw payī'htiket, awēh-unā'pit inis pī'htik, kākē'kituta'-watsin, kutsē'munatsin tā'ʔ-nakah wäh-pi'ʌnit.

'hō^, umä'ʔ keh ā'neh pämā'tesituaʔ as ī'tuaʔ; ini'ʔ wäh-pī'yen niw; yō's ninō'htʌn hā'neh pämā'tesituaʔ wāwī'kituaʔ; ini'ʔ wä'h teh s pī'yen; inē'ʔ,' ikū'ahin.

'hō',' inä'win.

'ā^,' iwā'hin inuh mitä'muh, 'kʌn-ä'ʔ pas kitā'h-nitōmā'nan inuh mihkä'nāh? nikā'tew-kä'ʔts-nä'wāw; kina-tipā'hun.'

hā^, mä'ts-mehku'aʔnap, iniwi'n isē'kiwʌn mayē'nikut.

'nahā'w, ayō'ʔ keh mayē'ninan as aw-awē'h-nʌtō'mat mihkä'nāh.'

hā'w, iniwi'n-pih mayā'tsiʌt inuh inä'niw as awēh-ntōmā'tsin mihkänā'hkun.

payi'ʌtät, 'hā'niʔ, mihkänā'h? kine'ʔ nä'tumih inuh mitä'muh; kikā'taw-kä'ʔts-ni'ʌk.'

'sē^h, kits-kinō'hkim!'

'kʌ'n! nā', tsē'ʔnapumin ē'h-ayum mehku'aʔnap! anu'ʔ tä'pahit as a-pis-natō'minan.'

'haʔ'ʔ, hā'w, ninaw-isi'ʌm!'

ha', mihkä'nāh, nʌmä'hkwʌkum ā'wiwin utā'kum; nahā'w, misi'k utī'hsʌn, iniwi'n isē'kin ayā'wik, nʌmä'hkwʌkum, misi'k uwi'ʌh-kwʌn, nanā'h-pʌkā'ts! s isi'ʌt teh ini's ani'nuh mitä'muhsʌn, payī'h-tiket, hā'taʔ, iniwi'n-pih ni'w wayäp-kākē'kitutā'kut.

'ninānō'htʌn ki'nah kuhkē'w ah tsiw-isē'kiyen. ini'ʔ wä'h-pī'yen, "nā'ʔs kas nikā'nawihik!" s inä'nihtʌmʌn,' — s a-wē'kimatsin teh, s a-wē'kihtituaʔ.

hā^, ini'win keh kākī'kititaʔ. nahā'w, ta'ʔ, ini'ʔ as nahkū'h-titaʔ as kʌtä'w-kanā'wihe'titaʔ.

'nahā'w, saʔyeh keh pas kinä'pāʔ; saʔye'h kinī's wʌnī'tipä'hkʌt.'

ta'ʔ, iniwi'n keh näpā'taʔ, hm, kayēs-nipā't mihkä'nāh, iniwi'n-pih wi'nah mayā'tsiʌt me'ʔnapus. hā'w, wʌyā'pah kō'skusit, hā'w,

helped him build his wigwam. Then Me'napus, when they had completed his wigwam, and had entered, built his fire and cooked; beans and sweet-corn were what he cooked.

"Wait; when you have eaten, you may go," he said to the women who had helped him build his lodge.

So then, when those women who had come and helped him, had gone away, he started to work at one of those red sashes.

In the evening, when the young hunters came home, there stood a house, a new house.

"What's this? Whose house is this?"

After dark the young men incessantly went and peered into his lodge. Oh, there sat a woman, working a red sash!

One of those young men went all the way up to the place and entered and sat down inside there, and struck up a conversation with her, asking her whence she came.

"Oh, just over yonder some people live; that is whence I come; I heard that some people live right here; that is why I came here; that is all," she told him.

"So that's it, is it?" he answered her.

"Oh," said that woman, "can't you please go and call that Turtle? I am very eager to have sight of him; I shall reward you."

A big red sash, that was the thing she gave him.

"See, this is what I give you, so that you will go call Turtle."

Then that man went from there to call Turtle.

When he reached the place, "Hello, Turtle! It is none other than you that woman is inviting; she is very eager to have sight of you."

"Bosh! No doubt you are lying!"

"No! Just look at this red sash here! It's this she has given me in payment for coming and inviting you!"

"Oh, all right, I shall go there!"

Well, Turtle's blanket-robe was of beaver-skin; and his leggings, too, were of the same, of beaver-skin, and his hat to boot, — splendid! When he went to where that woman was, and entered the wigwam, at once she began to converse with him.

"I have always heard that you are an unusual person. That is why I have come here, with the thought, 'I do wish he would marry me!'" — that he was to live with her, that they were to live together.

So then they talked with each other. And then they agreed to marry each other.

"Well then, it is time we might be sleeping; it has been dark for a long time."

So then they went to bed. As soon as Turtle was asleep, Me'napus went away from there. In the morning, when he woke up,

wä'nipaʔ utā'kumʌn! utī'hsʌn, uwi'ʌhkwʌn kʌn kä'kōh. hā^h, iniwi'n keh mihkä'nāh as kaskä'nihtah. hā'w, mayā'tsiʌt ppām-kutsē'mutsi'kät ntōnähā'tsin, uma'nak anā'mahkiah yō'ʔ-nakah nä'ʔtʌm kayēs-nitōnähā'tsin.

kute'ʔnas payī'htiketsin, nitīwämā'tsin, 'taʔ ō'h tsiw-i'nēh inuh mitä'muh tsi-kēs-mʌmu'ah ani'nuh kitī'nan?'

'ta'ʔ, wā'kuhsī'hkwew inā'win.'

'ō^, ta'ʔ, kʌn wi'yʌk nikä'hkinawā'nan ini'h as aw-i'nēh, wakūhsī'hkwew.'

hā'w, kayēs-misēwä'-niw-isi'ʌt. iniwi'n-pih misi'k uma'nakah spä'miah mitsi' ppām-kutsē'mutsikät, nitīwämā'tsin ani'nuh wā'kuhsī'hkwä'wʌn. hā', iniwin käh s kī'nunehā'tsin.

'tsē^h, meʔna'pus kʌt nitä'syʌm; winah na'p awä'tuk ā'wiw, meʔna'pus.'

mā'tsyʌt, hā'w, payi'ʌtät inis me'ʔnapu s tsi-wāwē'kit, 'hā'niʔ mihkä'nāh? wā'kiʔ täh?'

'ā^, tā'niʔ, nenä'ʔ! kine'ʔ niw kuhkē'w ä'sikī'yen. mitä'muh nikēs-wehtsi'taw-kō'hpatsi'hik; mā'waw nipō'ʔsehka'kanan nikīsmamu'ʌk.'

'ō^, ta'ʔ täh tsiw-i'nēh?'

'ta'ʔ, wā'kuhsī'hkwew inā'w.'

'ō^, nitī'hseh keh ini'ʔ ä'nih; wākūhsī'hkwä'w inā'w. ē'h-iniʔ täh s tanū'hsit, unītsi'ʌnehsʌn as pemēhā'tsin. hā'w, kitä'siʌʔ!'

hā^, payiʌtä'tuaʔ, kawin pō'ts nā'kwʌtun ani'nuh misī'hkew upō'ʔsehkakanan, mihkä'nāh. nā^. wi'nah mihkä'nāh kaku'aʔnenʌkä'nihtamin; aki'kuh ʌnämō'hsʌk mā'waw mī'tsitā'hkuaʔ, kawi'n nā'kwʌtun.

'hā^, nahā'w, mihkä'nāh, kikēs-apä'ʔtsinawä'himit as kēs-wēnä'nimiyen, ini'h-pih mayī'tsihsiyah, s kēs-nā'nikeyah awä'hseh! nahā'w, ini'ʔ teh saʔye'h as aw-usē'hēnan, ini's s aw-ini-tanä'sēyan aw-ä'ts-ahkē'wik.'

kayēs-tä'pinih mihkä'nāh, iniwin ni keʔtsi'h s nō'patsē'skiwʌkah as asī'kanī'hsihkik, kayēs-tä'pinatsin me'ʔnapus mihkänā'hkun, ini'win ä'hpakinā'tsin. ōhwā', mihkä'nāh ini'ʔ keh kēs-anī'h-nä'nawē'htawit; ā'h, atsī'skihkiah ā'yutsī'ʔtapä'ʔtawin.

'ini'ʔ keh, yō'ʔ-nuh ahpä'n niw aw-i'nim-tanä'siyen aw-äts-ahkē'w-takīk!'

ini'ʔ keh mihkä'nāh s kēs-kō'hpatsihih.

hā'w, iniwin-pih misi'k mayā'tsiʌt me'ʔnapus as kʌtä'w-awē'hneʔna'tsin ani'nuh kayēs-mamu'akut ukī'ʔsʌn. iniwi'n-pih mehnō'nan wä'sihatsin. kayēs-kē'sihatsin, iniwi'n-pih inis payō'sit. iniwi'npih täh pmī-nānī'mit ini's umähnō'nimih; iniwi'n-pih ki-nīkā'mit,

why, where was his blanket-robe? His leggings and his hat were gone. Ah, then was Turtle grieved. When he set out and asked, looking for her, down here under the ground was where he first sought her.

Whenever he entered anywhere, calling for her, "Why, what is the name of that woman who you say has taken your things?"

"Fox-Woman[1] she said was her name."

"Oh, well, we do not know anyone by that name, Fox-Woman."

Then, when he had gone everywhere, he went about, in turn, through the upper regions on his quest, asking for Fox-Woman. But he sought her in vain.

"Worse luck, suppose I go to Me'napus; he too is a being endowed with spirit-power, is Me'napus."

He set out and came where Me'napus dwelt, "How do you, Turtle? What is it?"

"It is not well with me, Brother! It is you who are a being of more than common power. A woman has indeed cruelly abused me; she has taken all my garments from me."

"Is that so? And what may be her name?"

"Fox-Woman she is called."

"Why, to be sure, my dog is called by that name; Fox-Woman she is called. Right over there she stays with her puppies, for she is caring for her young. Let us go there."

When they came to that place, beyond recognition were Mesihkew's, Turtle's clothes. Turtle was aghast; those puppies had befouled them all; they were beyond recognition.

"Now then, Turtle, you know that you angered me in no small way when you showed your disgust at me, at the time when we had our festive meal of bear's meat. And it's now that I will dispose of you, so that you shall have your place over yonder, as long as there shall be an earth."

Turtle was seized, and right close by, where there was a mudhole in a marsh, when Me'napus had seized Turtle, into that place he flung him. Poor Turtle, that was the end of his being a hero; bah, in the puddle he squirmed with sinews standing out all over his body.

"So there now! This is the place where you shall always continue to dwell, as long as the earth shall endure!"

Thus was Turtle brought to ruin.

Then did Me'napus again set out, to go and slay him who had taken his son. He built a raft. When he had completed it, he embarked. And then he kept dancing there on his raft; and then he kept singing,

[1] Apparently an adaptation of the unintelligible foreign name which appears in the first version.

'wē'natayāw,
pis-kū'hsinaʔ,
pis-kū'hsinaʔ,
pis-kū'hsinaʔ!'

kiw-inā'hamʌ'sōwin.

taʔ, inuh winah mʌtsē'ʔ-awä'tuk as mäk-ā'yīt, kʌni'win niw ini's ni tipā'h meʔna'pus pis-nanī'ʔtanahamʌ'sīt.

'sī'h, awēh-kō'hnehkun; pis-kä'ʔts-miʌnātī'tam ayum me'ʔnapus!'

taʔ, meʔna'pus winah s ki-mäk-nānī'mit kʌniwin niw pis-nā'-kisitwaʔ, kʌtä'-pis-kō'hnikut.

'titititititi'!' inä'win; 'kʌn wi'nah ki'nuaʔ kinā'tawe'niminine'-nuwawan. inu'ʔ niw mämī'ts kō'hnuwaw nä'tawe'nimak as a-pis-kō'hsit.'

haʔ, me'ʔnapus mäk-pipī'm-nānī'mit, kʌni'win niw ahpä'n kä'hkinah, tā'hpahō'nikut s kō'hnikut. ni'ʔ keh, ahpä'n kä'hkinah. kōtā's keh niw ayā'wik, kʌniwin ni'w kä'hkinah. wē'kiwʌm inā'-pahtsikä'win; inisa'ʔ wi'nah ani'nuh mʌtsē'ʔ-awä'tukʌn umä'ʔna-tih as ī't. hā^, tātsē'ʔnapā'htsiket, ā'yanapit, hā^, nikut mä'ts-ʌmā'skus si'was ī'win inis, misi'k apä'hsus, misi'k kitä'mīw, misi'k ä'hsipan, mahwä'w, unā'wanīk, wē'yʌk käh niw isē'kiwʌk. hā'neh saʔye'h kēs-nipō'kin aki'kuh ahka'nuh tsi-kēs-kō'hnihtwaʔ. hā', meʔna'pus ā'yanapit, hō^, kʌni'win nis kä'kōh ä'kutik. mayā'minunā'pahtah, payä'kwʌts ini'win utä'h mʌtsē'ʔ-awä'tuk.

'nahā'w, nehsē'mehsʌk, kē'hutamuwi'kun; kina-pimā'tesiʔ.'

iniwi'n-pih saʔye'h, umä'ʔtikwʌn, wē'p; iniwin-pih teh saʔyeh nayī'mit.

nī'mit, kayē's-īt, nih wē'p inih-pih umä'ʔtikuʌpih, 'hā'w, kē'hu-tamōwē'kun!'

taʔ, iniwi'n-pih keh saʔye'h nayī'mit, tsi-nikā'mit,

'hiyeh hiyeh hyeh hyä',
hyä^ he he he,
hyä^ he he he!'

nāhamʌ'sōwin.

haʔ, inuh mʌtsē'ʔ-ʌwä'tuk iniwin ä'ts, 'hā^, nikä'ʔts-miʌnā'tsite-hä'skʌk me'ʔnapus; kʌnu'pats imi's as ahkē'w as kē'skikeh ini's as pis-awēh-mē'minanak.'

haʔ, me'ʔnapus winah we'htsita niw,

'hya hya hya hya' hyē'',
hyä' hya hya hya,
hyä' hya hya hya!'

nāhamʌ'sōwin.

"Dirty-gut,
Come swallow me,
Come swallow me,
Come swallow me!"

he kept singing.

Where that evil spirit had its lair, suddenly right there opposite the door Me'napus came singing.

"Bah, go swallow him; a most disagreeable noise is this Me'napus making as he comes hither."

Then, as Me'napus was singing and singing, suddenly those creatures appeared, coming to swallow him.

"Tut, tut, tut, tut, tut!" he said to them; "It is not you I want. It is your father and none other that I want to come and swallow me."

Ho, while Me'napus was continuing to dance about there, suddenly it was the last he knew, as that being sucked him in and swallowed him. That was all, he knew nothing more. After a time, suddenly he became conscious. He made out the semblance of a house; in fact, he was in the evil spirit's stomach. When he examined the look of things, turning his gaze this way and that, there was a big elk there, and a deer, and a porcupine, and a raccoon, a wolf, a squirrel, in fact all kinds of living creatures. Some of those who had been swallowed a long time back were already dead. As Me'napus looked this way and that, over there hung something. When he looked at it more closely, it appeared that it was the evil spirit's heart.

"Now then, little brothers, urge things on for me; we shall save our lives!' "

Then he took his bow and arrow, and then he danced.

He danced; he put the arrow on the bowstring, "Come, whoop it up for me!"

And then he danced and sang,

"Hye-hye-hye-hyah,
Hyah-hye-hye-hye,
Hyah-hye-hye-hye!"

he sang.

Hoh, what the evil spirit said was: "Me'napus is greatly nauseating me; I think I shall go to the edge of the earth and vomit him over it."

But Me'napus kept right on,

"Hya-hya-hya-hya-hyay,
Hyah-hya-hya-hya,
Hyah-hya-hya-hya!"

he sang.

hā', ni'ʔ, ta'ʔ, aki'kuh ini's ayī'tuaʔ, unā'wanīk taʔ kē'hutamōwatsin, iniwi'n winah ap nā' s tasēh-nī'mit, 'si'ninik, si'ninik, si'ninik, si'ninik, si'ninik,' kē'hutamōwatsin, 'si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik!'

ini'h-pih keh misi'k pā'pim-nī'mit me'ʔnapus wi'nah.

'hā'w, iniʔ saʔye'h as aw-pemō'taman yō'm utä'h,' ēwā'hin me'ʔnapus.

haʔ, iniwin keh s siku'ʌkutek inih utä'h,[1] pimō'tah.

'hā'w,' iwā'hin, 'nō'hkumeh umä'yawisitimih ini'ʔ s a-sä'hkihsih a'yum; ini'ʔ-nakah aw-is-mātsī'skʌt.'

hm', iniwi'n keh s mātsī'skʌt; ini'win s awēh-sä'hkihsih. hā'w, wēyʌwēkehkō'hseh wi'nah, nipē'w as tsi-nā'tik, hā^, wiyʌk isē'kiw siwas inä'spihsinin. haʔ, me'ʔnapus, niʔ wäh-kehkē'nawatsin aninuh ō'hkumä'hsʌn.

'nuhkō'ʔ, pis-tawä'sin ayu'm; ini'ʔ aw-ō'h-kitsē'ʔtayah,' iwā'hin.

taʔ, iniwi'n-pih inuh wē'yʌwēkehkō'hseh tā'ʔsikan as awēhtā'tusu'ʌtsin.

häʔtaʔ, meʔna'pus, 'nahä'kāts niw, nuhkō'ʔ!' inä'win; 'kina-peʔ-tesi'minaw,' — nahäkā'ts niw s a-tā'tusu'ʌtsin.

taʔ, iniwi'n keh, inuh wē'yʌwēkehkō'hseh nahäkā'ts niw tā'tusu'ʌtsin, hā'w, iniwi'n keh wäh-kitsī'ʔtatuaʔ niku'h mitsī' niw tsi-pimā'tesituaʔ.

'nahā'w, taʔ ki'nah tsiw-aw-is-tā'tuaʔ pämā'tesituaʔ, wiyʌk nipē'w ä'wih-minä'kin, ini's niw siw a-kī'-yōh-utā'hpahō'nat s a-ki-kō'hnatʔ kēspi'n kʌn neʔni'nan, kʌn wī'yʌk una-tā'nan pämā'tesit.'

ini'ʔ keh tsi-kēs-neʔna'tsin; nā's niw inuh isē'kiw nipē'w ä'wihminä'kin, iniwi'n niw as ki-mu'atsin, kō'hnatsin.

ini'ʔ keh; ini'ʔ mā'waw.

74. ME'NAPUS GOES A-VISITING.

(mä'sinikā'puwiw)

ni'nah ap ninaw-ā'teʔnō'hkem nimē'wah.

nahā'w, meʔnapu's keh wāwē'kiwin; wē'wʌn tä'wʌnin misi'k teh unītsi'ʌnehsʌn, meʔnapusō'hsʌk.

hā', nikōtä's niw as āyä'wik, iniwi'n saʔyä'h me'ʔnapus, 'nahā'w, nitā'wats-isī'ʔtawēkäm; nehsē'h nikā'taw-isī'ʔtawaw mämä'w.'

hā'w, iniwi'n saʔye'h mī'p s mā'tsiʌt. payiʌtä't imis uhsē'mehsʌn s wē'kinit, iniwin s pī'htikawā'tsin mämä'wʌn. ta'ʔ, wi'nah ap inuh mämä'w wē'wʌn tä'wʌnin misi'k unītsi'ʌnehsʌn, mämä'hsʌk.

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[1] Fist clapped into hand for shot.

Now, some of those who were there, and in particular Squirrel, urged things on for him, and he too now danced there; "Shinninick, shinninick, shinninick, shinninick," he chanted for him; "Shinninick, shinninick, shinninick, shinninick, shinninick!"

Now Me'napus himself danced close up there.

"Now is when I shall shoot this heart of his!" said Me'napus.

And that was where that heart pointed as it hung; he shot it, — zip!

"Now then," he said, "at my grandmother's landing-place is where this creature will drift to shore; that is the direction in which it will go."

And so that was the way it went; that was where it beached. As for the little old woman, as she was fetching water, why, there lay some kind of creature, bulking high. From where he was, Me'napus knew it was his grandmother.

"Grandmother, come cut him open; that is the way we shall come out," he said.

So then the little old woman went and started to rip it open with her knife.

Then Me'napus, "Easy there, Grandmother," he called to her; "you will be cutting us if you aren't careful," — wanting her to cut it open more slowly.

And then, the old woman cutting it more slowly, then through that opening came forth as many as were still alive.

"Look you, how do you suppose there ever could be mortal men, if, whenever anyone went to drink water, right there you would always draw him in and swallow him? If I had not killed you, no mortal man would in future exist."

So now he had killed it; whenever any living being, of whatsoever-kind, went to drink water, right there it had devoured him, swallowing him.

So then, that is all.

74. ME'NAPUS GOES A-VISITING.

(Mäsinikapuwiw)

I too shall tell sacred stories a while.

Well then, Me'napus lived in a place; he had a wife and children, the Little Me'napuses.

Once upon a time Me'napus said, "Now then, I shall go visiting for a bit; I want to visit my little brother, Woodpecker."

So then in the morning he set out. When he came to where his little brother dwelt, he entered Woodpecker's lodge. Now, Woodpecker, too, had a wife and children, the Little Woodpeckers.

nahā'w, iniwi'n-pih inuh mämä'w kayī'kitit: 'hā'w, wä'kituk teh nā'p aw-ahsā'makih ē'h-ayu'm me?na'pus? nahā'w, ini'h niw ä's niw!'

ini's teh pī'htik ini'win s tsē'patsih me'?tik. iniwin ä'hpaki'sit inuh mä'mäw. s nim-ahku'ahtawet s ni-kākā'kitit. nahā'w, iniwi'n siw nikut kutä'?nas ini's iniwi'n s tā'taniwä'hikit mä'mäw. nikōtä's niw ayā'wik, kʌmiwi'n niw ä'hsipʌnʌn tsi-yō'h-kitā'kutsinä'nik s kitsēwäpina'tsin inuh mä'mäw. ha', inuh mämä'w wē'wʌn ini'win s pimī'-nawā'tinatsin anuh ä'hsipʌnʌn, pimī-wē'nanihā'tsin, tsi-wīh-tsīpā'hkīt. kayēs-kī'sisi'ʌhkīt, hā'w, iniwi'n-pih pä'mi-ahsā'mih me'?napus. kayēs-anīh-mī'tsihsit, hā'w, iniwin-pih näpā'tua?.

misi'k wayā'pah. iniwin misi'k ä'nahsamih. kayēs-anih-mī'tsihsit me'?napus, iniwin-pih unā'?nehsyʌn ini's niw tsē'kapah iniwin niw pitā'kuhatsin; iniwin-pih teh mayā'tsiʌt.

sikʌs ni'w ihpih i'nis payi'ʌtät, 'hē^, ninā'?nehsi'ʌk nipā'yanawʌk! nipuʌnimä'hsʌk kʌs nipītu'ʌkuk!'

iniwi'n teh ä'ts inuh mä'mäw: 'ini's niw wēh-yōh-wä'pinamō'hkun!'

iniwin-pih wayäpī'tua? akuh mämä'hsʌk s awā'tuwa'tua? anuh unā'?nehsyʌn me'?napus. iniwin teh niw kä'taw-yōh-wä'pinamuwa'tua?.

'i'?, i'?, i'?, i'?, kinaw-säkā'kunä'hsimawā'wʌk! pī'nehkun niw!'

kayēs-ōtā'hpinʌ'tsin, 'wā'pah kō'hne? kʌt pī'w-eh imi's nī'kinanua?; kinu'asa? sō'h pä'hkʌteyäk.'

wayā'pah iniwi'n-pih sa?ye'h mayā'tsiʌt hā'sit mä'mäw, isī'?tawatsin uʔnä'hsʌn. kēsā'ts teh wi'nah kēs-nim-mō'sihewin me'?napus. kute'?nas wē'winʌn tsi-kēs-mehkā'wäw: ini'win teh s kēs-nikākēskaha'tsin. kayēs-pi'ʌtät teh i'nis wē'kōwa?, iniwin-pih kayēs-uhpōnā'tsin; umʌ's täh utsi'ʌnih yō'win kēs-kākutā'skinanā'tsin. kayēs-minuʌskine'nit, iniwin-pih nis ä'?natsin tsē'kapah. ini'? teh winah wayā'pah as pi'ʌt ayah mä'mäw, isī'?tawatsin me?napu'sun.

hā'w, kayēs-tsiw-ā'yapit, iniwin-pih kayī'kitit me'?napus: 'hā'w, wä'kituk teh nā'p aw-ahsā'makih ayum nehsē'h?'

kē's inis winah tsē'pate'win timä'hnakʌt, pī'htik, tsi-kēs-pī'htikatōk inuh me'?napus. hā'w, iniwin-pih sa?ye'h kayākā'kitit. inih täh mä'mäw kiw-inī'tah iniwin täh änī'tah. iniwin-pih ähkū'ʌhtawet inuh me'?napus; ume'win täh s kēs-a?na'tsin nuh wē'wēnan utsi'ʌnih umʌ's. iniwin teh ä'nim-ihku'ahtawet; iniwin teh as awēh-tā'taniwä'hiket. nikōtä's sa?ye'h uma'nakah yā'pits imi'nakah kihtā'hkihsinä'nik, iniwin-pih pits-payi'takutsih. utä'skutemuwa? inis tsīkiskū'niah as ā'wik ayä'ts-pehkō'wik, iniwin s pā'pehtsih.

hā'ta?, 'ta'? ayum ä'si?tʌt?' ēwā'hin inuh me'?napus wē'wʌn.

Then Woodpecker spoke up, "Now, I wonder what we can give this Me'napus to eat? Well, we'll do the best we can!"

Inside the lodge there stood a tree. Woodpecker flung himself upon it, climbing up and screeching. Then, a ways up, Woodpecker took to hammering and drumming with his beak. After a while, all at once a raccoon popped out of that place, and Woodpecker yanked it free. Then that wife of Woodpecker's arose and picked up that raccoon and cleaned it and went to cook a meal. When she had finished cooking, then Me'napus was served a meal. After he had eaten, they slept.

The next morning he was fed in the same manner. When Me'napus had eaten, he laid his mittens under something, there close by the wall of the lodge; then he departed.

When he had gone a little ways, "Hey, I have left my mittens! Have my nephews bring them to me!"

Then Woodpecker said, "Go throw them to him from over there!"

Then the Little Woodpeckers ran to take Me'napus' mittens to him. From over there they were going to toss them to him.

"Up-up-up-up-up! You will make a frightful mess of them![1] Bring them all the way!"

When he had received them, "I should like your father to come to our house tomorrow; after all, it is you folks who really go hungry!"

Then, on the next day, Woodpecker set out to return Me'napus' visit. Me'napus had anticipated his coming. He must have found a pair of deer-horns somewhere; and then he had sharpened them. When he got home, he had nicely shaped them; then he had kept fitting them like this, into his nose. When they fitted well, he laid them down by the wall. So now, on the next day came Woodpecker, to visit Me'napus.

When he had been seated, Me'napus spoke up, "Now then, what can we give my little brother here to eat?"

Now, over yonder had stood a cut-off tree-stem, and Me'napus had brought it inside the lodge. And now he began to screech. He made the kind of noise the woodpecker always makes. Then Me'napus climbed up; he had stuck those horns into his nose there. Then he climbed up; and up there he hammered and drummed. Soon, when the horns had pushed, by stages, far into him there, he suddenly came tumbling down. By the fire, right at the hearth, as far as the ashes lay, he fell.

"What is he doing?" said Me'napus' wife.

[1] An unusual word is used in this formula; the present-day meaning seems to be, "You will bring them down with injury on the snow"; originally it meant "You will break their backs."

iniwin teh s kākī'ʔtinamuwa'tsin aninuh wē'wēnʌn. nawēnā'hsihsih iniwi'n pih ayā'piskʌt me'ʔnapus. pits-ōnē'win.

'ā', ini'ʔ keh kiw-isē'kiyen ayu'm s ki-kʌtā-pō'tawet!' inä'win ani'nuh umā'timō'hsemʌn.

hā'w, iniwin-pih teh inuh mä'mäw pä'mi-ihku'ahtawet, kākā'kitit; wīh-tʌnīwä'hike'win inis; nawēnā'hsihsih kʌni'win niw payī'takutsih ä'hsipʌn. hā'w, iniwin keh mī'w-utā'hpinatsin me'ʔnapus wē'wʌn, wē'nanihā'tsin, mī'tsihsitua?, kayēs-kī'sisi'ʌhkit. wʌyā'pah misi'k iniwin ni misi'k ä'nahtsikä'tua?. kayēs-anī'h-mī'tsihsitua?, iniwi'n-pih mayā'tsiʌt mä'mäw s kē'wät.

hā'w, nikōtä's misik iniwi'n ä'ts meʔna'pus; 'nahā'w, pas nikēsisī'ʔtawēkä'm; nehsē'h unā'wanik ninaw-isī'ʔtawaw.'

iniwɪn keh s mā'tsiʌt.

hā'w, payi'ʌtät, pī'htikawā'tsin uhsē'mehsʌn, hā'w, nawēnā'hsihsih ayā'wik, iniwin ä'ts unā'wanik: 'hā', wä'kituk täh nā'p awahsā'makih ayum me'ʔnapus? hā'w, nih niw ä's niw, nipē'w akōtō'h ahkä'hkuh!'

kayēs-akōtō'nik unā'wanīk umä'temō'hsemʌn, 'nahā'w, uhkā'nih pī'tōh!' inä'win ani'nuh umätemō'hsemʌn.

iniwin-pih saʔyäh kayākä'kitit unā'wanik; nikō'täs niw ayā'wik iniwin-pih saʔyäh as pimī'-ahku'ahtawe'pahtuk utsī'pahkwʌnā'htikuwaʔ. inis tipā'h inuh ahkä'h as akō'tsih, iniwi'n s awē'h-apē't. nikōtä's niw ayā'wik, iniwin-pih inih uhkā'nih pähpā'sipahā'tsin ninuh unä'ʔsiwayan. nimā'ʔ, mʌnō'meh! wähtsitsa kä'ʔtin sāsīkwäpihne'nin inih mʌnō'meh; ahkä'hkuh teh iniwin s pēhtsipi'täk. hā'w, iniwi'n käh mī-pinē'ʔtʌt unā'wanīk. inä'sinamuwä'win ani'nuh umä'timō'hsemʌn inih uhkā'neh.

hā'w, iniʔ saʔyeh nikō'täs s kē'sitik inih mʌnō'meh; iniwi'n-pih ä'hsamih me'ʔnapus as mī'tsihsit. hā'w, wayā'pah misi'k iniwi'n niw misi'k ä'nahsamih mī'p. hā'w, iniʔ saʔäh misik s tä-kē'wät, unā'ʔnehsyʌn tsē'kapah iniwi'n as a'ʔnatsin. iniwin-pih täh mayā'tsiʌt.

skʌs nē' hpih ini's payyʌ'tät, 'ä'h, nnā'ʔnehsiʌk nipā'yʌnawʌk! nipu'ʌnimā'hsʌk pʌs nipītu'ʌkuk!'

iniwi'n täh ä'ts inuh unā'wʌnīk: 'ini's niw wēh-yō'h-wäpinamō'hkun!'

iniwin-pih mayātsyʌ'tuaʔ unāwanīkō'hsʌk; iniwin teh niw skʌs ni'w ihpih kä'taw-yōh-wä'pinamōwa'tuaʔ.

'i'ʔ, i'ʔ, i'ʔ, i'ʔ, kina-säkä'kunä'hsimʌwā'wʌk! pī'nehkun niw!'

kayēs-utā'hpina'tsin: 'wā'pah kōhne'ʔ kʌts pī'w-eh nī'kinanuaʔ; kinu'asaʔ sō'h pä'hkʌte'yäk,' iniwi'n änā'tsin.

ā', saʔyä'h wʌyā'pah, 'ā', nā's kʌt keh ninaw-i'siʌm,' ēwā'hin unā'wanīk.

Then she pulled those horns, one after another, out of his nose. After a little while, Me'napus came to. He rose from where he lay.

"Yes, of course, that is the way things go with me, whenever this person is about to make her fire!"[1] he said of his wife.

Then Woodpecker went and climbed up and screeched; he hammered up there; after a little while suddenly a raccoon fell forth. Then Me'napus' wife went and picked it up, skinned and cleaned it, and when her cooking was done, they ate. The next morning they had another meal of it. After they had eaten, Woodpecker departed for home.

Then again, one day, Me'napus said, "Well now, I ought to be going on a visit; I shall go visit my little brother, Squirrel."

So then he set out.

When he got there and had entered his little brother's lodge, then after a little while, Squirrel said, "Well, what can we give Me'napus here to eat? Well, try this, anyway; hang up a kettle of water."

When that wife of Squirrel's had hung it up, "Now bring the awl!" he bade his wife.

Then Squirrel began to chatter; then, at one time, he went over and climbed at a run up on the frame of their cooking-place. He squatted right above where the kettle hung. Then, suddenly, with that awl he jabbed his testicles. Lo and behold, wild-rice! Really and truly, that rice poured out in a steady flow; into the kettle it streamed. Then Squirrel came down. He handed the awl to his wife.

Then, in time, when the rice was cooked done, Me'napus was served a meal. The next morning, early, he was fed in the same way. And then again, when he was about to go home, he laid his mittens down by the wall. Then he departed.

When he had gone a certain distance, "Hey, I've left my mittens! My nephews can bring them to me!"

Squirrel said, "Toss them over to him from right out there!"

Then the young Squirrels went; and from a little distance they were going to throw them to him.

"Up-up-up-up-up! You will damage them frightfully! Bring them right here!"

When he had taken them, "Suppose your father comes to our house tomorrow; after all it is you who really suffer from hunger," he said to them.

So, on the next day, "Well, I guess I might as well go there," said Squirrel.

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[1] Sc. "out of doors"; the usual expression for the menses.

ā', payyʌ'tät saʔyä'h ini's me'ʔnapus wē'kih, pī'htikawā'tsin, s ā'yapit inis unā'wanik, hā'w, iniwi'n saʔyeh me'ʔnapus s kī'kitit.

'hā'w, wäkitu'k täh nap aw-ahsā'makih nehsē'h?' inä'win ani'nuh wē'wʌn; 'nahā'w, inih niw ä's niw, nipē'w akō'tōh!' inä'win ani'nuh wē'wʌn.

iniwi'n teh ä'kut ani'nuh wē'wʌn: 'ā^, kami'nah ayu'm; kä'kōh tsi-kēs-awēh-nä'wikōw!'

'ōhōhō', wāwē'piʔtah!'

nahā'w, iniwin-pih pä'mi-akō'tōk inuh mitä'muh inih nipē'w.

kayēs-ʌkōtō'nik inih nipē'w, 'nahā'w, uhkā'neh inih pī'tōh!' inä'win ani'nuh mā'temō'hsemʌn.

kayēs-mē'nikut inih uhkā'neh, ini'win-pih saʔyeh kayākā'kitit me'ʔnapus. inih teh unā'wanik kiw-inī'tah iniwi'n änī'tah. nikōtā's saʔyeh tsīpā'hkwanā'htikōwāw inih iniwin ähpaki'sit; iniwin niw kīkī'seh niw s ānʌwi'hisit kʌtä'w-ihku'ahtawet. wē'ki keh nap minu'ʌpiwin ini's inuh ahkä'h as akō'tsih. hā'w, iniwin teh s kākā'kitit. kō'täs niw ayā'wik, iniwin-pih saʔyeh pä'hpasipaha'tsin ani'nuh unā'ʔsiwʌyʌn. mā'ʔ, mehkī'h sē'kiputä'win!

'ā^, taʔ ayum ä'siʔtʌt?' ēwā'hin me'ʔnapus wē'wʌn; 'kiwē'nahkami'kisim!' inä'win.

nikōtā's niw ayā'wik, kʌniwin ni payī'tʌkutsih me'ʔnapus. tsī'kiskuniah iniwi'n s ä'nitsinihkī'hsih. nawēnā'hsihsih mīw-unē'win.

'ā', yō'ʔ keh kiw-isē'kiyen as ki-kʌtä-pō'tawet ayu'm nimä'temō'hsem!' ēwā'hin.

hā'w, iniwi'n-pih kayī'kitit unā'wanīk: 'ā', kayä'nit akōtō'h nipē'w!'

iniwin-pih nä'tutamuwa'tsin inih uhkā'nih. ähku'ahtawe'pahtuk unā'wanik inis tsīpā'hkwʌnā'htikuh tipā'h inuh as akō'tsih ahkä'h, iniwi'n-pih pähpā'sipahā'tsin nuh unäʔsi'wayan. nimā'ʔ, mʌnō'meh! ahkä'hkuh teh iniwi'n s pē'htsipitäk inih mʌnō'meh. nahā'w, iniwi'n keh nā'p s mī'tsihsituaʔ. wʌyā'pah iniwin ni' misik ä'nahtsikä'tuaʔ. kayēs-anīh-mī'tsihsituaʔ mī'p, iniwin käh s kē'wät unā'wanīk.

hā'w, nikōtā's misik iniwin ä'ts me'ʔnapus: 'nahā'w, pas nikēsisī'ʔtawikäm; sikā'k nehsē'h ninaw-isī'ʔtawaw,' iwā'hin me'ʔnapus.

iniwi'n keh s wä'pōhnet. hā'w, iniwin saʔeh s pyʌ'tät, pīhtikawā'tsin uhsē'mehsʌn.

hā'w, iniwi'n teh ä'ts sikā'k, s kēkitutawa'tsin ani'nuh wē'wʌn, 'wä'kituk teh nap aw-ahsā'makih me'ʔnapus? nahā'w, inih niw ä's niw, pā'hkihtä'hnituh inih sku'ʌhtem!'

iniwin-pih saʔyeh pä'mi-pā'hkihtä'hnituk. iniwi'n teh s awēhmä'skitsī'hsih; iniwi'n teh aku'ʌtsih ä'sitsēhkä'hsih. iniwi'n-pih täh kayä'htanʌ'mit. nimā'ʔ, apä'hsusuk misa's niw sehkē'hsinukin!

hā'w, iniwi'n keh sikā'k wē'wʌn, hā', nikut ani'nuh awēh-wē'nanihā'tsin, tsīpā'hkit. iniwi'n keh s käʔts-mī'tsihsit me'ʔnapus.

When Squirrel had reached Me'napus' lodge and had entered and was sitting there, then Me'napus spoke up.

"Now then, what shall we give my little brother to eat?" he asked his wife; "Well, at any rate, hang up some water!" he told his wife.

But his wife answered him, "There this fellow goes again! I daresay he has been off seeing somebody do something or other!"

"Oho, just you hurry up!"

So then the woman set to work and hung up the water.

When she had done so, "Now bring that awl!" he told his wife.

When she had given him the awl, Me'napus began to chatter. He made the noise a squirrel always makes. Then, at a certain moment, he flung himself at the cooking-frame of their hearth; but then, clumsily, he failed to climb up. At last, with much trouble, he did manage to squat where the kettle was hanging. There he kept chattering. Then, at one time, he jabbed his testicles with the awl. Oh, the blood streamed forth!

"Dear me, what is this person doing?" cried Me'napus' wife; "You are making a dirty mess all over the place!" she said to him.

But shortly, all of a sudden Me'napus toppled and fell. By the edge of the hearth he lay, face up. After a little while he arose.

"Yes, this is the way it always goes with me, when this wife of mine is about to make her fire!" he said.

Then Squirrel spoke, "Well, hang up some fresh water!"

Then he asked him for the awl. Squirrel climbed at a run up the cooking frame, right above where the kettle hung, and then pierced his testicles. Lo and behold, wild-rice! Into the kettle streamed that rice. So then at last they had their meal. On the next day they ate the same kind of food. When they had eaten breakfast, Squirrel went home.

Then, once upon a time, again Me'napus said, "Well now, it is time I had been paying some visits; I shall visit my little brother, Skunk," said Me'napus.

So then he started out walking. Soon he arrived and entered his little brother's lodge.

Then said Skunk, addressing his wife, "But what shall we give Me'napus to eat? Well, we shall do what we can; just open the door!"

Then she went and opened it. He went there and crouched on all fours; he crouched with his backside pointing out of the door. Then he pressed his wind. Lo and behold, deer lay everywhere!

Thereupon Skunk's wife went and skinned and cut up one of them, and cooked a meal. So then Me'napus had a big dinner.

hā'taʔ, wayā'pah mī'p iniwin änā'tsin sikā'k ani'nuh uʔnä'hsʌn, 'nahā'w, kikā'taw-mē'nin keh nīsō'hkeh as ā'wik, meʔnapu's. nahā'w, māskitsī'hsih teh!'

kayēs-māskitsī'hsine'nik, iniwi'n-pih teh yō'm ä'nisa'nuwatsin s ki'aʔtesa'mōwatsin inih utsē'h. kayēs-mi'ʌkunamōwa'tsin, iniwin-pih teh inis nī's-inuh äs-pä'kitit inuh sikā'k.

'hā'w, ini'ʔ,' inä'win; 'ni'ʔ!'

kayēs-yā'h-aʔtuwā'tsin inih utsē'h s kipā'nuhamōwa'tsin, 'hā'w, ini'ʔ, me'ʔnapus, nīsō'hkeh kimē'nin,' inä'win aninuh uʔnä'hsʌn.

hā'w, iniwi'n-pih teh mayā'tsiʌt me'ʔnapus. unā'ʔnehsiʌn iniwin niw wähtsihkanā'tsin.

sikʌs nī' hpih payyʌ'tät, 'ā'h, ninā'ʔnehsiʌk nipā'yanawʌk; nipu'ʌnimä'hsʌk kʌs nipītu'ʌkuk!'

'ini's niw awēh-yōh-wä'pinamō'hkun!' inä'win inuh sikā'k.

iniwin saʔyä'h wayäpī'tuaʔ aki'kuh sikākō'hsʌk; iniwi'n niw kä'taw-yō'h-wäpinamōwa'tuaʔ.

'i'ʔ, i'ʔ, i'ʔ, i'ʔ! kina-säkākunä'hsimʌwā'wʌk! pī'nehkun niw!'

kayēs-mʌmā'tsin anuh unā'ʔnehsiʌn, 'wā'pah kʌts pī'w-eh kō'hneʔ. kinu'asaʔ sō'h pä'hkʌte'yäk,' inä'win aninuh upuʌnimä'hsʌn.

hā'w, iniwin keh wayä'puhnet me'ʔnapus s kē'wät.

nikōtä's niw as mäk-pā'pimō'hnet, iniwi'n änä'nihtah, 'hā'nituk kä'ʔtin as a-kēs-mē'sit ayō nehsē'h,' inä'nihtʌmin.

kōtä's niw s mäk-pimō'hnet, mä'ts-askā'h tsē'pa'tsinin imi's kutä'ʔ-nas.

'nahā'w, pinah nitā'wats-kutsē'ʔtʌm!'

inuh askā'h inis s tsē'patsih, iniwi'n ä'sitsēhkä'ʔtʌt me'ʔnapus. iniwi'n-pih kayā'htʌna'mit. nimā'ʔ, pā'hpisē' nā'sihsinin inuh mä'ts-askāh!

'hō^, kä'ʔtin keh niw nisāwä'nimikusah nehsē'h!' iwā'hin me'ʔ-napus.

hā'w, iniwi'n keh misi'k wayä'puhnet. nikōtä's niw misi'k, kʌniwi'n niw, mä''ts-aʔsan.

'hā^nitōk kä'ʔtin as a-kēs-mē'sit nīsō'hkeh ayō'w nehsēh!' inä'nih-tʌ'min misik.

iniwin saʔye'h misik ini'nakah s isē'tsihkä'ʔtʌt. iniwi'n-pih misik kayā'htanamit; nimā^ʔ, inuh a'ʔsen pā'hpisiw pī'kwʌpē'win!

'uwā', ini'ʔ keh; kä'ʔtin keh niw nisāwä'nimē'kōsah nehsē'h!' ēwā'hin me'ʔnapus.

hā'w, iniwi'n-saʔyäh-pih mayā'tsiʌt misi'k s kē'wät.

ā', kayēs-pyʌ'tät wē'kih, hā'w, saʔyeh wayā'pah, 'hā', nā's kʌt keh nina'w-isiʌm!' ēwā'hin sikā'k; 'ninaw-isī'ʔtawaw me'ʔnapus.'

payiʌtä't inis me'ʔnapus wē'kih s ā'yapit, kō'täs niw ayā'wik, kī'kitutawe'win ani'nuh wē'wʌn me'ʔnapus.

iniwi'n änā'tsin: 'ha', wä'kituk teh nā'p aw-ahsā'makih nehsē'h?

The next morning Skunk said to his big brother, "Now then, I am going to give you two charges of powder, Me'napus. Well, squat down on all fours."

When the other had got on all fours, he cut out his anus for him, like this, cutting round it in a circle. Skunk lifted it out and then twice broke wind into that place.

"There you are!" he told him; "There!"

He put back the other's anus, covering up the place, and then, "All right now, Me'napus, I am giving you two charges," he told his big brother.

Then Me'napus took his leave. Of course he went off without his mittens.

When he had gone a little ways, "Eh, I've left my mittens; won't my nephews bring them to me?"

"Go throw them to him from right over there!" Skunk told them.

Then the little Skunks ran off; they wanted to toss them to him from right close by.

"Up-up-up-up-up! You will make a frightful mess of them! Just you bring them right here!"

When he had taken his mittens, "Won't your father come tomorrow? After all, it is you folks who really suffer hunger!" he said to his nephews.

So now Me'napus started walking homeward.

At one time, as he walked along, he reflected; "I wonder if this little brother of mine did really give me that," he thought.

After a while, as he walked on, there in some place stood a big pine-tree.

"Well, let me just take a try!"

Where that pine-tree stood, thither did Me'napus turn his rear end. Then he pressed his wind; lo and behold, on the instant that big pine-tree came down flat.

"Why, what do you think of that! So my little brother did really give me a precious gift!" said Me'napus.

Then he started walking again. Soon again, there was a huge boulder.

"I wonder if this little brother of mine really did give me two charges!" he thought again.

So now again he levelled his buttocks that way. Again he forced his wind. Lo and behold, at once that rock lay in splinters.

"Wow, it's really so! My little brother really did take pity on me!" said Me'napus.

Then he again set out for home.

When he had reached his lodge, then, on the next day, Skunk said, "Well, suppose I go there; I shall visit Me'napus."

When he had come there, and was sitting in Me'napus' lodge, then at one time, Me'napus spoke to his wife.

This is what he said to her, "I wonder, what can we give my little

nahā'w, inih niw ä's niw, pā'hkihtä'hnitōh inih sku'ahtem!' inä'win aninuh umä'timō'hsemʌn.

'hā^, kami'nah winah ayu'm kä'kōh tsi-kēs-awēh-nä'wikōw,' iku'ahin aninuh umä'timō'hsemʌn.

'hōhō'ʔ, wäwē'piʔtah!' inä'win aninuh umä'timō'hsemʌn.

hā'w, iniwi'n keh s awēh-pā'hkihtä'hnituk. iniwi'n saʔyeh meʻʔ-napus kayēs-pī'minah utā'siyen. iniwi'n teh ä'wih-isē'tsihkä'hsih aku'ʌtsih ini'nakah. iniwin-pih kayā'htʌnaʻmit: ē'ʔ, kawi'n nap uwī'hkihtu'nan. iniwin keh s tasē'kit, kākā'htanaʻmit; ahkōʔsi'k niw kʌniwi'n niw payā'pehneh inih umī'h s mē'sēt. kayēs-täp-mē'sēt, mi-nī'piʔtawin.

'ā'h, yō'ʔ keh niw kiw-isē'kiyen ē'h-ayum s ki-kʌtä'w-pō'tawet!' inä'win ani'nuh umä'timō'hsemʌn.

hā'w, iniwi'n-pih pä'mim-nī'piʔtʌt inuh mitä'muh, meʻʔnapus wē'wʌn, s awēh-pakē'tah inih mī'h.

hā'w, iniwi'n-pih teh sikā'k pä'mi-nī'piʔtʌt wi'nah s awēh-isē'-tsihkä'ʔtʌt inis aku'ʌtsih. kayā'htanaʻmit, mā^ʔ, misʌs nī' sehkē'h-sinu'kin pä'hsusuk!

nahā'w, 'iniʻʔ!' inä'win; 'nikut inuh awēh-wē'nanihin as a-mī'-tsihsīyäk!' inä'win ani'nuh wē'nimun.

iniwi'n keh māmī'tsihsituaʔ. wayā'pah teh iniwi'n-pih kayēs-kē'wät inu'h sikāk.

iniʔ täh ä'hkwʌtsimī'yen. kʌni' misik nikō'täs. iniʻʔ.

75. ME'NAPUS VISITS HIS LITTLE BROTHER, THE WOODPECKER.

(nehtsī'wihtuk)

nahā'w, meʻʔnapus wāwē'kiw; wē'wʌn unītsi'ʌnehsʌn tä'wʌn. meʔnapu's as pahpē'sit, kʌn kä'kōh unä'ʔtunan. umä'ʔtikuʌn wē'pan kēs-usē'htaw, as kʌtä'w-neʔnʌ'tsin mʌnätō'wʌn.

hā'w, mī'p iniʔ as mā'tsiʌt s pahpē'sit. nawēnā'ʔs ā'pehtaw-te-pā'hikan as pi'ʌtät, iniʔ as näwā'tsin apä'hsusun.

'hā'w, nikā'taw-pīmu'aw!' iniʔ änä'nihtah.

nawēnähā'tsin, keʔtsi'h s pi'ʌtät, iniʔ saʔyä'h umä'ʔtikuʌn wē'p s kʌtä'w-pīmu'atsin as ni'ʌkut ani'nuh apä'hsusun.

'sē^, nʌnä'ʔ, ta'ʔ täh wi'nah as kʌtä'w-neʔsē'yan? kina-kitä'mahim!' inä'w.

'wā^, nehsē'h, kitā'm-kitä'mahin; iniʻʔ keh kä'ʔtin! nahā'w, nina-pō'niʔtam,' inä'w meʔnapu's, pä'hsus s mā'tsiʌt.

meʔnapu's pu'ʌwiʔtaw; wē'wʌn pu'ʌwiʔtawan; unītsi'ʌnehsʌn pu'ʌwiʔtawʌn. hā'w, mātsī', misik pahpē'sit.

misi'k awä'hsʌn ini-näwā'tsin kutä'ʔnas, 'hā'w, nina-neʻʔnaw!' iniʔ änä'nihtah.

brother to eat? Well, at any rate, throw open the door!" he said to his wife.

"Yes, there he goes again; no doubt this person has been off seeing someone or other do something!" his wife said to him.

"Now! Just you hurry!" he answered his wife.

So then she went and hung open the door-flap. Thereupon Me'napus twisted aside his breech-clout and then went and lay with his backside pointing out of the door. Then he pressed his wind; ho, he could not do it at all. So there he kept at it, forcing his breath; finally there fell some of his dung. When he was thus relieved, he got up on his feet.

"Yes, of course, this is the way things go with me, when this person is about to make her fire!" he said of his wife.

Then that woman got up, Me'napus' wife, and removed that dung.

Then Skunk in turn arose and went and turned his buttocks to the door. When he forced his wind, lo and behold, everywhere lay deer!

"There we are!" he said to her; "Take one and prepare it, so that you may have a meal," he told his sister-in-law.

So then they had a plentiful meal. On the next day Skunk went home.

That is as far as my story goes. Some other time I shall tell more. That is all.

75. ME'NAPUS VISITS HIS LITTLE BROTHER, THE WOODPECKER.

(Nehtsiwihtuk)

Well, Me'napus lived somewhere; he had a wife and children. When Me'napus hunted, he killed not a thing. He had made himself a bow and arrows, to kill game-animals.

Now, one morning he went out to hunt. When he had gone perhaps half a mile, he came upon a deer.

"Well, I shall shoot it," he thought.

He crept up to it, and, when he had got near, wanted to shoot it with his bow and arrow, when the deer caught sight of him.

"Fie, Big Brother, do you really mean to kill me? You will be the undoing of me!" it said to him.

"Why, Little Brother, I had nearly brought you to ruin; it is the very truth! Well, well, I shall stop," Me'napus told it, and the deer went away.

Me'napus was hungry; his wife was hungry; his children were hungry. He went on, to hunt some more.

When somewhere on his way he came upon a bear, "Well, I shall kill it," he thought.

mātsi'ʌt, nawēnähā'tsin, ke?tsi'h payi'ʌtät, ini'? sa?yeh kʌtä'w-pimu'atsin, ini'? as ni'ʌkut.

'sē^, me?napō^s, ne?nä'h, tsī'mikʌt tsi-kʌtä'w-pimī'yʌn! kina-kitä'mahē'm!'

'wā^, nehsē'?, kitā'm-kitä'mahin!'

nahā'w, awä'hseh ini? s mā'tsiʌt.

hā'w, misi'k mātsī'w. kä?tsi'h misi'k ini'? s näwä'tsin amä'skusun.

'hā'w, nina-ne'?naw,' inä'nihtʌm.

mā'tsiʌt, nawēnähā'tsin, kä?tsi'h payi'ʌtät, ini? sa?yä'h s kʌtä'w-pīmu'atsin. hā'w, ini? as ni'ʌkut.

'sē^h, me?napō's, nʌnä'?! pōni?tā'h! kina-kitä'mahim!'

'wā^, nehsē'h, kitā'm-kitä'mahin! hā'w, nina-pō'ni?tam!'

nahā'w, amä'skus ini? as mā'tsiʌt; ayōhō'piw, pimä'tesit.

hā'w, me?napu's ini-mā'tsiʌt, pahpē'sit, hā'w, as pi'ʌtät, ini'? s näwä'tsin sē'?sipʌn nipī'hih; ā^, usä'mat.

'hā'w, nina-ne'?nawʌk!'

nawēnähā'tsin, ke?tsi'h pi'ʌtät, mā'watī'?tʌtua? aki'kuh sē'?sipʌk, hā'w, ini'?, tā-pīmu'atsin, ini'? as ni'ʌkut.

'hē^, me?napō's, ne?nä'h, pō'ni?tah! kina-kitä'mahiminaw!'

'ā^, nehsē'mehsʌk, kitā'm-kitä'mahinine'muʌw! hā'w, nina-pō'ni?-tʌm!'

hä', sē'?sipʌk mātsī'wʌk, wā'?naw.

hā', me?napu's mātsī'w, kē'wät. kʌn kä'kōh upītō'nʌn wē'kih; pu'ʌwi?taw; wē'wʌn pu'ʌwi?ta'wʌn; unītsi'ʌnehsʌn pu'ʌwi?tawʌn; kʌn kä'kōh umī'tsihswʌn.

hā'w, wē'wʌn ini? ānä'tsin: 'hē', pahpeni'siwʌk! kipu'ʌwi?ta?. nahā'w, wā'pah ninaw-isi'ʌm nehsē'h as wē'kit,' inä'w wē'wʌn.

nahā'w, wayā'pah mī'p mātsī'w, mämä'w wē'kih; ini? ä'syʌt, uhsē'mehsʌn. payi'ʌtät, ini? s pī'htiket mämä'w wē'kih.

hā'w, mämä'w ini? ä'ts wē'wʌn: 'hā'w, tsīpā'hkīnun, nipē'w nā'-tih; me?napu's a-mē'tsihsōw,' inä'w wē'wʌn.

mitä'muh utā'hkehkun utä'hpinew, nipē'w as nā'tik. kayēs-pī'tōk, ini? s akōnā'tsin utä'hkehkun s pō'tawet. mä'mäw ini'?-pih nayī'-pi?tʌt. nanä'kuhtiah, wē'kih pī'htik, ini'win as tsē'patsih me?nä'h-kusōw me?ti'k. mä'mäw ani'win kō'tapʌmä'tsin, kä'kitit, as ahku'ah-tawet. spä'myah ini's payi'ʌtät, ini'win kēskikahä'tsin mä'mäw. nikō'täs kä'h niw ayä'wik, kani'win niw pits-kitä'kutsih ä'hsipʌn; ahkī'hih ini'win s pä'pehtsih mä'ts-ä'hsipʌn. hā'w, iniwi'n-pih misi'k kayēskikahä'tsin; nikō'täs kʌni'win misi'k nikut pits-kitä'kutsih ä'hsēpʌn; ahkīhih ini'win s pä'pehtsih mä'ts-ä'hsipʌn.

He went on, he sneaked up to it, and when he had got near, he was about to shoot it, when it saw him.

"Fie, Me'napus, Big Brother, it really seems that you want to shoot me! You will be the undoing of me!"

"Why, Little Brother, I had almost brought you to ruin!"

So then the bear went away.

Again he started off. Again after a little ways, he saw an elk.

"Well now, I shall kill it," he thought.

He went on, he stole up to it, and when he got near, he was about to shoot it. Then it caught sight of him.

"Fie, Me'napus, Big Brother! Stop! You will be the undoing of me!"

"Why, Little Brother, I had almost brought you to ruin! Yes, I shall stop."

So then the elk went away; it whooped with joy because it had kept its life.

Now Me'napus walked on, a-hunting, and when he got to a certain place he saw some ducks in the water, oh, a great number.

"Well now, I shall kill them!"

He stole up on them, and when he got near to where those ducks were assembled, he was about to shoot them, when they caught sight of him.

"Hey, Me'napus, Big Brother, stop! You will be the undoing of us!"

"Why, Little Brothers, I had almost brought ruin upon you! Yes, I shall stop."

Well, the ducks went away, far away.

Me'napus went on, returning home. Not a thing did he bring to the lodge; he was hungry; his wife was hungry; his children were hungry. He had no food.

Then he said to his wife, "Well, we are in a sorry plight! We are hungry. Tomorrow I shall go to my little brother's house," he said to his wife.

So then, the next morning he went to Woodpecker's house; that was where he went, to his little brother's. He reached the place and entered Woodpecker's lodge.

Then Woodpecker said to his wife, "Now then, do your cooking; fetch water; Me'napus shall eat," he told his wife.

The woman took up her kettle and went for some water. When she had brought it, she hung up her kettle and built the fire. Then Woodpecker rose from his seat. At the rear end, within the lodge, there stood a great dead tree. Woodpecker dashed up to it and cawed as he climbed it. When he had got up aloft, Woodpecker broke it with his beak. Then after a time, suddenly there came tumbling out a raccoon; to the earth fell a large raccoon. Then again he hacked open the tree; and suddenly soon another raccoon came tumbling out; to the earth fell a large raccoon.

'hā'w, ini'ʔ!' ēwā'hin mämä'w, pinē'ʔtʌt. unā'piwin utä'htanih.

nahā'w, mitä'muh utā'hpinew ähsipa'nʌn; skū'tiah iniwi'n as aʔnʌ'tsin, wāwēʔsu'atsin, kākāskaha'tsin, pēniha'tsin. nayī's kayēspē'nēhatsin. ini'win-pih ahkä'hkuh payōnā'tsin, tsīpā'hkīt, mā'wa ni' niw. hā'w, ini'win kayē's-kīsisi'ʌhkīt, as akuʌnā'tsin utā'hkehkun mitä'muh. mä'ts-unā'kan utā'hpina'min; utä'miskwʌn utā'hpina'min. hā'w, mā'wa niw ähsipʌ'nʌn ini'win s aʔna'tsin unā'kanih; napō'p mā'wa niw ini'win s sē'kinah. hā'w, yāhpi'ts mō'skine'win inih unā'kan; mä'ts-meʔtik-unā'kan ā'wiwin.

'hā'w!' inä'win kä'ʔts-inäni'ʌmʌn.

hā'w, mämä'w ini'win ä'ts: 'hā'w, inäsina'muwin meʔnapō's; kʌts mē'tsihsō'w,' inä'win wē'wʌn.

mitä'muh inä'sina'muwä'win meʔnapu'sun, as mī'tsihsinīt. nimāˆʔ, meʔna'pus pu'ʌwiʔtaw; wä'htsitaw ini'win näskä'n as pimā'tesit, as mī'tsihsit. mā'wa niw kitāmī'win ähsipa'nan, nī's as mu'atsin. napō'p mā'wa niw minu'ahin meʔnapu's. kä'ʔts-mī'tsihsit, wē'wan kʌn umä'hkawe'nimʌnʌn; unītsyʌ'nehsʌn kʌn umä'hkawe'nimʌnʌn.

nahā'w, ini'win-pih meʔnapu's, kayē'wät, unā'ʔnehsiʌn ini'win s payānā'tsin. mämä'hsʌk miʌnā'tsiʔtʌtuaʔ, ini'win s nāwā'tuaʔ meʔnapus unā'ʔnehsiʌn. utā'hpinewin i'nuh mämä'hseh.

'nuhnāˆʔ, meʔnapūˆs unā'ʔnehsiʌn payā'nä''w!'

'ōˆ,' ēwā'hin mämä'w keʔts-inä'niw, 'awātūwī'n!' inä'win unītsi'ʌnehsʌn.

hā'w, mämä'hseh mātsī'win.

'hēˆ, meʔnapō's, kinā'ʔneh kipā'yʌnā'w!' inä'win.

meʔna'pus nakā'ʔtawin, tsē'ʔnapumā'tsin.

'hēˆ, pīsi'n!' inä'win meʔnapu's.

hā'w, mämä'w wäpē'win s awēh-mēnā'tsin unā'ʔnehsiʌn.

'hā'w, wā'pah mī'p kʌts pī'w-eh kōhne'ʔ imi's s wē'kiyan. "kinātōmi'k meʔnapō's," kinaw-ēnā'w kō'hneʔ,' inä'win.

'ōˆ!' ēwā'hin mämä'w.

kēwä't, payi'ʌtät, ini'win änā'tsin hō'hnʌn: 'nuhnāˆʔ, kinā'tumik meʔnapu's: "wa'pah kʌts pī'w-eh nēkinanōʔ,"' kitä'kuah.'

'ōˆ!' ēwā'hin mämä'w.

nahā'w, meʔnapu's payī'ʌtät wē'kih, hā'w, kʌn kä'kōh upītō'nan; wē'wʌn unītsyʌ'nehsʌn pu'ʌwiʔtawan. hā'w, meʔnapu's utä'ninapeh ini'win-pih wätā'hpinah s sā'kitō'hnet wē'kih, nʌtōnähā'tsin meʔti'kwʌn. hā'w, ini'win as nāwā'tsin mäˆts-meʔti'kwʌn, meʔnā'hkusōwʌn. ini'win as kēskaha'tsin, kawähā'tsin. hā'w, ini'win-pih misi'k inih wē'k änispi'keh, ini'win ähku'ahkuhʌ'tsin ani'nuh mä'ts-meʔnā'hkusōw-meʔti'kwʌn. hā'w, kayēs-kēskaha'tsin, ini'win-pih meʔnapu's häspinʌ'tsin. hā', näskä'n kitēskine'win ani'nuh meʔti'kwʌn. hā'w, s awānā'tsin wē'kih, piʌtä'wiha'tsin, nimāˆʔ, ini'win as tsēpana'tsin ani'nuh meʔti'kwʌn. hā'taʔ, mitä'muh yō'win niw änāpuma'tsin ukäʔts-inäni'ʌmʌn.

"There, that will do!" said Woodpecker, descending. He sat down on his settee.

Then the woman picked up the raccoons; she placed them in the fire to singe them; she scraped them and cleaned them. When she had cleaned them both, she set them to boil in the kettle; cooking them entire. Soon she had finished her cooking, and took them out of the kettle. She picked up a large bowl; she picked up her spoon. Then she put all the raccoon into the bowl; she poured all the broth into it. Entirely full was the bowl; it was a large wooden bowl.

"All right!" she said to her husband.

Then Woodpecker said, "Very well, hand it to Me'napus; let him eat," he told his wife.

The woman handed it to Me'napus, who began to eat. Oh, but Me'napus was hungry; in truth, his life was just barely saved by his getting this meal. He ate up all of the two raccoons. Me'napus drank all of the broth. He was so taken up with eating, he did not think of his wife, he did not think of his children.

Then Me'napus, starting to go home, left one of his mittens behind. The young woodpeckers were playing about and came upon Me'napus' mitten. A little woodpecker picked it up.

"Father, Me'napus left his mitten!"

"Oh," said old man Woodpecker, "take it to him!" he told his child.

So the little woodpecker went out.

"Hey, Me'napus, you have left your mitten!" he told him.

Me'napus stopped and looked at him.

"Well, bring it here!" Me'napus told him.

The woodpecker ran to give Me'napus his mitten.

"Now then, suppose your father comes over yonder to where I live tomorrow morning. 'Me'napus invites you,' you will tell your father," he said to him.

"Very well!" said the young woodpecker.

He went home, and when he got there, he told his father, "Father, Me'napus invites you. 'Suppose he comes to our house tomorrow,' he said of you."

"So that's it!" said Woodpecker.

When Me'napus reached his lodge, why, he brought home not a thing; his wife and children were hungry. Then Me'napus took his ax and stepped outside the lodge, looking for a tree. There he came upon a large dead tree. He chopped it through and felled it. Then he trimmed that large dead tree as long as his house was high. When he had finished hewing it, Me'napus lifted it up. Hah, he could just barely lift its weight. When he took it to the lodge, oh, he truly just managed to get it there. Then he got it inside the lodge; at the rear end he set the tree upright. The wife simply stared at her husband.

hā'w, 'tāʔ ēh-ayō'm kä'taw-isē'ʔtʌt?' inä'nihta'min mitä'muh, nāwā'tsin meʔnapō'sun.

nahā'w, iniwin-pih misi'k mayā'tsiʌt; utä'ninapeh awātā'win. hā'w, iniwin s näwā'tsin misi'k meʔti'kwʌn. hā'w, iniwin as kē'skaha'tsin, paʔsahā'tsin. hā'w, ini'win as pīnā'tsin wē'kih. hā'w, tā'ʔsikan tā'hpinʌmin, mō'hkutah; uhkā'neh ini'win wä'sihtuk; utsi'ʌsih ēh-yō'win as a'ʔtuk. hā'w, kē'hkah imi's taʔ utsi'ʌnih as ā'wik. hā'w, misi'k nikut usē'htawin; nī's teh ā'wiwʌ'nin. kayē'sihtuk. ēh-yō'win as pē'hnahah utsi'ʌsih. hā', pahpisi yō'win niw ä'sikapuwē'kin; mä'ts-utsi'ʌs meʔnapu's. hā'w, yō'win niw änāpuma'tsin inu'h wēyʌwē'keh.

hā', 'tāʔ ē'h-ayōm kä'taw-isē'ʔtʌtʔ' inä'nihtʌmin mitä'muh.

'hā'w, ini'ʔ!' ēwā'hin meʔnapu's.

ini's as apē't ini'win pätsē'skihnitōk ani'nuh upā'tsiskahi'kanan, as sāsehkē'hsih meʔnapu's.

hā'w, wayā'pah mī'p mātsī'win mämä'w, meʔnapu'sun wē'kih as isi'ʌt. hā'w. pʌyi'ʌtät mämä'w me'ʔnapus wē'kih, iniwin as pī'htiket.

hā'w, meʔnapu's, 'hā^, nehsē'h! hā'w, misä'hsē^h!' inä'win mämä'wʌn.

hā'w, mämä'w ini'win käh s misä'hsih.

hā'w, meʔna'pus iniwin-pih wē'wʌn änunʌ'tsin: 'hā'w, nipē'w nā'tih; kinaw-tsipā'hkīm. wä'kiʔ ōh aw-ahsā'makih nehsē'hʔ nih niw ā's kina-tsipā'hkīm,' inä'win wē'wʌn.

hā'w, wē'yʌwēkeh: 'hā'w, wä'kiʔ täh a-kē'sisaman? kʌn kä'kōh aʔte'wʌn,' ēwā'hin mitä'muh.

'sinawā'ʔ niw! wē'pats nā'tih nipē'w, kitä'nin!'

hā'w, mitä'muh utä'hkehkun utä'hpinewin, nipē'w as nā'tik. kayē's-ku'ʌpahah nipē'w, pītō'k wē'kih, hā'w, ini'win s akō'tōk skū'tiah, pō'tawet mitä'muh.

hā'w, meʔnapu's ini'win-pih nayī'piʔtʌt. utō'hkʌneh ini'win-pih wätā'hpinah meʔnapu's, ēh-yō'win utsi'ʌsih as pē'hnahah inih utō'hkaneh. saʔye'h misi'k nikō't napā'n ini'win misi'k s pē'hnahah utsi'ʌsih. nimā^, meʔnapu's mä'ts-utsi'ʌs! mitä'muh yō'win niw änä'puma'tsin.

hā'w, 'taʔ ē'h-ayōm kä'taw-esē'ʔtʌtʔ' inä'nihtʌmin mitä'muh.

hā'w, meʔnapu's tsēʔnapumä'win ani'nuh meʔti'kwʌn inis pī'htik tsi-kēs-tsēpana'tsin. hā'w, meʔnapu's ini'win tayä'pipunā'tsinani'nuh meʔti'kwʌn, as ahku'ahtawet.

'ka ka kā', kā'!'[1]

hā', meʔnapu's spä'miah imis, 'kā', kā', kā' ka ka!'

hā', nikō'täs ini'win saʔyä'h s patsē'skaha'tsin meʔnapu's ani'nuh meʔti'kwʌn. umʌ's s patsē'skahatsin, ini'win niw tahnä'nuh mayā-

[1] Vowels strongly nasalized.

"What is he trying to do now?" thought she, when she saw Me'napus.

Then he went off again; he took his ax with him. He came to another tree there. Then he chopped it through and split it. Then he brought it to his lodge. He took his knife and whittled it; he made an awl; he stuck it into his nose like this, so as to have something sharp there on his nose. Then he made another; two there were. When he had finished them, he stuck them, like this, into his nose. Why, then of course, just like this was the way the two things stood; big was Me'napus' nose. His good wife stared at him.

"Why, what is this fellow bent on doing?" she thought.

"Now, there we are!" said Me'napus.

Right where he sat, Me'napus stuck away these prongs of his, and lay down to rest.

Early the next morning Woodpecker set out to go to Me'napus' house. When Woodpecker reached Me'napus' lodge, he entered.

Then Me'napus, "Hello, Little Brother, do be seated!" he said to Woodpecker.

So then Woodpecker sat down.

Then Me'napus commanded his wife, "Now then, fetch water; you are to cook a meal. We must give my little brother something to eat, mustn't we? So, in any case, you are to cook a meal," he told his wife.

Then the good woman, "Why, what am I to cook? There isn't anything," said she.

"Keep still! Hurry and fetch some water, I tell you!"

The woman took her kettle and went for water. When she had drawn water and brought it to the house, she hung it over the hearth, and kindled the fire. She went and sat down.

Then Me'napus arose. He took his awl and stuck it, like this, inside his nose, that awl. Then he stuck the other one into his nose, on the other side. Oh, a big beak had Me'napus! His wife simply stared at him.

"What is this fellow trying to do?" she thought.

Me'napus fixed his eyes on that tree which he had set up there, inside the lodge. Then Me'napus took hold of the tree and began to climb up.

"Caw, caw, caw, caw!"

Why, there was Me'napus way up aloft, "Caw! Caw! Caw, caw, caw!"

Then suddenly Me'napus jabbed that tree with his beak. Every time he jabbed it, that awl went deeper into his nose. Finally, at

tsī'skʌk ini'h utō'hkaneh, anā'miah utsi'ʌsih as isī'makah. nikō'täs as pʌkāmā'tsin inih utō'hkaneh. ini'win wē'sih anā'miah yā'hpits as sī'makah utō'hkaneh; ini'win-pih meʔnapu's kʌn kä'hkinah. ini'win tsē'k skū'tiah h pā'pehtsih. as ōhtā'kutsih s ni'päk.

ōhwā', mitä'muh. 'ā^, nipu'ah keʔts-inä'niw meʔnapō's!' ēwā'hin mitä'muh, kä'ʔts-mō'k.

nītsi'ʌnuk mā'waw ini'win as nī'puwītuaʔ as mū'kuaʔ, nawīmā'tuaʔ ō'hnuwa'wan. hā', mämä'w yō'win niw änāpuma'tsin meʔnapusun. hā'w, nīpiʔta'win mämä'w.

ini'win ä'ts: 'hā'w, tāʔ ä'nahkami'kah ä'sikit hē'h-ayu'm meʔnapu'sʔ wi'yʌn nayäwā'tsinin kä'kōh ä'siʔtʌ'nit, ini'ʔ niw ki-kʌtä'wisē'ʔtʌt.' ēwā'hin mämä'w; 'nikē's-ninah-a'p-esē'htsika'sim as akēw-isē'ʔtayan, kä'taw-mī'tsihsiyʌnin.'

hā'w, kīʔtinamuwä'win ani'nuh upā'tsiskahē'kanan meʔnapu'sun. ēh-yō'm ahkē'w yō'win pätski'nah mämä'w, sisōnamōwā'tsin utsi'ʌsih. meʔnapu's ini'win as pā'hkawa'tesit. hā'w, ā'yanapiwin meʔna'pus, yā'h-pemā'tesit.

'hā'w awē'h-misä'hsih!' inä'win mämä'w.

hā'w, mämä'w ini'win-pih wi'nah ähku'ʌhtawet ani'nuh me'ʔtikwʌn. spä'miah payi'ʌtät, ini'win winah kayē'skikahā'tsin mämä'w. hā', kō'täs kʌni'win käh niw payä'pehtsih mä'ts-ä'hsipan ahkī'hih. hā', mitä'muh yō'win niw änāpuma'tsin. hā'w, saʔyä'h misi'k mämä'w kēskikahä'win ani'nuh meʔti'kwʌn. hā'w, niku't misi'k ini'win s pā'pehtsih mä'ts-ä'hsipʌn.

'hā'w, ini'ʔ!' ēwā'hin mämä'w; 'hā'w, tsīpā'hkinu'n; kinawmī'tsihsimuʌw,' inä'win ani'nuh mitä'muhsʌn mä'mäw.

hā', mitä'muh tā'hpine'win ä'hsipʌ'nʌn, skū'tiah wāweʔsu'atsin, utā'ʔsikan kākāskaha'tsin, pē'nēhatsin. kayēs-pē'nēhʌtsin, ini'winpih ahkä'hkuh payōnā'tsin mitä'muh. hā'w, kayēs-kīsisi'ʌhkit, utā'hpine'win utā'hkehkun misi'k utōnā'kan, utä'miskwʌn, mā'waw akuʌhā'tsin ä'hsipʌ'nʌn, unā'kanih s a'ʔnatsin, mā'wa niw napō'p sē'kinah unā'kanih.

'hā'w, mī'tsihsiku'n,' inä'win unītsi'ʌnehsʌn mitä'muh.

hā'w, wähtsita'w ini'win kayä'ʔts-mī'tsihsituaʔ nītsi'ʌnuk, mitä'muh, mā'waw kitāmu'atuaʔ ä'hsipanan, napō'p minä'kuaʔ.

'hā'w, ini'ʔ keh mä'hnu-pimā'tesiyah,' ēwā'hin mitä'muh.

meʔnapu's sāsehkē'hsinin.

ini'ʔ mā'waw.

76. ME'NAPUS VISITS HIS LITTLE BROTHER, THE SQUIRREL.

(nehtsī'wihtuk)

unā'muʌn ā'wiw yō'm ā'teʔnō'hkakʌn.

nahā'w, nikōtä's keh wāwē'kiwin meʔnapu's, wē'wʌn unītsi'ʌnehsʌn. nahā'w, nikō'täs as ā'wik, payu'ʌwiʔtʌt, ini'win-pih äsī'ʔtawa'tsin uhsē'mehsʌn unā'wānī'kun. mī'p mātsī'w; payi'ʌtät unā'wanīk wē'kih, iniʔ as pī'htiket.

one time when he struck it with his awl, that awl went all the way up into his head; then Me'napus knew nothing more. He fell tumbling down to the side of the hearth and lay dead.

The poor wife, "Oh dear, dead is my husband, Me'napus!" she said and wept terribly.

The children all stood there weeping and lamenting their father. Woodpecker merely stared at Me'napus. Then Woodpecker stood up.

This is what he said, "Why, what in all the world is the matter with this Me'napus? Whenever he sees anybody doing anything, he wants to do that very thing too," said Woodpecker. "I, to be sure, do naturally do that way whenever I want to eat."

Then he pulled out the sharp pieces of wood for Me'napus. From this earth Woodpecker broke a clod, like this, and rubbed it on his nose. Then Me'napus regained consciousness. He looked this way and that; he was restored to life.

"There, go sit down!" Woodpecker told him.

Then Woodpecker climbed that tree. When he reached the top, then Woodpecker hacked it open with his beak. After a time, lo, there suddenly fell to the ground a big raccoon. The woman simply stared at him. Soon Woodpecker pecked the tree open again. Then another big raccoon fell down.

"There, that will do!" said Woodpecker; "Now then, cook your meal; you shall all eat," Woodpecker told the woman.

Oh, the woman picked up the raccoons, singed them in the fire, scraped them with her knife, and cleaned them. When she had cleaned them, she set them to boil in the kettle. When she was done with her cooking, she took her kettle and her bowl and spoon, and ladled out all the raccoon, putting it into the bowl and pouring all the broth into the bowl.

"There, eat!" she said to her children.

Then in truth heartily did the children eat, and the woman, devouring the raccoons and drinking the broth.

"There, that will do! We have had a fine meal!" said she.

Me'napus still lay there.

That is all.

76. ME'NAPUS VISITS HIS LITTLE BROTHER, THE SQUIRREL.

(Nehtsiwihtuk)

A true story is this sacred tale.

Once upon a time Me'napus dwelt in a place with his wife and children. Then once, when he was in want, he went to visit his younger brother, the squirrel. Early in the morning he set out; when he reached Squirrel's house, he entered.

unā'wanīk s mäk-ā'yapit wē'kih. me'ʔnapusun ini-pī'htika'kut, hā'w, iniʔ änā'tsin: 'misä'hsih. meʔnapu's, āsu'ʌkām,' inä'w.

ini'win-pih unā'wanīk kayē'kitutawa'tsin wē'wʌn: 'nahā'w, nipē'w nā'tih; kinaw-tsīpā'hkīm. meʔnapu's as a-mī'tsihsit.' inä'win wē'wʌn.

mitä'muh nī'piʔta'win. utä'hkehkun as utä'hpina'tsin, nipē'w as nā'tik. kayē's-pī'tōk, akōnä'win utä'hkehkun as pō'tawet, awēh-misä'hsih mitä'muh.

unā'wanīk iniwin-pih wätä'hpinah utō'hkaneh, nī'piʔtʌt. ini'win as ahku'ahtawet tsīpā'hkwʌnä'htikuh, as awē'h-käkä'kitit: 'si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, sī''h si'ninik, sē''h si'ninik, si'ninik, si'ninik, si'ninik!'

iniwi'n as nē'puwit tsīpā'hkwʌnä'htikuh, ispä'miah. utō'hkaneh tahkō'namin, kä'ʔts-käkä'kitīt: 'si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik!'

nikōtä's meʔsi'h s kä'kitīt. ini'win-pih tayä'pipunä'tsin utä'ʔsenimʌn, as patsē'skaha'tsin utō'hkaneh.

'hā'w, wēyʌwē'keh, unä'kan, umʌ's pītō'h!'

wē'yʌwēkeh utä'hpenʌ'min mä''ts-unä'kʌn; as aku'ahkihsinä'nik ukäʔts-inä'niʌmʌn, ini'win as awē'h-tahkō'nah inih mä'ts-unä'kan. unä'wanik. kayēs-pits-tahkōname'nik inih unä'kan, ini'win-pih kayī'ʔtsiputōk inih utō'hkaneh s kēs-pasē'paha'tsin ani'nuh utä'ʔsene'man. nimäˆʔ, mä'ts-mʌnō'meh sē'kiputä'win; unä'kanih ini'win as pä'pehneh mamä'tsiʔtaw-mʌnō'meh. meʔnapu's yō'win niw änä'-puma'tsin unä'wanīkun.

hä'w, saʔyä'h mayō'skinik inih unä'kan, 'hä'w, ini'ʔ!' ēwä'hin unä'wanīk.

hä'w, pimī'm-pinē'ʔtawin unä'wanik s awēh-misä'hsih; patsē's-kihnitä'win utō'hkaneh. nimäˆʔ, mitä'muh mä'wa niw ini'win as sē'kinah inih manō'meh ahkä'hkuh, s kä'ʔts-tsipä'hkīt. hä'w, kayēs-kīsisi'ʌhkīt, pinänä'win ani'nuh utä'hkehkun. utōnä'kan, — mä'ts-unä'kan ä'wiwin, — ini'win mä'wa niw as sē'kinah inih manō'meh.

'hä'w, iniʔ s kīsisi'ʌhkiyʌn,' inä'win unä'wanī'kun mitä'muh.

'hä'w, inä'sinamuwi'n meʔnapu's as aw-mī'tsihsīt,' inä'win wē'-wʌn unä'wanīk.

mitä'muh nī'piʔtawin as awēh-aʔtuwä'tsin meʔnapu'sun as aw-mī'tsihsīnit.

'nahā'w, meʔnapu''s, mī'tsihsīnun; yōʔ ni nä'p ninaʔ ä'nah-tsikä'yah.'

'wōˆ!' ēwä'hin meʔnapu's, 'wäwä'nin, nehsē'mehsʌk,' ēwä'hin meʔnapu's s kä'ʔts-mī'tsihsit.

mä'wa niw kitä'min meʔnapu's mʌnō'meh, mamä'tsiʔtaw-mʌnō'-meh. hä'w, kawin pō'ts umä'hkawenima'nan wē'wan unītsi'ʌnehsʌn, s pu'ʌwiʔtatuaʔ. ini'win niw mä'waw s kitä'kät.

Squirrel was sitting in his house, and when Me'napus came in to him, he said to him, "Be seated, Me'napus, across the lodge[1]."

Then Squirrel spoke to his wife, "Now then, fetch some water; you are to cook a meal, that Me'napus may eat," he told her.

The woman stood up from where she sat, took her kettle, and fetched water. When she had brought it, she hung up her kettle, made the fire, and went back to her seat.

Then Squirrel picked up his bone awl and arose. He climbed up on the frame of the hearth on which the kettle hangs, and there kept calling, "Shinninick, shinninick, shinninick, shinninick, shee shinninick, shee shinninick, shinninick, shinninick!"

That was where he stood, way up on the cooking-frame. He took, firm hold of his bone awl, all the while loudly calling, "Shinninick, shinninick, shinninick, shinninick, shinninick!"

Then, at one time, with much chattering, he suddenly seized hold of his testicles[2] and jabbed them with his bone awl.

"There, wife, the bowl, bring it here!"

The wife took up a great big bowl; where her old man was sitting up on the frame, there she went and held that big bowl. When she had come and was holding the bowl, Squirrel yanked out that bone awl of his which he had jabbed into his testicles. Lo, a great quantity of wild rice came pouring out; into the bowl it fell, Indian rice. Me'napus simply stared at Squirrel.

Then, when the bowl was full, "There, that will do!" said Squirrel.

He came down and went to his seat; he stuck his bone awl away. Lo, the woman then poured all of that wild rice into the kettle and proceeded to cook a big meal. When she had done cooking, she took down her kettle. Into her bowl, — it was a large bowl, — she poured all the rice.

"There, I have finished my cooking," she said to Squirrel.

"Good; hand it to Me'napus, that he may eat," Squirrel told his wife.

The woman arose and went over to place it before Me'napus, that he might eat.

"There, Me'napus, eat; this is only what we always have."

"Oho!" said Me'napus; "Thank you, Little Brother and Sister," said Me'napus and heartily fell to.

Me'napus ate up all the rice, Indian rice. Not at all did he take thought that his wife and children were hungry. He simply ate up every bit.

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[1] The man of the house sits by the wall at one side; guests seat themselves at the opposite side.

[2] Literally "his stones," euphemism.

hā'w, mātsī'win meʔnapu's as kē'wät. hā'w, ini'win s payānā'tsin unā'ʔnehsiʌn. unā'wanikō'hsʌk nītsi'ʌnuk s miʌnā'tsiʔtʌ'tuaʔ, ini'win as nāwā'tuaʔ meʔnapu's unā'ʔnehsiʌn.

'hā'w, nuhnâʔ, meʔnapū's unā'ʔnehsiʌn payā'näw,' inä'win ō'hnʌn unā'wanīkō'hseh.

'hā'w, awātuwī'n!' inä'win unā'wanik.

pähnī'hseh sākitsēpahta'win as awā'tuwa'tsin.

'hêˆy!' inä'win meʔnapusun.

meʔnapus nakā'ʔtawin.

'kinā'ʔneh kipā'yʌnaw!'

'hêˆy, pī'si'n!' inä'win meʔna'pus unā'wanīkō'hsʌn.

hā'w, awēh-mēnä'win unā'ʔnehsiʌn.

'hā'w, kōhnä'ʔ wā'pah kʌts pī'w-eh nē'kinanō'ʔ,' inä'win unā'wanīkō'hsʌn.

kēwä'pahtawin unā'wanīkō'hseh, pī'htike'pahtuk wē'kōwaʔ.

'nuhnâʔ, meʔnapu's kinātōmi'k, wā'pah s aw-isī'yen!' inä'win ō'hnʌn.

'ōˆ!' ēwā'hin unā'wanīk keʔts-inä'niw.

meʔnapu's, payi'ʌtät wē'kōwaʔ, hwâˆtaʔ, kawin kä'kōh upītō'nan sī'ʔtawēkät. utä'ninapeh mamu'ahin, sākitō'hnet, papā'm-nʌtōnähā'tsin meʔti'kwʌn. kutä'ʔnas ini'win as mehkāwā'tsin meʔti'kwʌn; ini'win s paʔsahā'tsin. kayēs-paʔsahā'tsin, ini'win-pih pitskē'wät. kayī's-piʌt, utä'ʔsikan utāhpina'min as mūhkutā'ʔsit; mā'tsuhkā'neh usē'htawin. hā'w, yō'win niw änāpuma'tsin mitä'muh ukä'ʔts-inäni'ʌmʌn.

'wä'kīʔ ē'h-ayum wä'sihtuk?' inänihtʌ'min mitä'muh.

kayēs-kē'sihtuk inih mä'ts-uhkā'neh, näku'ahkihnitā'win ōtä'htanih, sāsehkē'hsih meʔna'pus.

wayā'pah mī''p mātsī'win unā'wanīk. hā'w, payi'ʌtät me'ʔnapus wē'kih, pī'htike'win unā'wanīk. hā'w, me'ʔnapus pmī'm-ōnē'win.

'hâˆ, nehsē'ʔ, misä'hsih!'

ini'win-pih kayēkitu'tawa'tsin meʔna'pus wē'wʌn: 'hā'w, nipē'w nā'tih; kina-tsīpāhkī'm!' inä'win wē'wʌn.

hā'w, mitä'muh kʌn kä'kōh ukä'hkina'nan wä'kiʔ tsi-kʌtä'w-tsīpā'hkwʌtah.

'āˆ,' ini'win änā'tsin, 'āˆ, kʌn kä'kōh aʔtewā'n!'

āˆ, meʔna'pus ini'win ä'ts: 'sinawā'ʔ ni'w! wē'pats nā'ti'h nipē'w, kitä'nin!' inä'win wē'wan.

nahā'w, mitä'muh nī'piʔta'win, utā'hkehkun as ōtā'hpina'tsin, nipē'w as nā'tik. kayēs-pī'tōk nipē'w, pimī'm-akōtā'win s kä'ʔtspō'tawet, awēh-misä'hsih. taʔ, kʌn kä'kōh ukä'hkina'nan wä'kiʔ tsi-kʌtä'w-ʌnā'h mitä'muh.

hā'w, meʔnapu's pmīm-nī'piʔta'win; utō'hkaneh mīm-utāhpinʌ'min, nē'puwēpa'htuk; utsīpāhkwʌnā'htik mī'm-kutāpā'htamin as ahku'ahtawe'pahtuk. nimâʔ, spä'miah ini'win as awē'h-nē'puwit.

hā'w, ini'win käh saʔyä'h me'ʔnapus s kā'kitit: 'si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik!'

Then Me'napus left, to go home. He left his mitten behind. The little squirrels, the children, in playing, came upon Me'napus' mitten.

"Oh, Father, Me'napus left his mitten," a little squirrel told its father.

"Then take it to him!" Squirrel told it.

The youngster ran out of the lodge to take it to him.

"Hey there!" it called to Me'napus.

Me'napus stopped.

"You left your mitten!"

"Hey, bring it here!" Me'napus told the young squirrel.

It went and gave him his mitten.

"Well, suppose your father comes to our house tomorrow," he said to the young squirrel.

The little squirrel ran home and came running into the lodge.

"Father, Me'napus invites you to go there tomorrow!" it told its father.

"So that's it!" said old man Squirrel.

When Me'napus got home, why, nothing at all did he bring from his visit. He took his ax and walked out of the lodge, looking about for a tree. Somewhere thereabouts he found a tree; then he split it lengthwise. When he had split it, he came back. Having come back he took up his knife and began to whittle; he made a large awl. His wife simply stared at her old man.

"What is this fellow making?" she thought.

When he had made that large awl, he laid it away under his settee, and then Me'napus went to bed.

Early the next morning Squirrel set out. When he reached Me-napus' lodge, he entered. Me'napus got up from where he lay.

"Ah, Little Brother, be seated!"

Then Me'napus addressed his wife, "Well now, go fetch some water; you are to cook a meal," he told his wife.

Now, the woman did not know of anything that she could use for cooking a meal.

"Why," she told him, "why, there isn't anything!"

Oho! Then Me'napus said, "Be still! Hurry up and fetch water, I tell you!" he said to his wife.

So the woman got up, took her kettle, and fetched water. When she had brought the water, she proceeded to hang it up, and made a big fire, and returned to her seat. Why, now, she did not know of anything that she might be expected to cook.

Well then, Me'napus proceeded to arise; he took his awl and jumped up; he made a dash for the cooking-frame and climbed up with speed. Why, up on top of it he went, and stood there.

That was the time when Me'napus chattered, "Shinninick, shinninick, shinninick, shinninick, shinninick!"

taʔ, unā'wanīk yō'win niw ānāpuma'tsin me'ʔnapusun käʔts-kā'kitinit.

hā'w, meʔnapu's: 'si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik!'

hā'w, nikōtā's ini'win saʔyä'h as tä'pinatsin ani'nuh utāʔsene'-mʌn, kä''ʔts-kākitit. nikō'täs ini'win saʔe'h pätsiskahā'tsin tāʔsini'-mʌn.

'hā'w, wēyʌwē'keh! unā'kan umʌ's pis-tahkō'nah!' inä'win wē'wʌn.

hā'w, mitä'muh nē'puwē'pahta'win; utōnā'kan — mä'ts-unā'kan ā'wiwin — wätā'hpinah. hā'w, ini'win tipā'h as awē'h-tahkō'nah inih unā'kan. hā'w, meʔna'pus ini'win-pih kayī''ʔtinah utō'hkaneh s kēs-patsē'skahatsin ani'nuh utā'ʔsene'mʌn. nimāˆʔ, mehkīˆh wä'h-tsita'w si pits-ku'ahnipitä'win! hāˆ, mitä'muh, kʌnahwē'nuh mūski-nepī'win inih utōnā'kʌn mehkī'h; ā', säkisi'win mitä'muh. hā'w, meʔna'pus ini'win-pih saʔyä'h säkā'hkiʔtʌt saka'nah as nī'päk, mehkī'h meʔsi'h s mātsī'makah. hā'w, nikōtä's iniwi'n saʔyä'h as wanä'nihtah. ōhwāˆ, tsī'kiskuni'ah niwin s pā'pehtsih as nī'päk; pē'hkikawiwin. ōˆhwāˆ, mitä'muh kä'ʔts-mōk, nītsi'ʌnuk meʔna-pusō'hsʌk nē'puwēpahtawa'kin, ōhnu'wawan as nipä'nik, as nawē-mā'tuaʔ. hā'w, unā'wanīk pipī'm-nī'piʔtawin.

'hā'w, taʔ ä'nahkami'kah ä'sikit ē'h-ayum meʔnapō's? kä'kōh nayä'wiki'tsin, ini'ʔ niw wi'nah ap ki-kʌtäw-isē'htsiket,' ēwā'hin unā'wanīk; 'nina'h ʌp nikēs-isē'hikem, kä'taw-mītsihsiyʌ'nin ini'h as aw-kiw-isē'ʔtayan,' ēwā'hin unā'wanīk.

ahkē'w ini'win wätā'hpinah unā'wanīk as sisō'nah ini's meʔna'-pus utā'ʔsenimih; ini'win as pō'nikawik mehkī'h. nawē'naw mīm-unē'win meʔna'pus. nimāˆʔ, yō'm ä'siʔtʌt s ā'yanapit meʔna'pus, mehkī'h sāmī'natin!

'wāˆ, tā'ʔ teh yō'm äsiki'makah?' ēwā'hin me'ʔnapus.

'häʔ nā's aw-isē'kih? kikä'timā'htun kē'yaw. awē'h-misä'hsih,' inä'win unā'wanik.

mī'm-utā'hpinʌ'min inih mä'ts-uhkā'neh unā'wanīk as ahku'ah-tawe'pahtuk. spä'miah ini'win unā'wanīk as awēh-tasī'kitasit: 'si'-ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'-ninik, si'ninik! — nawā'ts-kisē'ʔnitō'h inih unā'kan,' inä'win ani'-nuh mitä'muhsʌn.

mitä'muh kayēs-nawā'tsiputōk inih unā'kan, kisē'ʔnitōk, pä'ts, hā'w, unā'wanīk, 'hā'w, umʌ's pis-tahkō'nah!' inä'win.

hā'taʔ, mitä'muh tipā'h ini'win s pits-tahkō'nah inih unā'kan.

unā'wanīk, kä'ʔts-nehkō'sit: 'si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik, si'ninik!' kōtä's as ā'wik, ini'win-pih tayä'pipōnā'tsin ani'nuh utāʔseni'mʌn, patsē'skahatsin. kayī''ʔtinah inih utō'hkaneh, nimāˆʔ, mamā'tsiʔtaw-manō'meh wähtsita'w pis-

Now, Squirrel just stared at Me'napus as he loudly chattered.

But Me'napus, "Shinninick, shinninick, shinninick, shinninick, shinninick!"

Then, all at once, he took hold of his testicles, chattering loudly. And then, at one time, he jabbed through his testicles.

"Here, Wife! Come hold a bowl here!" he told his wife.

The woman jumped up; taking her bowl, — it was a big one, — she went and held it right underneath. Then Me'napus jerked out his awl, which he had jabbed into his testicles. Oh dear, the blood really just came spouting forth with a leap! Oh, the woman, — in no time at all her bowl was filled with blood; oh, the woman was frightened. And Me'napus, by this time was holding fast to the frame, nearly dead, what with so much blood leaving him. Then, at one time, he lost consciousness. Dear me, to the edge of the hearth he fell, and died; he had bled to death. Alas, the woman wept greatly, and the children, the little Me'napuses,[1] leaped up and began to lament over their father, who had died. Then Squirrel stood up.

"Now, what in all the world is the matter with this fellow Me'napus? Whenever he sees people doing anything, right off, he always wants to do the same way," said Squirrel; "I, to be sure, was so created that, whenever I want to eat, I do that way," explained Squirrel.

With that, Squirrel picked up some earth and rubbed it there on Me'napus' testicles; then the blood stopped flowing. After a while Me'napus rose up from where he lay. Dear me, when Me'napus did like this and looked about him, there was no end of blood!

"Wow, what does this mean?" asked Me'napus.

"What do you suppose it means? You are simply destroying yourself. Go sit down where you belong," Squirrel told him.

Squirrel proceeded to take that large awl, and ran up the wooden frame. Up aloft there, Squirrel worked himself into excitement, "Shinninick, shinninick, shinninick, shinninick, shinninick! — Just you first wash out that bowl," he said to that woman.

She grabbed up the bowl and washed it, carefully. Then Squirrel said to her, "All right, come hold it here!"

So then the woman came and held the bowl right underneath.

Squirrel, getting into a frenzy with his "Shinninick, shinninick, shinninick, shinninick, shinninick!" then, at one time, took hold of his testicles, and jabbed them with the awl. He pulled out his awl and, lo, wild rice truly came spilling and pouring out; into

[1] Me'napus' children are spoken of by the diminutive of his name; otherwise this manner of designation is confined to the young of animals.

sīkwä'piputä'win; unä'kanih ini'win as pā'pehneh. hā'w, mitä'muh wähtsita kä'ʔtin ini'win as minī'nihtah as kʌtew-kä'ʔts-mī'tsihsit. yā'hpits mōskine'win inih unā'kan manō'meh.

'hā'w, ini'ʔ!' inä'win unā'wanīk; 'hā'w, tsīpā'hkinun!' inä'win unā'wanīk mitä'muhsʌn.

hā'w, mitä'muh manō'meh mā'waw ini'win ahkä'hkuh mā'waw as sē'kinah, kä'ʔts-tsīpā'hkīt. hā'taʔ, unā'wanīk mātsī'win as kē'wät. mitä'muh kayēs-kīsisi'ʌhkīt, mī'm-pinänä'win utā'hkehkun, utōnā'-kan as a'ʔtuk, manō'meh mā'waw ini'win as sē'kinah.

'hā'w, mītsihsiku'n!' inä'win unītsi'ʌnehsē'hsʌn.

hā'taʔ, meʔnapusō'hsʌk wähtsita'w ini'win s kä'ʔts-mī'tsihsituaʔ. hā'taʔ, meʔna'pus yō'win änāpuma'tsin wē'wan unītsi'ʌnehsʌn kä'ʔts-mī'tsihsinit. iniʔ käh s kēs-mā'tsiʌt unā'wanīk.

iniʔ käh mā'waw, nikō'tunuh kayēs-isē'kit meʔnapu's.

nahā'w, sinawā'ʔ niw. kimāmī'yahtumō'naw meʔnapō's s a-sawä'nimi'nah.

inī'ʔ kayē's-uhtsē'ʔtʌt as a-kiw-āyāyä'nit mamā'tsiʔtaw kahpi'h ayāyā'tsimē'htsin häts-ahkē'w-a-takī'k, ayā'teh as aw-inim-pimā'-tesit pämā'tesit yōs ahkī'hih.

neʔnimā'wan teh kimēnō'naw as a'w-uhpuʌt, misi'k teh sū'nyen kimēnō'naw s a-minī'nihtah s a-nā'tamunah s a-pemā'tesiyah.

77. THE SWEET-ROOT.

(Jerome Lawe)

nikōtä's käh meʔna'pus as mä'k-pāpimō'hnet, kʌniwi'n niw wi'yʌn kayē'kitutā'kut: 'meʔnapō's, ninaʔ niki-mōkä'minaw; "askīpu'awak" nikiw-ēkä'minaw!'

taʔ, 'ahāˆ!' meʔnapu's pā'hpisiw pipī'm-mōnahe'win as kutā-mā'tsin.

'nimāˆʔ, häniwä'h keh kiwē'hkini'muʌw!'

taʔ, me'ʔnapus nāʔs kä'h usā'miʔtawin nikuh tsi-mwā'tsin. kayēs-kä'ʔts-tä'pinuʌnā'tsin, iniwi'n-pih saʔyä'h misik mayā'tsiʌt.

as mä'k-niw-pimō'hnet, kʌni'win niw pā'sketsī'sikan wä'htiwik. 'ha'y!' ēwā'hin meʔnapu's as tsiw-tapā'sit. nawē'na niw saʔyä'h misik uhtīwä'win pāsketsī'sikʌn; iniwi'n niw kiw-i'tāh 'haˆy!' as tsi-kiw-tapā'sit. ahkō'ʔsik usā'matin wä'htsitaw siw yā'pitiwä'wʌ-nin ani'nuh pāsketsī'sikʌnan. hāˆ, iniwin käh me'ʔnapus as pipī'm-tahtā'pasit; wähtsi'taw iniwi'n niw änīwä'kin ahpä'n niw.

'taʔ, nikä'nōnikäm!' inä'nihtamin.

the bowl it fell. The woman was really glad, then, that she was to have a good meal. Entirely full of rice was the bowl.

"There, that will do!" Squirrel said to her; "Now, cook your meal," he told her.

Then the woman poured all the rice into the kettle and cooked a big meal. Then Squirrel left, to go home. When the woman had done cooking, she took down the kettle, and, placing ready her bowl, poured in all the rice.

"There, eat!" she told her children.

Then truly with zest the Little Me'napuess fell to. Me'napus gazed at his wife and children as they vigorously ate. By this time Squirrel had gone.

So this is the end of this adventure of Me'napus.

Now, be silent. Let us pray to Me'napus that he may take pity on us.

The reason he did those things was that mortal men might always laugh, whenever the story of him is told, as long as there is an earth, as generation after generation man continues to live here on earth.

And let us give him tobacco that he may smoke, and let us give him money[1] that he may be pleased and may help us to live.

77. THE SWEET-ROOT.

(Jerome Lawe)

Once upon a time when Me'napus was tramping about in his usual way, suddenly someone spoke to him, "Say, Me'napus, we too are edible; 'Sweet-Roots' we are called!"

Then, "Oho!" Me'napus of course set about digging them up, to try their taste.

"Oh, but you do taste good!"

And then Me'napus, to be sure, went too far in the amount he ate. When he had eaten a great fill of them, he started off again.

While he was thus walking along, suddenly a gun sounded from somewhere. "Hi!" said Me'napus, and dodged. Very soon again came the report of a gun; and he kept crying, "Hi!" and dodging. At last it really went too far, the way those guns were banging. That was when Me'napus kept dodging this way and that; but truly that noise went on ceaselessly.

"Why, I am being bombarded!" he thought.

[1] That is, the narrator dedicates to Me'napus the money which I had paid him for telling the story. This, of course, does not affect the actual material use of the money. Of the tobacco, however, a little is laid into a small hole dug in the ground.

iniwi'n täh as pipī'm-tahtā'pasit, inih täh as pipī'm-ētāh: 'a'y, a'y, a^y!' ahkō''sik yā'hpits pē'hkatskō'win; nikō'täs pipī'm-wä'-paku'tsinin, kayē's-wä'paku'tsih, kōtä's iniwi'n niw ahpä'n änī'wäk: 'ī^, ī^, ī^!' payä'kwʌts winesa'ʔ niw tsiw-ā'wit, as päkitī'skʌkut ani'nuh askīpwā'wʌn.

ta''ʔ, kayē's-anī'h-atskīt, pipī'm-unē'win; saʔyeh misi'k mātsī'win. s mä'k-ni-pā'pimō'hnet, wā^, kʌniwi'n keh ōhō'piwʌk wähtsi-mi'tuaʔ. imi'nakah änā'pit, usā'matin mē'kunʌk tsē'patʌkʌnʌk, mamā'tsiʔtawʌk as tsi-kā''ʔts-nī'mituaʔ. nahā'w, sōh niw pä'ts niw pakētōmä'win utā'hkehkun; ini's täh wina'h ap as enē-yō'h-kāʔts-nī'mit, pahpesi' taʔ kiw-inim-ōhō'piwin. pāhpiskahä'win inis nāwī'n tsiw-ini'm-tasī'hsimit s kä''ʔts-nī'mit, mayāminunā'pahtah, mʌs-kōtä'maskun niw ā'wiwʌnin ani'nuh payä'ʔts-wī'tsihsiminu'tah. taʔ, umʌ's as kī-pītā'nimah, ini's täh as tsi-ki-kā'kituwä'ʔnehkin ani'nuh mʌskōtä'mʌskun, ini'win täh ini's hōhō'piwʌk as inū'asīt. ta'ʔ, iniwi'n käh misi'k as māminunā'nihsit ä'sikit, tsiyā'w, kayēs-awē'h-nawātinʌ'tsin utā'hkehkun, inim-wäpuhne'win.

iniwi'n misi'k ini's kayē's-isē'kit meʔnapu's.

78. THE SWEET-ROOT. SECOND VERSION.

(mä'sinikā'puwiw)

pimō'hnewin käh me'ʔnapus. hā^, as mäk-pāpemō'hnet, kʌni'win niw pinä'hsʌk kute'ʔnas inis wä'hkwʌpituaʔ.

'hwā^h tā'yāh, pinä'hsʌk!' ēwā'hin me'ʔnapus.

kayēs-pī'minah utā'siyʌn, iniwi'n keh s mētsina'tsin aninuh pi-nä'hsʌn.

hā'w, iniwi'n-pih mayā'tsiʌt, pāpemō'hnet yō'm minäs. s mä'k-pimō'hnet, kutä'ʔnas kʌniwi'n niw kä'kōh tsayē'patek.

'hā^h, nehsē'ʔ, ta'ʔ kiw-ikä'yan?' inä'win ani'nuh.

'hā'w, meʔnapu's, iskī'puaw keh niki'w-ikäm, nikiw-ikō'k mʌmā'-tsiʔtawʌk. niki-mō'kuk mi'n niw mʌmā'tsiʔtawʌk.'

'kāʔtin ä'ʔ niw, nehsē'ʔ?'

'ä^,' inä'win; 'niki-mō'kuk.'

'nahā'w, nehsē'ʔ, kina-kutā'min käh.'

'hā'w, mō'nahina'ʔ keh,' iku'ahin.

hā'w, iniwi'n keh me'ʔnapus s mō'nahatsin skīpu'awan. kayēs-mō'nahatsin, iniwi'n-pih kō'tamatsin. nimā'ʔ, usā'mat ä'win äs-wē'hkinit inuh skī'puaw!

'nimā'ʔ, nehsē'ʔ, äniwä'k käh kiwē'hkinim!'

hā'w, iniwi'n keh misi'k s pmī'm-nitōnähā'tsin. kayēs-mehkāwā'-tsin, iniʔ keh ni' misik as mō'nahatsin s mu'atsin. iniwi'n keh niw

And he kept dodging and ducking about and as he did so saying, "Hi, hi, hi!" At last he was entirely exhausted; he tumbled over and fell. When he had fallen down, something all the time sounded "Ee ee, ee." Then it turned out that it must have been he himself, the sweet-root having made him flatulent.

When his weariness had gone, he got up and started out again. As he was walking along, why, suddenly came the sound of some people whooping. When he looked in that direction, there were the head-gear feathers of some people who must have been dancing with all their might. In all due form he set down his kettle from his back, and there he too began to dance with all his might; and of course he kept whooping as he went on. When, in the course of it, dancing with great vigor in their very midst, he took a more careful look at things, why, prairie-weeds were those things in whose dance he had mistakenly joined. For, when the breeze blew that way and those prairie-weeds rustled in the wind, that was what he had taken for whooping men. So then, when he thought over what was happening to him, crestfallen, he went and picked up his kettle and walked on.

That is the way Me'napus fared there.

78. THE SWEET-ROOT. SECOND VERSION.

(Mäsinikapuwiw)

Me'napus was walking along. Then, as he walked along, there at some place lay a nestful of young partridges.

"Well, what do you think of that! Young partridges!" said Me'napus.

He twisted aside his breech-clout and beshat those young partridges.

Then he set out again, wandering here and there over this island, the earth. As he walked along, there in a place stood something set in the ground.

"Now, little brother, what are you called?" he asked this being.

"Why, Me'napus, Eaten-Raw (Sweet-Root) am I called; so do men call me. And the people eat me, too."

"Is that really true, little brother?"

"Yes," it told him; "They eat me."

"Very well, little brother, I shall taste you."

"Yes, just dig me up," the other told him.

So then Me'napus dug up the Sweet-Root. When he had dug it up, he tried its taste. Why, it was incredible, the delightful taste of that Sweet-Root!

"Heavens and Earth, little brother, but you do taste good!"

So then he went looking about for more. When he had found it, he just dug it up and ate it. That was the way he went on,

ä'nahkamike'sit meʔsi'h s pmī'm-mō'nahatsin, wähtʌ' teh ni'w s tä'pinit meʔnapus.

hä'w, kayēs-tä'pinit, 'hä'w, ini'ʔ keh s tä'pini'yen, nehsē'ʔ,' inä'win.

hä'w, iniwi'n-pih mayä'tsyʌt misik. hä'w, nikōtä's niw-mäk-pāpimō'hnet, ni''ʔ saʔyeh s pä'hsikit s pa'hsinikit. nikōtä's niw-mäk-pimō'hnet, kʌniwi'n niw, 'pu'm!' kä'kōh änī'wäk.

'a''ʔ, a''ʔ!' käʔts-tsē'piʔtawin me'ʔnapus; 'hä'w, wä'kitō'wʌk inih ayä'wik kayākitō'wäk?' inä'nihtʌ'min.

misi'k niw nawēnä'hsihsih niw iniʔ saʔyä'h misik, 'pu'm!'

nimäʔʔ, tsi-kä''ʔts-tapä'sit. kōʔsik ni'w wäwē'pats niw käkitōwä'win. nimäʔʔ, iniʔ saʔyä'h s wäpē'hiwet me'ʔnapus. s wä'pē't, iniwi'n niw inim-inī'wäk.

'pu' pu' pu' pu' pu' pu' pu'!' inī'wäw as ni-wä'pēt.

'heh hä'h, apä'hpeni'siwʌk!' inä'nihtʌ'min; 'wi'yʌk keh kʌna'pats nikä'ta-ne'ʔnik!' inä'nihtʌmin.

nikōtä's niw, wanä'hkisiwi'k inis, iniwi'n as nim-pä'kisit, ki'ʌsit teh imis; ä', iniwi'n s sä'sehkē'hsih. nawēnä'hsihsih iniwi'n saʔyä'h tsi'ʌhkihkī'ʔtat s ä'yanä'pit.

kʌniwin ni' misik, 'pu'ʔ!' änī'wäk.

hä'w, iniwi'n keh misik ki'ʌsit. iniwi'n keh ä'nahkamike'sit. kawi'n teh ukä'hkinanan wi'nah niw as pä'kitit. iniwi'n teh kʌni'w s kehkē'nah ini's s sehkē'hsih. ki'ʌsīt; misi'k s pä'kitit, iniwi'n kʌniw s nō'htah ini'h utsēh s kä'kitō'wäk. äyä'niwin meʔnapus s pimī'nī'piʔtʌt.

'äˆ, ninesa'ʔ ni na'p ayä'wik nitsē'h kayä'kitōwäk!' inä'nihtʌmin.

hä'w, iniwi'n saʔyä'h misi'k as wä'puhnet. pāpimō'hnet, ä', nikōtä's misik niʔ misik kä'kōh s tsiw-inim-mä'minunä'pahtah.

'ä', nehsē'ʔ, wäʔsē'kiw ayä'wiyen?'

'ōˆ, sä'puhsē'kan niki'w-ikōk mʌmä'tsiʔta'wʌk.'

'äˆ, nehsē'ʔ, ta'ʔ teh kiw-isī''ʔtatuaʔ ki'kuh mʌmä'tsiʔta'wʌk?'

'ōˆ, niki-mō'nahuku'k käh; niki-mō'kuk teh; niʔ s ki-sä'pusi'tuaʔ.'

'äˆ, nehsē'ʔ, kina-mō'nahu'n keh.'

'nahä'w!' inä'win inuh sä'puhsē'kan.

hä'w, iniwi'n keh me'ʔnapus meʔsi'h pmī'm-mō'nahah inih sä'puhsēkan. meʔsi'h kayēs-mō'nahah, iniwi'n-pih teh mayē'tsik. mä'wa kayēs-mē'tsik, ta'ʔ, wähta' niw tä'pinō'win.

'hä'w, ini'ʔ keh, nehsē'ʔ, s tä'pinī'yen,' inä'win.

hä'w, iniʔ saʔyä'h misik s mä'tsiʌt. kōtä's niw s ni-mä'k-pimō'hnet, iniwi'n saʔyä'h s wē''ʔsake'sit umō't, kōʔsi'k niw wähta' niw s kä''ʔtswē''ʔsake'sit. hä'w, iniʔ saʔyä'h kayēs-pī'minah utä'siyʌn, unä'pit s käʔts-mē'sēt, s sä'puhkawä'wisit. ta'ʔ, sä'pōsōw. äˆ, kayēs-täpmē'sēt, saʔyä'h s nī'piʔtat, iniwin misi'k s mä'tsiʌt. keʔtsi'h niw piʌtä'win; iniwi'n saʔyä'h misik s kʌtä-mē'sēt. kayēs-pī'minah

going hither and thither and digging it up in great quantities, until truly he had a good bellyful.

When he had his fill, "There, now I have had my fill, little brother," he said to it.

Then he set out again. After a while, as he was walking along, he swelled up; he became swollen at the belly. Then after a time, suddenly, "Poom!" something resounded.

"Tut tut!" Me'napus jumped with a start; "I wonder what that was that popped like a gun?" he thought.

Soon afterwards, again, "Poom!"

Dear me, how he dodged! Finally the detonations became frequent. Oh, then did Me'napus take to flight! As he ran, that noise still kept up with him.

"Pop, pop, pop, pop, pop!" went the reports as he ran on.

"Goodness me!" he thought; "It seems someone is trying to kill me!" he thought.

In time, at a place where there was a small depression in the ground, there he threw himself down on the run, to hide; there he lay stretched out. After a bit, he barely moved his head to look about.

Suddenly again, "Pop!" went that noise.

Again he hid himself. He kept on doing that way. He did not know that it was himself breaking wind. But then, after a while, he did realize it, as he lay there in hiding; as he once more broke wind, then suddenly his hearing told him that it was his own anus that was detonating. Me'napus laughed as he got up.

"Why, it was my own anus was making those reports!" he thought.

So then he started off again at a walk. As he tramped along, at one time there again was something which he, it seems, attentively examined.

"Ho, little brother, what sort of creature are you?"

"Oh, Boiled-as-a-Purge men call me."

"Why, little brother, and what do those people do?"

"Oh, they dig me up and they eat me; thus are they purged."

"Why, little brother, I'll just dig you up."

"Yes, indeed!" that Purge told him.

So accordingly Me'napus went about digging great amounts of that Purge. When he had dug a great deal of it, he ate it. When he had eaten it all, why, then truly his belly was full.

"There, little brother, now I have my fill," he said to it.

Then he went on. Suddenly, as he was walking along, he had a pain in his belly. At last he really had a severe pain. Soon he twisted aside his breech-clout, squatted down, and copiously eased himself; he had got loose bowels from what he had eaten. To be sure, he had taken a purge. When he had done easing himself, he got up and went on. He had gone but a little ways, when again

utā'siyen. tsiw-unā'pit misik. kä?ts-mē'sēt. kayēs-täp-mē'sēt misik, iniwi'n-pih misi'k mayā'tsiʌt. pe?si'k kä'?tsih piʌtä'wi'n: ini? sa?yä'h misik tä'-mē'sēt. hā'w. kayēs-pī'minah misik utā'siyʌn. hunā'pit, misik s kä?ts-mē'sēt. hā'w. kayes-täp-mē'sēt, iniwin sa?yä'h s nī'pi?-tat. kayēs-nī'pi?tat niw. iniwin ni' misik s mō'sihtuk s kʌtä-mē'sēt. iniwi'n keh ni' misik kayä'nituh inis as unā'pit. s mēsē't misik. hā'w. misik kayēs-täp-mē'sēt misik. nī'pi?tawin. iniwi'n keh ni' misik s mō'sihtuk s ktä-mē'sēt. hā'w. iniwi'n misik tsiw-unā'pit; ini'win niw pmī'm-yāyā'tapit s kä'?ts-mē'sēt. nā^h. kō?si'k niw näskä'n ni ki-wī'hkihtawin s nī'pi?tʌt s kē-yā'tapit inis. hā'w, ini'? sa?yä'h yāhpi'ts niw as ā'nawi'hisit s tä'-nī'pi?tʌt, wē'ki ke'h näskä'n niw wī'hkihe'sōwin s nī'pi?tat s yāhpi'ts-tsi'ʌhkitsi'ʌsit me'?napus.

nā'p inis as ā'yana'pit, kʌniwi'n niw kä'kōh misi'k inis nayä'mik s tsē'patik.

'ā^, nehsē'?, wä?sē'kiw ayā'wiyen?' inä'win.

'ō^. me'?napus. titā'hpitsi'peh nikiw-ikō'k mʌmā'tsi?ta'wʌk.'

'ta'? teh nehsē'?. kiw-isī'?tatua? akikuh mʌmā'tsi?ta'wʌk?'

'ō^. niki-mō'nahuku'k keh; ini'?-pih teh ki-mī'tua?. kē'spin sā'puhkawā'wisitua?. ini'?-pih k-pmī'w-mō'nahi'tua?,' ēwā'hin inuh ttā'hpitsipeh.

'hā^, nehsē'?, kä'?tin ä'? niw?'

'ā^,' ēwā'hin.

'ā^, nehsē'?, kina-mō'nahun; nisā'puhkawä'wisim,' ēwā'hin me'?-napus.

nā'p inis s ni-wī'hkwʌtsi'hit; näskä'n ni wī'hkihta'win as pimō'hnet. kayēs-mō'nahatsin, iniwi'n keh misik s mē'tsik inih ttä'hpitsipeh. iniwi'n teh niw misik ä'nahkami'kisit s pmī'm-mō'nahah. hā'w, kō?si'k niw iniwi'n s pō'nisit ini's s sā'puhkawä'wisit.

'wa'h, misʌ's keh niki-pimī'-inā'nuhkem!' ēwā'hin me'?napus s āyū'sina'sit.

ini'? keh ä'hkwʌtsimī'yen.

79. THE SHUT-EYE DANCERS.

(Jerome Lawe)

nikōtä's käh me?napu's as mä'k-pāpimō'hnet, kʌni'win niw mätā-pi'ʌhnet nipē'hseh. nimā'?, usā'matin kākī'hkih isē'h-sē'?sipʌk misi'k täh mihkā'kuk! nahā'w, iniwi'n käh me?napu's sa?yä'h as nākata-wä'nihtah tā'? kä'taw-is-täpinʌ'tsin.

nahā'w, iniwin-pih änā'tsin: 'ā^, nehsē'mehsʌk, pyʌ'kun! uskē'h-nikā'munʌn nipītō'nan; kinī'mihetī?!'

he felt the need of easing himself. Twisting aside his breech-clout, he squatted down again and copiously eased himself. When he had sufficiently eased himself, then again did he start on his way. This time he had gone a lesser distance still, when again he had to ease himself; so, twisting aside his breech-clout and squatting down, again he copiously eased himself. When he had sufficiently eased himself, he arose. Hardly had he stood up, when again he felt it coming that he would have to ease himself. So now he squatted at another place and again eased himself. Then again, when he had sufficiently eased himself, he arose. Immediately he again felt it coming that he would have to ease himself. So he again squatted; and thus he moved from spot to spot, squatting here and there and everywhere, easing himself in great quantity. Oh, at last he scarcely had the strength to get up and squat afresh. Then at last he was quite unable to rise; only with great effort did he succeed in getting up, so completely cleaned out at the belly was Me'napus.

Then as the poor fellow looked about, there once more he saw something that stood upright in the ground.

"Oh, little brother, what sort of creature are you?" he asked it.

"Why, Me'napus, Puckering-Root (Virginia Waterleaf) men call me."

"And what, little brother, do those men do?"

"Oh, they just dig me out, and then they eat me. When something has given them diarrhea, that is when they go about digging me," said that Puckering-Root.

"Why, little brother, is that really so?"

"Yes," it answered.

"Oh, little brother, I'll dig you up; I am loose at the bowels," said Me'napus.

The poor fellow could barely drag himself along; he was barely able to walk. When he had dug it up, then, this time, he ate that Puckering-Root. He just kept on that way, digging it up. At last he got over his diarrhea.

"Brrrr, I do manage to get into all sorts of scrapes!" said Me'napus, laughing at himself.

That is as far as my story goes.

79. THE SHUT-EYE DANCERS.

(Jerome Lawe)

Once upon a time, when Me'napus was, as usual, tramping along, he came down to the shore of a lake. Oh my, how many ducks and wild geese of every kind! So now Me'napus took thought as to how he would get his hands on them.

So then he said to them: "Ah, little brothers, do come here! I am bringing some new songs; let us dance together!"

nahā'w, taʔ, ā'nuw niw kute'w is-tsēʔtane'nimikin; ta'ʔ, pō'ts niw meʔna'pus wäpämä'win. ini'ʔ-pih saʔye'h mäˆts-kinō'htem tsiwnsī'htukuaʔ. nahā'w, ini''ʔ-pih saʔyä'h payī'htikawane'tituaʔ, saʔyeh as nī'mihʌ'tsin meʔna'pus.

nahā'w, iniwi'n tăh ä'nahamä'sīt:

'nehsēmehsitukä-ä,
nikōmunan nipītōnʌnä-ä;
pis-akuʌpihsimik,
pis-akuʌpihsimik,
pis-akuʌpihsimik,
pis-akuʌpihsimik!'

ta'ʔ, imis as mäk-nī'minit, ini'ʔ-pih saʔyeh kē'mots ani'nuh niku't mikhä'kun tsi-pī'mikiyawenä'tsin.

'hä'k!'[1] *iwä'hin inuh mi'hkäk.*

saʔyeh misi'k nikut; 'hä'k!' inī'tamin.

ini'ʔ-pih misi'k inih tsiw-inä'hamasīt:

'nēkōh nätawäpiyäkäh,
kinaw-mämehkuʌpinewiʔkim!
häʔ he'h, häʔ he'h, häʔ he'h, häʔ he'h!'

as mä'k-niw-nī'mituaʔ, ini'ʔ-pih wi'nah sū'peʔsiʌk tsiw-wä'ʔnuʌtawä'pit: meʔna'pus winah siwas mäk-pī'mikiyawinä'win ani'nuh misi'k nikut mihkä'kun!

'ēˆ, meʔna'pus kinä'ʔnikuna'w!' ēwä'hin sū'peʔsiʌk.

wähtsi'taw si pakō'skamatuwʌ'kin iskū'ʌhtem s ūsī'mituaʔ, tsiyä'h-matäpī'nisimi'tuaʔ inih nipē'hseh. pä'hpesi taʔ meʔna'pus as tsiw-pemē'nisihä'tsin, imi's nipī'hih umä'win ihpih niw ä'nimitsimit sikē'meh, siw api'ts tä'piskawä'win as tahkä'skawatsin. wä'htsitaw siw umä'win äs-sū'skisikʌnä'skʌt sikē'meh.

'hmˆ, ā'nu käh ini'ʔ niw ahpä'n aw-ē'nim-isēnä'kusēyʌn!' inä'win meʔna'pus.

nahā'w, ini'ʔ käh nikō'ʔts nīs mihkä'kun.

80. THE UNFAITHFUL BACKSIDE.

(kisē'wʌtō'hseh)

naha̱ā'w, nikō'täs kēs-pimä'skaw meʔna'pus; nahā'w, ahpä'n niw. nahā'w, nikōtä's, ayā'n, ah tsiw-ayā'n-ʌpä'hsahki'ahsʌn nī's tsineʔnʌ'tsin, iniwin tsi-pō'tawet, meʔsē'h pehkī'h māwatsē'htuk. nahā'w, iniwi'n-pih anih apä'hsahki'ahsʌn kayēs-anī'kwʌha'tsin meʔna'pus pehkī'hih; uhkātē'hsōwawan tăh ani'win nisi'k sayā'kihnä'hkin. iniwi'n-pih kä'wiʔtʌt s ni'pāt.

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[1] Spoken with nasalized vowel.

Now, of course, they did rather suspect him, but in the end Me'napus talked them into it. They built a great long-lodge. Then they all marched into the lodge, one behind the other, and Me'napus arranged a dance for them.

Now this was the way he sang:

"My little brotherkins,
I bring some songs;
Come dance with your eyes shut,
Come dance with your eyes shut,
Come dance with your eyes shut,
Come dance with your eyes shut!"

Now, while they were dancing there, he sneaked up after a while and wrung the neck of a wild goose.

"Hank!" went the wild goose.

Soon afterward another; "Hank!" was the noise it made.

Thereupon he sang this other song:

"As many of you as try to look,
Red will you be at both eyes!
Hey-heh, hey-heh, hey-heh, hey-heh!"

But while they were dancing, the wood-duck must have taken a sly peep: there was Me'napus twisting that second wild goose's neck!

"Heigh, Me'napus is killing us!" cried the wood-duck.

Truly, they crowded each other, fleeing to the door and running back to the water's edge. Of course, Me'napus ran after them, and there in the water, just this far out, was the hell-diver duck swimming away, and he just reached him with his foot and gave him a hard kick. Truly, with his rump flattened down like this did hell-diver go off.

"Hm, at any rate, that is the way you shall always look!" said Me'napus to him.

Well, to be sure, he did have two wild geese.[1]

80. THE UNFAITHFUL BACKSIDE.

(Kisewatohseh)

Me'napus was always tramping. Now, once, what-you-may-call'em, when he had killed two brants, why then he built a fire and piled up a lot of ashes. Then Me'napus buried the brants in the ashes; only the small part of their legs stuck out. Then he threw himself down to sleep.

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[1] Jerome Lawe knows the rest of the story in the same form as the following text.

nahā'w, ini'ʔ-pih tsiw-wä'p-tāt ayō kʌnä'ʔsitʌm ä'sikit. winipikō'wʌk iniwi'n s nä'mikuaʔ skō'täw s nä'ʔtik.

'si'h, nāh-i'nih pāku'ʌpaʔtik; meʔnapus ä' tsiw-ā'wit; kʌt kitä'siʌʔ!'

taʔ, kēs-apu'ʌhsōwin. pähsʌhki'ʌhsʌn nī's sāsā'kikʌtä'hsinʊnin täh. taʔ, iniwi'n-pih, kayē's-kawē'ʔtʌt s ni'pāt, nawā'ts täh umä'n äs-mä'skitsī'hsih s kʌnō'htenʌ'tsin inih utsē'h. payyʌ'tuaʔ, ā'nuw sikʌ's yō'win ä'nehkʌk inih mitsē'h.

pis-piʌtä'tuaʔ aki'kuh winipikō'wʌk, 'si'h, sinʌwā'ʔ niw!' ētā'mukin inih mitsē'h.

mehku'aʔnʌpiʌn niku't pehkī'punewin; aniwin mayīnā'tua; iniwi'n niw äs-pō'nehkʌk. taʔ, kī'ʔtine'wʌkin anih apu'ʌnʌn kayēsminū'sinit; kākē'skinamōwe'wʌkin anih uhkātē'hsōwawan. iniwi'n täh tsi-yāh-tātsī'pʌtukuaʔ inis pehkī'hih aninuh uhkātē'hsʌn. mātsī'wʌkin as ini'm-āyāyä'nituaʔ.

nahā'w, 'wā'!' ēwā'hin meʔna'pus; 'tsiw-usā'mehnā'ʔsōwʌk nitā'puʌnʌk,' ēwā'hin meʔna'pus s unītā'tsikit.

taʔ, kä'ʔtin kīnawa'pume'win. nahā'w, s mäk-minu'ahkunik, iniwi'n s awēh-tōhkupekā'puwit s wē'nusah inih utsē'h.

···e'h-e'h-e'h, sī'h-sī'h-sī'h!" kinaw-ētä'mipah! ki'naʔ, "pä'tskanā'pumin akum nitā'puʌnʌk," kitä'ninemipah!' ētā'min inih utsē'h.

taʔ, yā'hpits umäkē'win. kayēs-inä'hnaʔsah, iniwi'n-pih āsipä'hkuh päpm-tsē'hsihnitōk inih umä'k.

'nahā'w, utā'htik mayī'tsikuʌwin ninī'hsʌk, a-kēw-ā'puwē'ʔnikami'samuk, tā'htik mayī'tsikuawin!'

nahā'w, taʔ, ini'ʔ täh, iniwin kayäʔts-āyā'neʔtuk inih utsē'h, ppīm-kisī'kupī'hsih inis āsipä'hkuh.

ta'ʔ, ini'ʔ täh ayäts-kehkē'nʌmʌn; ini'ʔ mā'waw.

81. THE SHUT-EYE DANCERS. SECOND VERSION.

(mä'sinikā'puwiw)

nhā'taʔ, pimō'hnewi'n keh meʔnapus. s mäk-pāpimō'hnet niw, kʌniwi'n niw kä'kōh tayäpā'puminā'kwah; mi-sāpu'aʔnewin.

'hā'w, ini'nakah nitä'nim-isiʌm!'

käʔti'n saʔyä'h s ni-kitō'hnet, nipē'hseh täh ā'wiwin. mā'ʔ, ayā'k sē'ʔsipʌk sāmī'nukin, mihkā'kuk, wāpisi'wʌk. hā', iniwi'n täh niw s nakā'ʔtat; kawi'n uni'ʌkunan ani'nuh sē'ʔsipan. iniwi'n teh täh s nawā'ts-nā'katawä'nihtah me'ʔnapus.

Now, this must have been the time when these hoodlums took their origin. Some Winnebagos saw the fire smoking.

"Say, look at the smoke coming up there; it must be Me'napus; let's go there!"

Why, he had been doing some roasting. Two brants lay there with their legs sticking out. Now, at the time when he had thrown himself down to sleep, he had first crouched down on all fours with his rear end in that direction, and had set his backside to guard them. Now, to be sure, when they came, that backside did move like this, but to no avail.

When the Winnebagos got there, "Sh, be still!" they said to that backside.

One of them untied a red sash; this they gave to it, and at once it kept quiet. So they pulled out those roasts, which by now were nicely done; they broke off the ends of the legs of them. Then they stuck the ends of the legs back into the ashes, end up. Off they went, laughing.

"Oo-ah!" said Me'napus; "My roasts must be getting overdone," said Me'napus, lifting himself up and crawling over.

Sure enough, when he looked, they were gone. So then, he went to where the fire was still making a good blaze and there stood with legs apart, scorching that backside of his.

"Oh, and so now you say 'Ouch, ouch, ouch, sizzle, sizzle, sizzle!' do you? Well, didn't I tell you, 'Keep careful watch over these roasts of mine,' — didn't I?" he said to his backside.

And so it was all blistered and sore. When he had done burning it so, he went and rubbed off the sore on a rock.

"Now then, whenever my aunts[1] have nothing to eat, they will boil a watery broth of it, — whenever they have nothing to eat[2]."

So that, then, was the way he severely scolded his backside, all the while rubbing his buttocks by sliding on the rock.

Well, and that is as far as I know it; that is all.

81. THE SHUT-EYE DANCERS. SECOND VERSION.

(Mäsinikapuwiw)

Well, Me'napus was walking along. As he was walking on and on, suddenly something appeared in sight; it glittered through between the trees.

"Oh, I might as well go that way!"

Really then, as he came walking out from among the trees, it was a lake. Oh, those ducks, they were there in great numbers, and wild geese and swans. So then he stopped; he was not seen by the ducks. Then Me'napus first took careful thought.

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[1] Mother's sisters and their female descendants, i. e., the human women.
[2] The scab has turned into an edible lichen, cf. the following text.

'tā'nituk yō'm pas ä'hpinana'kuaʔ ?— hā'w, ini'ʔ!' saʔyäh s kēs-mehkāwä'nihtah.

iniwi'n äs-yāh-asī'ʔtat, aʔnā'hkamik teh inih papā'm-mā'wa-tunah, utā'kumih teh as wī'hkikō'htah.

'hā'w, ini'ʔ!'

kayēs-nayā'hit, iniwi'n teh mayā'tsiʌt; tsē'k nipē'hsehsih täh iniwi'n inim-inā'ʔsit. hā'w, iniwin saʔäh as näwā'tuaʔ akuh sē'ʔsipʌk.

'hā'w, meʔnapu's inum-e'ʔ pä'muhnet,' ēwā'kin.

'ha'w, wä'kiʔ teh inih näyō'htahʔ'

ā'nu teh ni'w, 'pōn kä'kōh inä'hkun!' ēwā'hin inu'h nikut.

'hā'w, pinā'h kikō'tsimunō'naw wä'kiʔ inih näyō'htah!'

hā'w, iniwin saʔyäh inuh nikut s kē'kitutawa'tsin.

'hē^y, meʔnapu's, wä'kiʔ teh inih näyō'htamanʔ' inä'win.

'ō^, nehsē'mehsʌk, nikā'mwʌnan ā'wiwʌn. ahā', nehsi'mehsʌk, pyʌ'kun mā'wa ni niw; kinaw-awēh-nī'mihetiʔ umʌ's wahkītā'-hkiah!'

taʔ, iniwin saʔä'h s mātsi'ʌt me'ʔnapus. iniwin teh wahkītā'-hkiah imi's s awē'h-usē'htuk inih kä'kōh ni na'p sehtā'kīkan. hā', iniʔ saʔyäh as pyʌ'tuaʔ sē'ʔsipʌk, mihkā'kuk, wā'pisi'wʌk, mā'wa ni niw isēh-sē'ʔsipʌk.

'nahā'w, nihsē'mehsʌk, iniʔ keh saʔye'h as a-nī'miheti'yah. yō'ʔ teh niw imis a-tasī'hsimıyäk, yōs pī'htik. mā'wa niw niw kina-pī'htike'muʌw. misi'k teh kinaw-kakī'pihkī'ʔtʌmuʌw; s a-nī'miyek teh, kī'spin wī'yʌk ntāwā'pit, a-mā'mehkwʌnikē'ʔkōw!'

ha'w, ini'ʔ keh saʔyeh s nikā'mit:

'nikā'muʌnan nipītōnanä',
nikā'muʌnan nipītōnanä',
nikā'muʌnan nipītōnanä'!'

iniwin ahpä'n niw ä'nahah.

hā'w, ini'ʔ as nī'mituaʔ sē'ʔsipak, kakī'pihkī'ʔtatuaʔ teh mā'wa ni niw.

nikōtäs misi'k iniwi'n saʔyäh kayä'nit as inā'hah:

'nēkōh nātāwāpiyäkä',
kina-māmähkuʌpinawī'kim,
hyä' hye,
hyä' hye,
hyä' hye,
hyä' hye!'

hā'w, iniwi'n teh saʔyeh nikut aninuh inis as pimī'hsiminit mihkā'kun, iniwin saʔyeh as tä'pipōnā'tsin uhkī'kanih; iniwin teh äs-pī'mikiyawenā'tsin. iniwin teh s kā'kitit inuh mihkā'k.

'hā'ʔ!' iwā'hin.

'ini'ʔ, ini'ʔ, ini'ʔ, ini'ʔ, nehsi'mehsʌk! ōhō'pikun!'

"How can I do this thing to them, I wonder? — Oh yes, I have it!" and he had a plan.

He went back a ways and gathered moss here and there and with his blanket made a bundle of it to carry on his back.

"That will do!"

When he had hoisted it to his back, he set out; to the edge of the lake he went with his load. Then the ducks caught sight of him.

"There goes Me'napus," they said.

"Yes, and what is that he is carrying on his back?"

In vain did one of them say, "Do not speak to him!"

"Oh, come, let us ask him what he is carrying on his back!"

Then one of them addressed him.

"Hey, Me'napus, and what may that be you are carrying on your back?"

"Why, little brothers, songs are these things. Yes, brotherkins, come here, all of you; we'll go dance over there on the bluff."

With that, off went Me'napus. Up there on the bluff he went and built some sort of a hut of cedar-boughs. Then came the ducks, geese, and swans, all kinds of water-fowl.

"Now then, little brothers, the time has come for our dance. And this is the place where you are to dance, inside the hut here. All of you are to come inside the hut. And you are to close your eyes; when you are dancing, if anyone looks, bloodshot will be his eyes!"

Thereupon he began to sing:

"Songs do I bring,
Songs do I bring,
Songs do I bring!"

that was the way he kept singing.

So now the water-fowl danced, all of them with their eyes shut.

Then, after a while, he changed his tune:

"As many of you as peep,
You'll be bloodshot at both eyes,
Hyah hye,
Hyah hye,
Hyah hye,
Hyah hye!"

Then soon, when one of those geese came dancing by, he grabbed him by the neck, and wrung his neck for him. The goose, of course, squawked.

"Honk!" it went.

"That's it, that's it, that's it, brotherkins! Just you whoop!"

iniwin saʔyeh imi'nakah as kēs-aʔna'tsin uhpä'hkwʌnih. hā'taʔ, iniw'ın sa'ʔäh misik as unā'pama'tsin; wā'pisiwʌn teh ani'nuh iniwin misik as pimī'hsiminit, msik as tä'pipōnā'tsın, misik ani'nuh as pī'miki'yawenā'tsin. iniwin teh misik as kā'kitit inuh.

'hā'ʔ hā'ʔ!' ēwā'hin.

'ini'ʔ, ini'ʔ, ini'ʔ, ini'ʔ, nehsi'mehsʌk! ōhō'pikun, ōhō'pikun!' ēwā'hin.

haʔ, iniwin saʔyeh uma'nakah kayēs-aʔna'tsin aninuh wā'pisiwʌn. hā'w, iniwin saʔyeh misik nikut s unā'pumatsin; mihkā'kun teh misik ā'wiwʌnin. misik aninuh s pimī'hsiminit, iniwin saʔyeh misi'k as tä'pipunā'tsin, pī'mikīyawänā'tsin. hā'w, iniwin misi'k as kā'kitit inuh.

'hā'ʔ hā'ʔ!' ēwā'hin.

'ini'ʔ, ini'ʔ, ini'ʔ, ini'ʔ ,nehsi'mehsʌk! hōhō'pikun, hōhō'pikun!' inä'win.

nahā'w, iniʔ saʔyeh inuh niku't s mā'minōnä'nihtah; sū'peʔsiʌk teh ā'wiwin; isku'ʌhtemih teh wi'nah ini'win s tā'tasī'hsimit wi'nah ap.

'ā'nituk teh akum änī'tahkua?' inä'nihtʌmin; 'kʌn keh wi'nah kʌna'pats uts-ōhō'pinuwā'wan. kä'kōh niw kʌ'napats tsiw-isē'htsikew ayum me'ʔnapus.'

hā'w, iniwin saʔyä'h mä'nawats yō'm as isē'ʔtat, as natāwā'pit, mä'nawats s tsē'ʔnapumā'tsin mä'ʔnapusun. ā', me'ʔnapus iniwi'n saʔyeh misik. wä'hta ini'win saʔyeh misik yō'm as isē'ʔtat; kaskā'mitunä'ʔtawin s tä'pikiyawenā'tsin wā'pisiwʌn.

ā'taʔ, inuh e sū'peʔsiʌk, 'hē^y, kinä'ʔnikunaw me'ʔnapus!'

tsī'-ī', miyā' ni iniwin as uhpī'ʔtatua?! iniwin-pih nayē'puwē'pahtuk me'ʔnapus; isku'ahtemih inis iniwin as anä'mipā'htuk sikē'meh; me'ʔnapus iniwin as ni-pā'ʔsitsēhkä'skawatsin sikē'mehsʌn. ā'taʔ, iniʔ keh wē'k me'ʔnapus mā'waw s ini-pēkōskā'hkuaʔ.

hā'ʔ, saʔyeh usē'ʔsipiman, — utā'kum kayēs-sehkī'kihnitōk, as a'ʔnatsin anuh sē'ʔsipan. iniwin teh as nayōmā'tsin as mātsyʌ't misik. ā', as mäk-pāpimō'hnet, sēpē'w kʌni'win niw pä'mihneh.

'hā'w, yō'ʔ käh as nawāts-tsīpā'hkiyen,' inä'nihtʌ'min me'ʔnapus.

iniwin pnī'm-pō'naʔsit, pmī-pō'tawet. kayēs-kä'ʔts-pō'tawet, hā'w, iniwin saʔyeh yō'm as ēnā'hah inih pehkī'h. iniwin teh, meʔsi'h kayēs-wanā'mehkahah inih pehkī'h, iniwin-pih teh ä'ʔnatsin aninuh usē'ʔsipi'man, as apu'ahsit täh. kayēs-yā'h-yō'm-inā'hah inih pehkī'h, pitākuha'tsin, usē'tōwawan teh ni'sik niw iniwin sayā'kihnä'hkin akuh sē'ʔsipak. kayēs-kä'ʔts-pō'tawet inis, hā'w, iniwi'n-pih teh änā'nihtah pas nawā'ts-nipā't.

'n', nitā'wats-nipā'm!'

iniwin-pih inis kä'wiʔtat ini's tsīkiskū'niah; iniwin-te'h-nakah ä'sitsēhkä'hsih ini's iskū'tiah, utā'siyan inih kayēs-pī'minah.

iniwin teh änā'tsin, as kē'kitu'tah inih utsē'h: 'nahā'w, nikā'tenawā'ts-nipām; kanā'pamin aku'm kisē'ʔsipiminawʌk!' iniwin ä'tah inih utsē'h.

Then he put it away, onto his back. Then soon he picked out another; when that swan came dancing past, then this one too he seized by the neck and wrung his neck too. Then this one also cried out.

"Honk, honk!" it went.

"That's it, that's it, that's it, brotherkins! Just you whoop, just you whoop!" he said.

At once he had placed this one too on his back there. Then he picked out another; a second wild goose it was. When it, in turn, came dancing by, he seized it and wrung its neck. Then it too called out.

"Honk, honk!" it went.

"That's it, that's it, that's it, brotherkins! Whoop, whoop!" he said to them.

Then one of them began to take thought; the Wood-Duck it was; close by the door it was dancing, along with the rest.

"I wonder what sort of a noise that is they are making?" it thought; "It certainly does not seem as if they were whooping. I daresay this Me'napus is up to something."

So then he just barely did like this, he peeped; just a wee look did he take at Me'napus. Why, Me'napus at that very moment truly he was doing like this, twisting his face as he wrung that wild swan's neck.

Oh, that Wood-Duck, "Hey, Me'napus is killing us!"

Zip, straight up they flew. Then Me'napus leaped up and ran; Hell-Diver was just running out at the door; that was when Me'napus broke Hell-Diver at the buttock with a kick. Then in their flight they broke down Me'napus' house.

Now, those ducks of his, — spreading out his blanket-robe, he laid them into it. Then, carrying them on his back, he once more set out. As he walked along, he came to where a river flowed by.

"Well, I'll just stop here and cook," thought Me'napus.

He put down his game and set about making a fire. When he had made a good fire, then he placed the ashes like this with a stick. Then, after making a deep depression in the ashes, there he placed his fowl, to make a roast for himself. When he had put back the ashes like this, to cover them up, then only the feet of those ducks stuck out where they lay. He built up a big fire there and then decided he would take a nap.

"Ho, I'll just take a nap!"

So then he lay down there close to the fire; toward the fire he turned his buttocks as he lay, and his breech-clout he twisted to one side.

Then he addressed his backside, saying to it: "Now then, I am going to take a nap; do you keep watch over these our ducks!" that was what he said to his backside.

hā'w, iniwin saʔyä'h tsi-nipā't meʔnapus. aku' teh wi'nuaʔ ap wīnipikō'wʌk tsiw-inim-pimī'tsime'tuaʔ inih sē'pēw. hā'w, kʌni'win niw pämā'paʔtek.

'hā'w, awā'ʔ teh inuh ayā'wit?'

ke'ʔtsih ini-tā'tuaʔ saʔyäh, iniwin s näwā'tuaʔ s mä'skitsī'hsih meʔnapus.

'ā', kä'kōh tsiw-apu'ahsōw ayum meʔnapus; kitä'si'aʔ!' ēwā'kin aki'kuh wi'nipikō'wʌk.

iniwin s kapā'tuaʔ inis. ta'ʔ teh, s tsiw-ini-mātsyʌ'tuaʔ ini's as isi'ʌtuaʔ, inis as meʔnapus pō'tawet, payiʌtä'tuaʔ, saʔyeh ke'ʔtsih inim-ā'wik saʔyeh, iniwi'n-pih kä'kōh ä'sitōnä'ʔtat inuh meʔnapus utsē'h, s kʌtä'w-ā'tsimit, kʌtäw-wē'htamōwā'tsin meʔnapu'sun.

'sī'h, pūnātsimi'nun! pōn wēhtamawi'n meʔnapu's! kitsē'patakan kinaw-mē'nin,' inā'win; 'mehku'aʔnap teh!'

ta'ʔ, iniwi'n niw ä's-pō'niʔtat. a'ʔ, aki'kuh winipikō'wʌk, inis s mʌku'amehkē'hneh, iniwin yō'm as inā'hahkuaʔ inih pehkī'h, as mū'hkahā'hkuaʔ. iniwin-pih teh sayūwī'kina'tuaʔ anuh sē'ʔsipan as kākī'skikatänā'tuaʔ. iniwin-pih teh tsi-yā'h-mʌku'amehkī'hnitukuaʔ. iniwi'n-pih teh ani'nuh usētē'hsʌn inis sayāsā'kihnitū'kuaʔ imi's misi'k. iniwin teh s tsi-mātsyʌ'tuaʔ. ta'ʔ, ini'ʔ teh as wayä'simih inuh meʔnapus utsē'h.

ā', nikōtä's saʔyä'h as tsi-kuskō'sit meʔnapus, pis-ōnē'win.

'hih hī^, nitsīpā'hkimitsit!'

saʔyeh umʌ's inä'nah inih nikut usē't, utā'hpinah, iniwi'n niw äs-pī'hputōk.

'hihi'ʔ, nitūsā'misi'ʌhkim!' ēwā'hin.

iniwin saʔyeh inih ukū'nehsiah wätā'hpinah, s myʌ'kuhah inih pehkī'h. wä'kiʔ teh a-nä'mik?

'wā^h, initō'wʌk käh winu'aʔ winipikō'wʌk s kimū'timi'tuaʔ!' ēwā'hin; 'ini'ʔ niw ahpä'n niw aw-inim-isē'kiyek kinu'aʔ ap,' inä'w, 'as a-kimū'tehkiyäk!'

hā'w, iniwi'n saʔäh as kēkitō'tah inih utsē'h: 'kanā'pumi'n, ki'naʔ, kitä'nine'mipah, ki'naʔ!'

iniwin saʔeh s pmī-nī'piʔtat meʔnapus, kahkä'hnaʔtew nikut s pmīm-utā'hpinah. iniwin ini's utsē'hkih, iniwin yō'm as inā'hah inih utsē'h.

mā'ʔ, nikōtä's niw, 'sī^ʔ!' inīwä'win inih utsē'h, wē'nutek.

'hwä' hä hä hä'!' ēwā'h: '"sī^ʔ!" kinaw-itä'mipah!' ini'win ä'ts meʔnapus.

hā'w, iniwin saʔyäh tsi-mā'tsiʌt. nikōtä's niw saʔyeh mäk-pāpimō'hnet, kō'ʔsik niw ini-tū'hkupi'ahnewin s wē'ʔsake'sit inih utsē'h. nkōtäs iniwi'n s yā'hpits-ā'nawi'hisit tä'-pimō'hnet, s yā'hpits-ahku'ahkʌtek inih utsē'h. ā', kute'ʔnas inis tsi-nakā'ʔtat, — kä'kōh ā'sipä'hkihkiw ā'wiwin inih, — iniwin teh wahkētā'sipeh teh iniʔ s awēh-sāsehkē'hsih. nikōtä's iniwi'n saʔyäh s mō'k meʔnapus:

So then Me'napus must have gone to sleep. Now some of these Winnebago must have been canoeing along that river. Why, there was some smoke drifting along!

"Well, who can that be?"

When they got near, they saw Me'napus lying with his buttocks stuck out.

"Ho, it seems this Me'napus is fixing some kind of a roast for himself; let us go there!" said those Winnebago.

So they landed there. Now, when they set out to go to where Me'napus had his fire, and got there, so that they were right close by, then did that backside of Me'napus' make some kind of movement with its mouth, as though to tell, as though to inform Me'napus of what was going on.

'Hist, stop your telling! Don't tell Me'napus! I'll give you a feather for your hat!" it was told; "And a red sash to boot!"

So then it kept still. Those Winnebagos, there where something made a big lump under the ashes, they moved the ashes aside like this, and uncovered what was beneath. They pulled out those ducks and broke off the feet of them. Then they piled back the ashes, heaping them as if there were something underneath. They stuck those birds'-feet back there, letting them protrude. Then they departed. Thus, then, was Me'napus' backside betrayed.

After a while, when Me'napus awoke, he arose.

"Haw hum, come to think of it, I'm cooking!"

When he took hold of one of those feet, like that, he pulled it right out.

"Heigh-ho, I'm overcooking my meal!" he said.

So now he took his poker-stick and pushed aside the ashes. But what was there for him to see?

"Bah, I suppose it's those Winnebagos have been robbing me!" he said; "That is the way you shall always be, you," he said of them; "Thieves you shall be!"

Then he adressed that backside of his: "Don't you know as well as I that I told you to keep watch over those things?"

With that Me'napus arose and picked up a stick of blazing wood. Then, there on his backside, like this he applied the stick to his backside.

Dear me, soon, "Hiss!" was the sound his backside made as it was scorched.

"Yes, that's what you get!" he said; "You said 'Hiss!' all right, didn't you!" spoke Me'napus.

Then he went from that place. After a while, as he tramped about, in the end he was walking along with his legs spread apart, for he had a pain in his backside. Came a time when he was entirely unable to walk on, for his buttocks were completely dried to a crust. He stopped somewhere, — it was a kind of rocky place, — and there, on top of the rock he went and lay at full length. Then came a time when Me'napus wept:

'nitsihē^, nitsihē^, nitsihä',
nitsihē^ utä'h änamä'miyänē^,
nitsihē^!'

as kēs-pō'ninä'ʔtuk inis, 'hʔ hʔ hʔ hʔ!' inī'tamin me'ʔnapus.

hä'w, awä'tukʌk iniwin s nū'htawa'tuaʔ.
'hä', ta'ʔ teh, ta'ʔ teh ä'sikit me'ʔnapus?'
'ō^, kēs-wē'nusam kinaʔ utsē'h,' iniwin ä'tuaʔ awä'tukʌk.

nikōtä's niw s mäk-tä'tanatī'mit. aku täh pinä'wʌk ini'win winuaʔ ap ä'tuaʔ. 'nahä'w, kitä'wih-sä'kihu'naw me'ʔnapus; kikēs-mē'tsitamä'kunaw kinaʔ kinūtsyʌ'nehsinawan.' iniwin ä'tuaʔ akuh pinä'wʌk.
iniwi'n teh tsi-nawīnähä'tuaʔ. ä'nehkī'hsine'nik iniwi'n teh äsyʌ'tuaʔ. nikōtä's niw as mäk-mō'k me'ʔnapus, iniwi'n-pih wä'hpiʔtʌtuaʔ akum pinä'wʌk.
'tī^h!' änī'wäk teh as inī'wäk.
ä^, me'ʔnapus s tsē'piʔtat, iniwin nū'hsimä'hkiah ini'win as ni-tä'ʔtipē'hsih.
hä', iniwin s pmī'm-ōnēt me'ʔnapus, as ni-yä'h-kuhpēt imis wahkētä'sipeh. kayēs-pī'minah inih utä'siyʌn, niʔ teh aʔse'nih as nimisätsēhkä'hsih, as inim-sū'ʔsumä'kät teh, ini'h as ni-pä'pakī'hnituk inih umä'k.
mä'waw kayēs-pä'pakī'hnituk, iniwi'n as pis-ä'yakī'ʔtak ini's aʔsa'nih. iniwi'n teh ä'ts me'ʔnapus: 'hä', nisē'hsʌk wä'hkunʌk a-kiw-itä'muk yō'm nimäk; utä'htik ä'sikitu'awin a-kiw-anä'muk as a-mī'tsikuaʔ!' iniwin ä'ts me'ʔnapus.
iniwi'n-pih misi'k nayī'piʔtat. meʔtiku'ahsʌk inis uhkīkä'puwiwʌkin; s ni-kī'nikupiamä'tsin. iniwin-pih äsä'pahtsikät me'ʔnapus; ta'ʔ, yä'hpits mehkō'wiwakin akikuh meʔtiku'ahsʌk.
'hä'w, nisē'hsʌk mehkūpī'makun a-kiw-itä'muk ē'h-inih; utä'htik ä'sikitu'awin a-kiw-ōhpu'atamuk!'

82. FISHER TWITS ME'NAPUS.

(kisē'wʌtō'hseh)

nikōtä's as uskēh-pä'kuteh yōm nipē'hseh, iniwin-pih tsi-mʌtäpī'pahtuk; utsī'k teh ä'wiwin. pä'hpisiw, 'ku'm, ku'm, ku'm!' iniwä'skʌmin inih mehku'ʌm.
iniwin tsiw-inä'tsin, 'ō^, nehsē'ʔ, wi'nah ä' pinah nina'h ap,' ēwä'hin meʔna'pus, 'ini'h kʌt nitä'nīwä'skʌn!'

kʌn pas upō'nimanan.
nahä'w, iniwin-pih, 'nina'h ap ini'h kʌts nitänīwä' pahtʌm,' inä'win.
'ta'ʔ teh ō'h aw isē'ʔtayʌn ini'h s aw-inīwä'pahta'wan? nahä'w, mäskitsī'hsih,' inä'win.

"My buttocks, my buttocks, my buttocks,
My buttocks, I don't know what's the matter that they pain,
My buttocks!"

And when he stopped singing this song, then "Hk, hk, hk," went Me'napus.

Then the spirit-beings heard him.

"Why, what is the matter with Me'napus?"

"Oh, don't you know, he has scorched his backside," the spirits said.

Then at one time, as he wept in that place, those partridges, for their part, said: "Come, let us go frighten Me'napus; you know how he dunged upon our nestlings," said the partridges.

So then they stealthily approached him. They went to where his head was as he lay. Then all at once, as Me'napus wept, up started those partridges.

"Trrr!" was the sound of it as they whirred.

Me'napus jumped with a start and rolled hurtling down the slope.

Then Me'napus got up from where he landed and climbed up again to the top of the rock. Twisting aside his breech-clout, he sat down with his buttocks to the stone, and slid down as though on a toboggan, so as to peel off and leave behind that scab of his.

When he had peeled it all off, there it hung sticking all over the rock; and then Me'napus said: "Now then, Lichen will my uncles call this my scab; when they are in sore straits, then will they boil it and eat it!" said Me'napus.

Then again he got up. Some bushes stood clustered there; he straddled them. Then Me'napus looked behind him: of course, entirely covered with blood were those bushes.

"So now Red-Leaf (kinnickinnick) will my uncles call this; when they are hard put to it, they will use it for smoking."

82. FISHER TWITS ME'NAPUS.

(Kisewatohseh.)

Once upon a time, when this lake was newly frozen over, someone ran down upon it; it was a fisher. Of course, it sounded "coom coom, coom!" as it ran upon the surface of ice.

Then he said to it, "Why, Little Brother, please, please, please, me too," said Me'napus, "let me too make that sound when I step on it!"

He would not stop bothering him.

Then, "Let me too make that noise when I run," he begged him.

"Why, how can I bring it about that you make this noise when you run? Well, crouch down on all fours."

ta'ʔ, min niwtä'h tsiw-utā'ʔsikʌ'nit. ayō'w winah iniwi'n s wā'tskesamōwā'tsin inih utsē'h. iniwi'n täh s kitsītā'tsihtuwā'tsin inih utā'tih.

nahā'w, kayēs-aku'ʌpituwā'tsin kä'kōh inis utä'tihih, 'nahā'w, misākä'pahtuh!' inā'win meʔna'pus.

ta'ʔ, iniwi'n-pih mä'sākä'pahtuk. sikʌs ni'w ihpih ta'yāt, kōtä's kawin unō'htʌnʌn kä'kōh s pas pis-nū'htʌkī'hneh. änā'pit utūtī'mih, hē^, mānēwā'n ihpih sāpāpī'hninin inih utä'tih! ta'ʔ, iniwi'n ni s nakā'ʔtʌt; imis ayäts-sā'kihneh, ini'win s kē'skinah meʔti'kuh. iniwin s titäpā'hkiwe'pinah.

'nahā'w, ninī'hsʌk nap yō^m a-ki-mē'tsuk, utā'htikmayī'tsikuawin!'

nahā'w, iniʔ mā'w ayäts-kehkē'naman.

83. ME'NAPUS AND THE BUZZARD.

(Jerome Lawe.)

nikōtä's keh meʔna'pus as tsi-mä'k-pāpimō'hnet, kʌni'win niw nayäwā'tsin wi'yʌn isē'kiwʌn ispā^mi'ah as tsiw-papī'miʔnenit. 'nimā^ʔ!' yōwi'n niw änā'pumatsin.

'nimā^ʔ, nā'ʔs ni'nah ap ispä'myah kʌt nipā'pam-nä'min!' inä'nihtʌmin meʔna'pus.

iniwi'n-pih saʔyä'h nä'tumatsin.

'ā^, nehsē'ʔ, pye'nun!' inä'win.

ta'ʔ, pī'win; apä'skʌsiw täh ā'wiwin.

'ā' pinah, nehsē'ʔ, papāmō'minaʔ!' inä'win.

'sī'h. pinah kami'nah kinah, meʔna'pus! kʌn pas kikä'tisku'minenan; tāʔ ō'h aw-isē'ʔtayah?' iku'ahin.

'ā' pinah, nehsē'ʔ, nā's kʌt! ninaw-nahä'nisim täh!' inä'win meʔnapus.

ta'ʔ, iniwi'n käh saʔyä'h wʌhkē'ts uhpä'hkwʌnih tsiw-a'pēt. pā'hpis taʔ uhpē'ʔtawin apä'skʌsiw as tsiw-papā'mēʔnet.

'apeʔsi'k, nehsē'ʔ, spä'miah!' kiw-inä'win.

ā^, ahkō'ʔsik siw usā'waskuʌpuminā'kwʌtin yōm ahkē'w. iniwinpih saʔyä'h apä'skʌsiw tsi-minōnä'nihtah kä'taw-ihpä'natsin me'ʔnapusun as kʌtä'w-pʌnōmā'tsin. as mä'k-niw-papā'miʔnet, iniwi'npih yō''m äs-kutä'kiʔtʌt; ā''hpän ä'win meʔnapus.

hē^, meʔna'pus saʔyä'h tsiw-uhtā'kutsih, hē^, misi'k kutä'w kiw-i'nim-inä'nihtʌmin.

'wä'kiʔ täh wi'nah nipī'hih pā'pehtsinan?'

misi'k käh niw kute'w kiw-i'nim-inä'nihtamin. nikō'täs ahpän ä'win kä'hkinah.

Well, it seems that he had a knife, to boot. So now he cut in a circle round the other's anus. Then he pulled out his intestine for him.

Then, after he had tied something or other on there to his intestine, "All right, run across!" Me'napus was told.

So then he started to run across. When he had gone some distance, after a while he no longer heard that thing banging along behind him. When he looked back, why, for a long ways his intestine was lying strung out! So right then he stopped; as much of it as was hanging out he broke off against a tree. Then he flung it so that it wound round the tree.

"Now then, my aunts, at any rate, shall eat this when they are hard up for something to eat!"[1]

Now, that is all, as far as I know it.

83. ME'NAPUS AND THE BUZZARD.

(Jerome Lawe.)

Once upon a time when Me'napus was tramping along, he saw some kind of creature flying round aloft. "Well!" He stared at it.

"Oh, I wish I too could go about up there and see the world!" thought Me'napus.

Then he called it.

"Oh, Little Brother, come here!" he said to it.

So it came; it was a buzzard.

"Oh, please, Little Brother, carry me round on your back!" he asked it.

"Why, that is just your silly way, Me'napus! I couldn't carry your weight; how should we ever do it?" it said to him.

"Oh, please, little Brother! I shall make myself small!" Me'napus told it.

Then accordingly he took his seat on top of its back. Thereupon, then, the buzzard flew up and flew about.

"Higher, Brother, higher!" he kept saying to it.

Oh, at last this earth seemed just a surface of yellow vegetation. Then the buzzard must have decided to dispose of Me'napus by dropping him from its back. While flying round, it gave a jerk, like this, with its body; that was the last of Me'napus.

Oh, as Me'napus fell through space, oh, of all kinds of things he thought on the way.

"And what if I fall into the water?"

Yes, he thought of all kinds of things on the way. All at once, it was the last he knew.

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[1] That is, the entrails are turned into a vine that is edible in infusion.

nikōtā's niw pis-kehkē'namin. nimāˆʔ, umä'win-pih niw wiyʌk payī'tsisikanā'hsih!

'pihwāˆ! pinah kuhkē'w kinah ap isī'sikʌnā'hsih!' ēwā'hin.

payā'kwʌts winesa'ʔ niw usī'kʌn tsiw-ā'wik, tsi-kēs-pū'hkihsih. wāˆ, iniwin kā'h nap kayē's-miyā'wiʔtʌt, ta'ʔ, iniwi'n-pih kāh saʔyeh wayä'puhnet.

'anä'mikut apā'skʌsiw, wēki ni'w kina-tä'pinin, s a-tipā'haman yōm ā'hpinasiyen!' ēwā'hin meʔna'pus.

ta'ʔ, s mäk-pā'pimō'hnet, kʌni'win kāh niw ʌmā'skusuk pä'mim-tasī'ʔtʌtuaʔ.

'āˆ, nehsē'mehsʌk, kikä'ʔts-unä'simuʌw! ā' pinah nina'h ap ʌmā'skus kʌt nitā'wim!' inä'win meʔnapu's.

'sī'h, pi'nah kami'nah ki'nah, meʔna'pus! taʔ aw-isē'ʔtayah? nina'ʔ ap nikēs-isī'htsikasimi'naw,' ēwā'kin.

'āˆ pinah, nehsē'mehsʌk, nā's kʌt!'

ta'ʔ, iniwi'n käh tsiyā'w saʔyä'h ʌmā'skus as tsiw-isē'hih.

'nā's kʌt niw kʌt nimä'ʔnikenim,' ēwā'hin; 'ta'ʔ, nine'ʔ ōʔnä'hsimaw ayā'wiyen; misi'k mamā'h-nē'winʌk as aw-ā'wituaʔ!'

kä'ʔtin iniwi'n käh saʔyä'h mä'ts-ʌmā'skus as tsiw-ā'wit. as pipī'm-täh-wītsī'wikit, nikōtā's iniwin saʔyä'h mahwä'wʌn as tsiw-pimē'nisihōku'tuaʔ. ta'ʔ, meʔna'pus as meʔni'kinit, misi'k teh mamā'h-wē'winʌn as tsiw-ā'winit. as tsiw-inim-āyītā'hkihsih, iniwi'n as ʌtä'mikut mahwä'wʌn, as tsiw-neʔni'kut. nahā'w, iniwin-pih saʔyä'h wē'yʌk isē'kiwʌn tsi-mō'kut, nā'htikuk winu'aʔ ap as tsiw-kākitsiyā'pahukut. kayēs-yā'hpits-kitā'muh, mō'sah nisi'k uhkā'nan aʔte'wʌnin.

iniwi'n-pih saʔyäh tsi-pi'ʌt apä'skʌsiw. wä'ts niw imi'win as pis-unā'pit; ā'nu niw kōʔta'min; pō'ts teh niw pī'win. imi's anā'myah utsē'hkih, iniwi'n mitsi' niw wēninō'hseh as tsiw-āyakī'ʔtʌk; iniwi'n käh apä'skʌsiw as pī'htehkī'ʔtʌt, imi's teh as tsiw-āyaʔsi'kuhah ini'h wēninō'hseh. nikōtā's winah meʔna'pus pipī'm-kaskī'kupī'ʔtawin as tsiw-u'nēt.

'awä'ʔ tsē'kiw ē'h-ayum!' inä'win.

iniwin-pih saʔyä'h tsi-mā'tsyʌt meʔnapu's. nā's teh niw päpī'm-ispähpä'ʔtʌt apä'skʌsiw meʔna'pus utūtī'mih, kinī''s keh niw papā'-miʌnä'win meʔna'pus. nikōtā's käh pipī'm-pakē'tsikupiʌmä'win. uhwāˆ, apä'skʌsiw siwas kahkā'wata'piwin; yā'hpits mʌmō'ʔtsi-kite'hpewin.

'nahā'w,' inä'win meʔnapu's, 'ini'ʔ niw ahpä'n aw-i'nim-isēnā'kusiyan, ahkē'w aw-ä'ts-tʌkīk!' inä'win as ini'm-mā'tsiʌt meʔna'pus.

After a while he came to. Why, there was someone lying with his hinder part that way!

"Pew! Just you lie with your hind part pointing some other way!" he said.

But it turned out that it must have been his own hind quarter; he must have broken in two in his fall. Wow, poor fellow, when he had fixed himself back straight, then he again started walking.

"Dirty dog of a buzzard, I'll catch you just the same and pay you for what you have done to me!" said Me'napus.

Then, as he was tramping along, suddenly there were some elks grazing about.

"Oh, little brothers of mine, you are very handsome! Please, do let me too be an elk!" Me'napus said to them.

"Pshaw, that's just like you, Me'napus! How are we to do it? We were made to be like this," they said.

"Oh, please, Little Brothers, please!"

So then, there was nothing else to do, he was made an elk.

"Come, let me be the biggest one," he said, "Seeing that I am the eldest one; and let my antlers be the biggest."

And really then, he must have been a huge elk. But as he then went about with the others, at one time they were pursued by wolves. Now, when Me'napus, being the biggest and having large antlers, got caught among the trees, the wolves overtook him and killed him. Then all kinds of creatures ate him, including the crows, who dug out his eyes. When he had been entirely eaten up, only his bones lay there.

That was when Buzzard came. It came and settled a ways off yonder; of course it was afraid, but none the less, it came. There, inside his anus a little lump of fat meat was still sticking; and so Buzzard stuck its head in there, pecking at that lump of fat there with its beak. Suddenly Me'napus drew shut his anus and rose up.

"What does this fellow amount to?" he said to it.

Then Me'napus started out. As much as it pleased did the buzzard there flap its wings in the rear of Me'napus; for a long time did Me'napus carry it round with him. At last he did let it go from his anus. Alas, there sat Buzzard, reeling; its head was entirely bald.

"Now then," said Me'napus to it, "This is the way you shall always continue to look, as long as the earth shall endure!" said Me'napus to it, as he started away from there.

84. ME'NAPUS AND THE PORCUPINE.

(nehtsī'wihtuk)

kitämī' keh nikō'täs pā'pimō'hnewin as papā'm-pahpē'sit. hā'w, nikōtā's iniwin as nä'mik mä'ts-sē'pēw. hā^, nānē'puwit sī'piah, hā'w, akā'miah imī's wähtsita'w iniwi'n as minu'ʌpuminā'kwah.

'wā^, nā'ʔs tsīyā'w akā'miah kʌs nitä'siʌm as a-papā'm-pahpē'siyen.' inā'nihtʌ'min kitä'mīw; 'hā'w, uma'nakah nu'akōw kʌs nitä'siʌm; nawēnā'ʔs ninaw-wī'hkihe'sim kuteʔna's as aw-isī'yen akā'miah,' inānihtʌ'min kitä'mīw.

hā'w, iniwi'n-pih mayā'tsiʌt, nu'akōw as isi'ʌt. hā'w, as mä'k-kehniw-pāpimō'hnet kitä'mīw, hā', kʌni'win keh niw payī'tuhnet mä''tspisä'hkīw. hā'w, iniwi'n keh as miyā'hkiwʌ'tsin.

'hā'nē'ʔ, kitemī'w? ta'ʔ-nakah äsī'yen?' iku'ahin kitä'mīw.

'hā'w, akā'miah nikā'taw-isi'ʌm; nitā'nawihisi'm as kʌtä'w-akā'miah-isī'yen,' inä'win pisä'hkiwʌn.

'nahā'w, kitemī'w, kinaw-awā'nin akā'miah,' iku'ahin pisä'hkiwʌn.

'hā'w, ta'ʔ täh ō'h s aw-apē'yen?' inä'win kitä'mī.

'hā'w, ē'h-akum nē'wɪnʌk sakā'hkiʔta'h; nē'sih umʌs apē'nɪn,' inä'win.

'nina-pā'pehtsinä'm!' ēwā'hin kitä'mīw.

'hā'w, nisō'w, taʔ täh, yō'm sakā'hkiʔtāh; kʌn kinaw-pā'pehtsinä'nan,' inä'win pisä'hkīw.

'ʔa'y, nina-pā'pehtsinä'm nipī'hih!' iwā'hin kitä'mīw.

'hā'taʔ, taʔ te'h, ē'h-umʌs nitsē'hkih pīhtike'nun,' inä'win pisä'hkīw.

'inî^ʔ, inî^ʔ, inî^ʔ! kʌn nina-pā'pehtsinä'nan nipī'hih; kʌni'w akā'miah, inî'ʔ s a-kitsē'ʔtayā'n!' ēwā'hin kitä'mīw.

hā'w, pisä'hkīw iniwi'n-pih tayō'hkinah inih utsē'h; nimā^ʔ, kitä'mīw iniwin keh as pī'htiketā'tsikit; utsē'hkih anā'miah imi'win as awēh-ā'yapit. hā', kayēs-pī'htiket, pī'htik ini'win s ā'yapit kitä'mīw. hā'w, uma'nakah as kiw-anā'pit, ume'win-pih niw kä'kōh ki-nä'mik kitä'mīw.

'hā'w, yō'ʔ keh kʌnʌ'pats utä'h tsiw-ā'wik ē'h-ayum pisä'hkiw,' inä'nihtʌmin kitä'mīw.

hā'w, pisä'hkiw wi'nah iniwi'n-pih mayā'tsiʌt akā'miah as isi'ʌt.

hā^taʔ, kitämī'w, 'nahā'w, nina-ne'ʔnaw,' inä'nihtʌ'min, 'ninamu'aw, kēs-neʔna'k,' inä'nihtʌ'min. 'hā'w, iniʔ kʌna'pats saʔyä'h tsi-kīs-aku'ʌʔtat umʌs sī'piah,' inä'nihtʌmin kitä'mīw.

inī'win-pih usō'wih inih nī'kut upā'tsiskahē'kan kayī'ʔtinah kitä'mīw. inih utä'h umä'hpih niw ä'kutek, ini'win pä'tsiskahah inih usā'hkahēkan. mā'wa niw kā'htsinamuwe'win ini's utä'hih pisä'hkiwʌn. ōhwā', pisä'hkiw kʌni'win keh niw kä'kōh ä'sikit.

'hēhē^, apā'hpeni'siwʌk! taʔ ē'h-yōm ä'sikî^yen?' inä'nihtʌmin pisä'hkiw.

84. ME'NAPUS AND THE PORCUPINE.

(Nehtsiwihtuk)

Once upon a time Porcupine was tramping about, hunting. Then, at one time, he saw a big river. As he stood there by the river, why really things looked beautiful over there, at the other side of the water.

"Well, I do suppose I ought to go to the other side to go hunting," thought Porcupine; "Well, let me go downstream; perhaps I shall manage somewhere to get to the other side," thought Porcupine.

So then he started off downstream. Then, as Porcupine was accordingly walking along, suddenly there came a big cow walking that way. Then it met him.

"How are you, Porcupine? Whither are you bound?[1]" it asked Porcupine.

"Why, I want to go to the other side; I can't get across," it told the cow.

"Very well, Porcupine, I shall take you across," the cow told him.

"But where am I to sit?" Porcupine asked it.

"Why, hold on to my horns here; sit there on my head," it told him.

"I shall fall!" said Porcupine.

"Well, then hold on to my tail here; then you won't fall," the cow told him.

"Dear me, I shall fall into the water!" said Porcupine.

"Well then, go into my backside there," the cow told him.

"That's it, that's it, that's it! I shan't fall into the water; when we get to the other side, then I shall come out!"

So then the cow spread open its backside, and lo and behold. Porcupine did then crawl inside; inside its anus he went and sat. Porcupine entered and sat inside there. Now, when he looked over in that direction, Porcupine saw something there.

"There, I suppose that must be this cow's heart," thought Porcupine.

As for the cow, it now started off to go to the other side.

But Porcupine thought, "Now then, I shall kill it; when I have killed it, I shall eat it," he reflected; "There, by this time it has probably come out of the stream," reflected Porcupine.

Then did Porcupine draw out one of his spikes from his tail. There where that heart hung, a little ways off, he jabbed it with that spike of his. The whole length of it he shoved into the cow's heart. Oh dear, then something happened to the poor cow.

"Oh, oh, something is wrong! What is this that is happening to me?" thought the cow.

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[1] This question is part of the usual Menomini greeting.

ōhwā', nikōtä's keh niw kʌni'win niw pä'miw-wä'paku'tsih s pā'pehtsih. hā'w, kitä'mīw ini'win-pih wi'nah sayā'kitsitā'tsikit. 'wä'ki? teh wi'nah, nipī'hih pā'pehtsih?' inä'nihtʌmin.

hā', imi's sa?yeh s kʌtä'w-sākisitā'tsikit, mä'nawats umä'win ä'ninamuwa'tsin inih ōtse'h. hā'w, ini'win teh wäh-tsē?napā'htsiket as kō'?tah nipī'hih s a-pā'pehtsih inuh pisä'hkiw. hā'w, ahkī'hih iniwi'n s nä'mik. iniwi'n-pih pä'mi-sā'kisitā'tsikit kitä'mīw.

'nimā'?, wä'htsita kä'?tin ini'? s a-kä'?ts-mī'tsihsī'yen,' inä'nihtʌ'min ta? kitä'mīw.

hā'ta?, kawin kä'kōh utā'?sikan. hā'? teh aw-isē'?tʌt kitämī'w as a-mī'tsihsit? iniwi'n keh nānē'puuit, tātsē'?napumā'tsin pisä'hkiwʌn.

'nahā'w, wiyʌk kʌts nipā'pam-natōnä'hāw; nawēnā'?s wiyʌk a?sē'kan tsiw-a'?taw, tsi-ta'nām,' inä'nihtʌmin kitä'mīw.

iniwi'n-pih mayā'tsiʌt: wʌnā'nipih imiwi'n-nakah ä'siʌt.

'utah äwä'yan pisä'hkiw s kʌtäw-wē'nanē'hak!' ēwā'hin as pimō'hnet. hē^, iniwi'n keh niw ahpä^n niw pämi'w-itāh: 'utah äwä'yan pisä'hkiw s kʌtäw-wē'nanihak! utah äwä'yan pisä'hkiw s kʌtäw-wē'nanē'hak!'

ha'w, ini'win as nō'htawatsin me?na'pus kitämī'wʌn.

'hē^y, nehsē'?, tā? ä'yä'n?' ēwā'hin me?na'pus.

'utah äwä'yan pisä'hkiw täw-wē'nanēhʌk! nikēs-ne'?naw,' ēwā'hin kitä'mīw.

'hā^, nehsē'?, nehsē'?, nehsē'?, nehsē'?, kitäninī'?tā'm, kitäninī'?tam, kitäninī'?tam, kitäninī'?tam, nehsē'?!' inä'win me?na'pus; 'wä'htsita kä'?tin kē'hkʌn nitā'?sikʌn! nitā'?sikʌn kinaw-awē'hin,' inä'win; 'tā? ini's, tā? ini's? kina-wī'tsi'ʌn, kina-wī'tsi'ʌn, nehsē'?, kina-wē'h-nā'tamun s a-wē'nanihat!'

ha'w, iniwi'n keh wäh-mātsyʌ'tua?, pisä'hkiwʌn s awēh-wīnʌnihā'tua?. payiʌtä'tua?, nimā^?, wä'htsita kä'?tin mä''ts-pisä'hkiw siwʌ's sehkē'hsinin, tsi-kēs-ne?na'tsin kitä'mīw. hā'w, me?napu's utā'?sikan mī'm-mamu'ahin wē'nanihā'tsin pisä'hkiwʌn. mā'waw kayēs-tsē'hsinatsin ani'nuh pisä'hkiwʌ'kumʌn, ini'win-pih teh kayī'skisu'atsin, wē'nanihā'tsin. nimā'?, sāmī'natin wininō'hseh, kākīskisu'atsin me?na'pus. hā'ta?, kitä'mīw utā'hpinʌmin wī'ninō'hseh as kʌtäwmē'tsik; me?napu's wi'nah iniwi'n-pih tä'hkiskawā'tsin kitämī'wʌn, mē'winisiha'tsin.

'ʌnähsā'nun ē'h-umʌs! mātsi'ah! wä'htsita kä'?tin kina-kä'?tsne?ni'n!' inä'win me?na'pus kitämī'wʌn.

ōhwā', kitä'mīw wā'?naw imi'win as pā'pehtsih as tahkä'skuh. kayēs-nī'pi?tʌt, ini'win-pih mayā'tsiʌt kitä'mīw as usī'mit. sikʌs ni'w ihpih payi'ʌtāt, ini'win as nakā'?tat kitä'mīw. iniwi'n teh wäh-tātsē'?napumā'tsin me?napu'sun winanē'htsike'nit, kāki'ʌsōhā'tsin. hā'w, nikōtä's keh ini'win mā'waw s kēs-kākī'skisuʌtsin me?napu's ani'nuh pisä'hkiwʌn; hā'w, iniwi'n me?napu's s pitā'kuha'tsin.

'hā'w, nina-pis-kimō'timik inuh kitä'mīw,' inä'nihtʌmin me?na'pus.

Oh dear, then after a bit, suddenly it toppled and fell. Then did Porcupine start to crawl out.

"But what if it has fallen into the water?" he thought.

So then, as he was about to crawl out, he spread its anus a bit. From there he then looked out, lest the cow should have fallen into the water. However, he saw dry land. Then did Porcupine proceed to crawl forth.

"Hurrah, truly now I shall have good eating," thought Porcupine.

But now, he had no knife. How was Porcupine to eat? There he remained standing, looking at the cow.

"Well, suppose I look round for someone; someone surely must have a knife," thought Porcupine.

Then he went from there; upstream was the direction he took.

"I haven't anything to skin a cow with!" he said, as he walked along. That was what he always kept saying: "I haven't anything to skin a cow with! I haven't anything to skin a cow with!"

Now, that was when Me'napus heard Porcupine.

"Heigh, Little Brother, what's that you're saying?" asked Me'napus.

"I haven't anything to skin a cow with! — — I have killed one," said Porcupine.

"Oh, Little Brother, Little Brother, Little Brother, good for you, good for you, good for you, Little Brother!" said Me'napus to him; "My knife is really very sharp. I will lend you my knife," he told him; "Where is it? Where is it? I'll go with you, I'll go with you, Little Brother; I'll go help you skin it."

So accordingly they set out to go skin the cow. When they got to the place, lo, there indeed lay a big cow which Porcupine had killed. Me'napus took his knife to skin and cut up the cow. When he had taken off all the hide, he cut up the cow into the usual cuts. Oh, there was a great deal of fat meat, when Me'napus cut up the cow. Well, Porcupine picked up a piece of fat meat and was going to eat it; but Me'napus kicked Porcupine and drove him away.

"Get out of here! Be off! I will surely beat the life out of you!" said Me'napus to Porcupine.

Poor Porcupine landed a long ways off, from that kick. When he had got on his feet, Porcupine went away in flight. A little distance off, Porcupine stopped. From there he kept watching Me'napus do the butchering, and hid from him. The time came when Me'napus had cut up all of that cow; and then Me'napus covered it up.

"That Porcupine will come and steal from me," thought Me'napus.

me?ti'kwʌn me?si'h iniwi'n as a?na'tsin wahkē'ts, as pitā'kuhatsin ani'nuh pisä'hkiwʌn. mā'waw kayēs-pä'ts-pitā'kuhatsin, iniwi'n-pih kayē'wät, wē'wʌn as nānā'tsin misi'k teh unītsi'ʌnehsʌn.

'hā'w, yō'? keh niw as aw-pits-māmī'tsihsī'yah, māmī'tsihsitua? nimä'timō'hsem ninītsi'ʌnehsʌk; kʌts nitā'wih-ntōmā'wʌk,' ēwā'hin me?napu's s kē'wät.

wä'htsita kä'?tin me?napu's iniwi'n s kä'?ts-wä'pēt, wē'pats s kʌtä'w-mī'tsihsit; pä?si'k niw kō?ne'win kitämī'wʌn s a-kimō'temikut.

hā'w, payiʌtä'wipā'htuk wē'wʌn, pīhtike'pahtuk, hā'ta?, 'pisähkī'w, pisähkī'w nkēs-ne?nā'w; kipits-nʌtō'mine'muʌw mā'wa ni'w!' inä'win wē'wʌn unītsi'ʌnehsʌn.

nimā^?, ta?, pa'ʌwi?tawʌ'kin; wä'htsita kä'?tin ini'win s minī'nihtah mitä'muh; nītsi'ʌnuk wä'htsita kä'?tin minī'nihtʌmu'kin s kʌtäwkä'?ts-mī'tsihsitua?. iniwi'n keh ni papā'hpis as mātsyʌ'tua?.

hā'ta?, ayō' winah kitä'mīw, kayēs-mātsi'ʌnit me?napu'sun, ini'win-pih inis ä'nawi'mit upä'sehki'ʌmʌn. payiʌtä'wipā'htuk, māmiʌkwä'pinʌmin ani'nuh me?ti'kwʌn, tsi-kēs-pitā'kwahēkät me'?napus. ini's tsēk sī'piah ini'win as tsē'patsih mā^ts-askā'h.

'hā'w, yō'? keh spä'miah s awēh-a?ta'wan yō'm mētsimē'hseh,' inä'nihtʌmin kitä'mīw.

niku't aninuh pisä'hkiwʌn utā'hpinewin kitä'mīw, ispä'miah askā'hkuh s awēh-a?na'tsin. mā'wa niw awānä'win kitä'mīw, spä'miah s awēh-a?na'tsin ani'nuh pisä'hkiwʌn. mā'waw spä'miah kayēsa?na'tsin, hā'w, ini'win teh wi'nah māmī'tsihsit kitä'mīw. kayēstä'pinit, ini'win-pih ini's anäpē'hsihsih s ā'yapit kitä'mīw.

hā'w, nikōtä's keh niw kʌni'win niw payītā'wane'titua? mc'?napus wē'wʌn misi'k täh unītsi'ʌnehsʌn, pis-piʌtä'tua? ini's as tsi-kē'sa?natsin aninuh pisä'hkiwʌn, nimā'?, kawin pō'ts kä'kōh pē'wa?te'wʌn, mā'wa niw tsi-kēs-awānā'tsin kitä'mīw.

'hōhwā', ki'nah, ēh-yō'pa? ke'h s kē's-ne?na'k pisä'hkiw!' inä'win wē'wʌn unītsi'ʌnehsʌn; 'nawēnā'?s kitä'mīw ēh-yō'? as kī's-piʌt; nawēnā'?s nits-kimō'timik,' inä'win wē'wʌn.

āt'a?, mehkī'h nisi'k nä'mukin ini's s tsi-kēs-winanē'htsiket. ā^, kaku'ʌne?nʌkä'nihtʌmin mitä'muh as kimō'timikutua? kitämī'wʌn. hā'ta?, me'?napus hā'nuw misi'k kutä?nas ki-pimō'hnewin ntāwā'pahtah mē'tsimē'hseh s aw-a'?tek; yāhpi'ts kī'nune'hamin. hā'w, nikō'tās sī'piah ini'win ä'siʌt, — hē^y, pä?si'k niw ispä'hkiwiwin inih sē'pēw as pimē'hneh, — ini'win tsē'k as awēh-nē'puwit, nīpuwi'tua? aki'kuh nītsi'ʌnuk tsēk sī'piah. nipī'hih imi's as anā'pitua?, nimā^?, anā'mipik imi's mētsimē'hseh siwʌs uhkī'hnenin, anā'mipik; ʌnäpē'hsihsih ini's, ini'win wina'h ap kitä'mīw as apē't, anā'mipik.

näwā'tua? aki'kuh me?napusō'hsʌk nītsi'ʌnuk, 'nuhnä^?, ayum-ä^?, kitämī^w! nipī'hih anā'miah inum-ä'?! misi'k täh mētsimē'hseh ini'? ä'?tek!' ēwā'kin aki'kuh me?napusō'hsʌk.

hā'ta?, me'?napus nō'hpimih ini'win as papā'muhnet, nitōnähā'tsin kitämī'wʌn.

Then he laid on many branches, to cover the cow. After carefully covering all of it, he went home to get his wife and his children.

"There, now at any rate we shall have good eating here, a plenty to eat for my wife and children; I'll just go call them," said Me'napus on his way home.

That, truly, was when Me'napus ran fast, in his hurry to begin eating; he was somewhat afraid that Porcupine might rob him.

When he had run all the way to where his wife was, he came running into the lodge: "A cow, a cow I have killed; I am coming to call you all!" he told his wife and children.

Oh, of course, they were hungry; truly glad was the woman then, truly glad were the children, that they were to have a big feast. And so they set out at once.

Now, as for Porcupine, when Me'napus had gone away, he headed straight for his cow. He ran all the way and threw aside those branches which Me'napus had used for covering. There by the edge of the stream stood a tall white-pine.

"Now then, right up here I shall go put this meat," Porcupine decided.

Porcupine picked up a piece of the cow and went and placed it way up in the pine-tree. All of the cow did Porcupine take away, setting it up aloft. When he had put it all up there, then did Porcupine eat and eat. When he had enough, Porcupine remained seated a little ways off from there.

After a while, of course, in single file came Me'napus and his wife and his children. When they reached the place where he had left that cow, why, not the least thing was lying about there; all of it must Porcupine have taken away!

"Oh dear, just think, why, right here was where I killed the cow!" he told his wife and children; "I suppose Porcupine has been in this very place; I suppose Porcupine must have stolen it from me," he said to his wife.

They saw only some blood, where he must have skinned it and cut it up. The woman thought it a shame that Porcupine had robbed them. In vain Me'napus kept walking hither and thither looking for the meat; he could not find it at all. Then at one time he went to the river, — rather high were the bluffs where that river flowed by, — and off there by the bank he stood. As those children stood there by the river's edge and looked down into the water, why, under the water there lay a pile of meat, under the water; and off a little to one side, there sat Porcupine, too, under the water.

When those youngsters, the little Me'napuses saw him, "Father, here he is, Porcupine! There he is, underneath the water! And there is the meat, too!" said the little Me'napuses.

Now, Me'napus was walking about over yonder, away from the stream, looking for Porcupine.

'hā''w, nikī'ʔs, inu'ʔ ayā'wit! nikēs-kimō'timik!'

wäpē'win meʔnapu's as inā'wimit ini's tsēk sī'piah. hā'w, payiʌtä'-wipā'htuk. hā'w, imi's änā'pit nipī'hih. nimā'ʔ, mētsimē'hseh iniwi'n as uhkī'hneh. anā'mipik! kitä'mīw ini'win niw wi'nah ap anäpē'hsih-sih as ā'yapit.

'hā'w, nina-neʔna'w! nina-nā'ti'n!' ēwā'hin me'ʔnapus.

upē'hsehka'kan mī-kī'ʔsehkʌ'min me'ʔnapus. hā'w, ini'win niw wāh-ku'ahnet nipī'hih: 'syʌhō^w!'

anā'mipik imi'win s mī'-nitōtsī'nah inih mētsimē'hseh, misi'k teh kitämī'wʌn mī'w-nitūtsīnā'tsin. hā'w, saka'nah payī'hkana'mit, ini'win-pih pits-aku'ʌtsimet; nimā'ʔ, näskä'n pahpānā'muwin meʔnapus!

'whhw!' iwā'hin meʔna'pus, pīhkanā'mit ini's anā'miah nipī'hih as i'siʌt.

hā', pits-aku'aʔtawin.

'hā'w, haʔse'n, haʔse'n nitōnä'hehkun!' inä'win wē'wʌn unītsi'-ʌnehsʌn.

hā'w, mäts-aʔse'niʌn ini'win as mehkāwā'tuaʔ.

'hā'w, ayum-ā'ʔ, nuhnā'ʔ, mä'ts-aʔsen!'

hā'w, iniwi'n as pīnā'tsin meʔnapus. hā'w, iniwin-pih kā'hkap kehpēnä'win ani'nuh aʔse'nyʌn. hā'w, iniwin-pih teh umʌ's uhkī'-kanih yō'win as kehpēnā'tsin ani'nuh mäts-aʔse'nyʌn. hā'w, ini'win-pih teh misi'k kayu'ahnet nipī'hih; ini's täh inih mētsimē'hseh as a'ʔtek. miyā'w ini'win äs-ku'ahnet. ta'ʔ, iniwin anā'mipik imi's payā'pehtsih. nitōtsī'nah inih mētsimē'hseh; hā'taʔ, kawin kä'kōh umī'hkutsinā'nan. hā', nikōtä's keh saʔye'h misi'k payī'hkanā'mit s kʌtä-nä'hnet. ini'win-pih kä'taw-nī'piʔtʌt; hä'ʔ, meʔnapu's iniwi'n niw as ā'nawi'hisit kʌtä-nī'piʔtʌt nipī'hih anā'myah. hē'ʔ, ta'ʔ, as kīwanesi'ahkasit, kawi'n uwīhkihe'sinan as kʌtäw-nī'piʔtʌt. hā', nikō'täs kawin pō'ts ukä'hkinanan as mē'sēt; taʔ, imi's statā'kana'mit, ini'win as mē'sēt. hā'taʔ, akuh mitä'muh misik aki'kuh meʔnapusō'hsʌk pä'n niw tsē'ʔnapā'htsike'wʌkin inis nipī'hih; hā'w, nikōtä's keh niw kʌni'win niw nayä'mikuaʔ me'ʔnapus umī'h as pī'makah ini's nipī'hih.

'hē^y, kō'hninaw saʔye'h mēmē'tsinanäw kitämī'wʌn!' ēwā'kin aki'kuh meʔnapusō'hsʌk.

wä'htsita kä'ʔtin iniwi'n mänī'nihtā'hkuaʔ; mitä'muh wi'nah ap āyāyä'niwin kitämī'wʌn as ne'ʔnatsin meʔna'pus.

'hā'w, ini'ʔ käh s a-kä'ʔts-mī'tsihsī'yah,' ēwā'kin meʔnapusō'hsʌk.

nimā'ʔ, me'ʔnapus winah saka'nah imi's anā'mipik as ā'nawihisit s kʌtä'w-aku'ʌʔtʌt. taʔ, ani'nuh mä'ts-aʔseni'ʌn yō'win uhkī'kanih s kēs-haʔsi'tuhpinā'tsin, ani'nuh aʔse'niʌn. yā'hpits teh ā'nawihisō'win kʌtäw-nī'piʔtat. hā'w, nikōtäs käh na'p ini'win as wī'hkihatsin ani'nuh aʔseni'ʌn, pehkōnā'tsin. hā^w, wä'htsita kä'ʔtin näskä'n ini'win as aku'ʌʔtʌt.

hā', me'ʔnapus mä''ts-umō't; nipē'w meʔsi'h minu'ahin. hā'taʔ, mitä'muh yō'win niw änā'puma'tsin ukä'ʔts-inäni'ʌmʌn. mä'ts-

"Right, Son, he is the one! He stole it from me!"

Me'napus broke into a run, heading for the river's edge. When he had run all the way, and looked down yonder into the water, lo and behold, there lay the meat in a heap, under the water! And Porcupine, too, a little ways off to one side there he sat.

"There, I'll kill him! I'll get it!" said Me'napus.

Me'napus went to work and took off his jacket. Right then he jumped from there into the water: "Splash!"

Down there under water he felt about for that meat, and for Porcupine as well. When he was nearly dead for want of air, he swam to the surface; oh, Me'napus just barely got to the air in time.

"Whew!" went Me'napus, what with being almost drowned when he went under the water.

Then he came on shore.

"Well now, a stone, look for a stone!" He told his wife and children.

Then they found a big stone.

"Here, Father, is a big stone!"

Then Me'napus brought it there. He tied a rope to the stone. Then he tied that big stone like this, round his neck. Then he jumped into the water again; right straight to where that meat lay he jumped. He fell into the water there and groped for that meat; he did not come upon anything. At last, when again he was almost stifled for want of breath, he tried to get on his feet; ho, then Me'napus was unable to get up on his feet under water there. He struggled but could not stand up. And then, without his knowing it, his bowels moved; as he strained for breath, his bowels moved. Now, the woman and the others, the little Me'napuses were unceasingly looking at the water there; then suddenly at one time they saw Me'napus' dung coming up there in the water.

"Hey, now Father is knocking the guts out of Porcupine!" cried those little Me'napuses.

Then truly they were delighted; even the woman laughed, because Me'napus was killing Porcupine.

"Well, at last we shall have our feast!" said the little Me'napuses.

Alas, as for Me'napus, he was nearly dead there under water, being unable to get out. For like this he had tied that big stone round his neck. He was altogether unable to stand up. At last the poor fellow managed to untie the stone. Really, he just scarcely managed to come out of the water.

Oh, big was Me'napus at the belly; much water had he drunk. The woman merely stared at her husband. He was a fat man now,

inä'niw ä'wiwin, ta'ʔ, mä'ts-umō't, nipē'w meʔsi'h as kō'htah. ōhwä', meʔna'pus mī-kawē'ʔtawin ahkī'hih ä'nitsinihkī'hsih. hä', mä'ts-umō't, sāsehkē'hsih. inuh askä'h, taʔ, iniwi'n as tsē'patsih tsēk sī'piah; imi's änä'pit spä'miah, ō^, mētsimē'hseh ini'win as akō'täk! kitä'mīw iniwi'n winah ap as ä'yapit!

'ē^y, nehsê^ʔ, pinah na'p sawä'nimina'ʔ! sawänimēyä'h, sawänimēyä'h, sawänimēyä'h! na'p mä'nawa'ts pä'kituwiyah mētsimē'hseh; nipu'awiʔtami'naw,' inä'win kitämī'wʌn.

hä', mis änä'pit inuh mitä'muh, ä'taʔ, mä'waw iniwi'n as a'ʔtek inih mī'tsimē'hseh. ä^taʔ, kitämī'w winah wä'wahteʔ inä'piwin. kawin pō'ts utsē'ʔnapumä'nan meʔnapu'sun. taʔ, kēs-nehkē'hik s kēs-tahkä'skʌkut meʔnapu'sun; kēs-kʌtä'-neʔnik; nehkō'siwin winah ap kitä'mīw. kawi'n umēnä'nan. hä'taʔ, tä'ʔ teh aw-isē'ʔtʌt meʔna'-pus? kʌn kä'kōh utä'ninapeh pʌs kawähä'tsin ani'nuh skä'khun. hä^taʔ, ini'win keh s tanīwämä'tsin me'ʔnapus, nitōtamōwä'tsin s a-mē'nikut. kawi'n ukēs-mē'nikunan.

ini'ʔ mä'waw.

me'ʔnapus äyä'nin kēs-usē'htaw s aw-äyä'nit pämä'tcsit ayäts-ʌhkē'-tʌkīk. mʌmä'tsiʔtaw pämä'tesit s a-pimä'tesit s aw-ä'tsimīt s aw-äyä'nit teh. kʌn uwä'ninewisi'nan meʔna'pus.

85. ME'NAPUS AND THE TREE-CAT.

(Jerome Lawe)

nahä'w, nikōtä's käh meʔna'pus as mä'k-päpimō'hnet, kʌni'win-niw nipē'hseh mä'täpi'ʌhnet. imi's änä'pit, ʌmä'skus siwas pipī'm-tasē'ʔtawin. ä^h, ini'win käh as sēʔsatanä'tsin s tä'-mu'atsin. ta'ʔ usä'matin äs-unä'kīt.

nahä'w, iniwi'n käh saʔyä'h as wäp-nahämä'tsin: 'ä', nehsē'ʔ, pyʌ'nun pi'nah; kitä'wats-inä'ʔnin!'

'si'h, kami'nah wi'nah meʔna'pus! kä'kōh nits-kʌtä'w-ihpä'nʌnik-eh! si'h, nimä'ʔ, pi'nah kami'nah ki'nah meʔna'pus!'

'ä', pi'nah pyʌ'nun, nehsē'ʔ, kitä'wats-inä'ʔnin!' misi'k ēwä'hin meʔna'pus.

ta'ʔ, iniwi'n-pih käh saʔyeh payi'ʌt ʌmä'skus, meʔnapu's täh as tsiw-inä'ʔnatsin. ta'ʔ, kä'ʔtin ʌmä'skus iniwi'n niw as ne'pät. nahä'w, kayēs-sü'hkihkuʌmit, iniwi'n-pih saʔyeh meʔna'pus sinawä'ʔ niw nätune'hah utä'kas. iniwin käh as pipī'm-yähpitahä'tsin ʌmä's-kusun.

nahä'w, iniwi'n-pih mä'wa niw payönä'tsin, kä'ʔts-tsīpä'hkīt. ta'ʔ, usä'matin mīn ni'w pimē'h. iniwi'n käh as tsiw-mamä'hah ini'h

for big was his belly from all the water he had swallowed. Poor Me'napus, he went and lay down on the ground, on his back. Big was his belly as he lay extended. Now, that big white-pine stood there by the river's edge; when he looked up, why, there hung the meat! And there sat Porcupine, too!

"Oh, Little Brother, do please take pity on me! Take pity on us, take pity on us! Throw us just a wee bit of meat; we are starving!" he said to Porcupine.

When the woman turned her eyes that way, why, there lay all that meat! But Porcupine sat there, unheeding. He did not even glance at Me'napus. For, of course, Me'napus had offended him when he kicked him; he had tried to kill him; of course Porcupine was angry. He did not give him anything. Well, what was Me'napus to do? He had no ax with which to fell the pine-tree. So there Me'napus besieged him with talk, begging him to give him something. But the other did not give him any.

That is all.

Me'napus did laughable things that people might laugh as long as the earth endures, that mortal man might live and tell stories and laugh. Me'napus was not really foolish.

85. ME'NAPUS AND THE TREE-CAT.[1]

(Jerome Lawe)

Once upon a time, when Me'napus was tramping about as usual, he came down to the edge of a lake. When he looked over yonder, there was an elk grazing about. Oh, but his mouth watered[2] to eat it. For it was exceedingly fat.

So accordingly he began to coax it: "Oh, Little Brother, do come here; I'll just pick lice from your head."[3]

"Pshaw, there he goes again, that Me'napus! I suppose he is wanting to play me some trick or other. Pshaw, that's just like you, Me'napus!"

"Oh, do come here, Little Brother; I'll just pick lice from your head!" said Me'napus again.

So then at last the elk came and Me'napus loused it. Sure enough, very soon did the elk fall asleep. When it was sound asleep, Me'napus quietly felt for his club. And then he finished the elk with a blow.

Then he put all of it in the kettle, to cook a big meal. Then, too, there was an enormous amount of fat. So then he skimmed off that

[1] Also called "sliver-cat": two trees or branches that are jammed and scrape in the wind.

[2] Literally: "he felt a pinching in his stomach for him".

[3] Conventional euphemism; literally: "I shall place you thus".

pimēh as pā'katsē'hnituk misʌ's niw anāmā'htik, wēhpehna'katuh as pipī'm-ā'yaʔtuk ini'h pimē'h. nahā'w, kayēs-aku'ahisi'ahkīt, iniwin-pih sōh ni pä'ts saʔyeh käta-kä'ʔts-mī'tsihsit.

saʔyä'h wä'napit as kʌtä'w-mī'tsihsit, kʌniwi'n käh wi'yʌk isē'kiw wä'htsimīt: 'sī'hʔ!'

payä'kwʌts kesē'peh ā'wiwin.

iniwi'n niw äs-nakā'ʔtʌt as kʌtä'w-mäk-mī'tsihsit.

saʔyeh misi'k kä'taw-wäpahtsi'kät, saʔyeh misi'k, 'sī'ʔ!' inīwä'win inuh kisē'peh.

'nī^ma'ʔ, wähtsi'taw nikä'ʔts-wʌnā'htsinawä'mik wi'nah ap ayu'm!'

nahā'w, iniwi'n, ihpih ähku'ahtawet, ani'nuh meʔti'kwʌn as kʌtäw-awēh-kitäskā'hkuna'tsin imi's ispä'miah, ini'win as tasēh-sīnā'hkihneh unä'h; iniwi'n niw as yā'hpits-ā'nawi'hisit. as mäk-niw-inis-ī't spä'miah kʌniwin niw mahwä'wʌk payitā'wʌneti'tuaʔ.

'sī', nehsē'mehsʌk, pōn umʌ's piā'kun!'

'na'h!' ēwā'kin mahwä'wʌk, 'meʔnapu's äw ayā'wit! kitä'siaʔ! kä'kōh inis tsiw-a'ʔtaw!'

iniwin-pih äsi'ʌtuaʔ aki'kuh mahwä'wʌk. kä'ʔtin usā'matin ʌmā'skus-mītsimē'hseh äsī'nah as minō'täk. nahā'w, pā'hpisiw winuaʔ mahwä'wʌk siw mā'waw kayā'skahtsikä'wʌkin.

'ā^, nimā'ʔ aku'm nehsē'mehsʌk! pō'n täh wi'nah imi's isi'ʌkun ē'h-inuh meʔtik!'

'na'h!' ēwā'kin mahwä'wʌk; 'ini'ʔ misik kä'kōh as tsi'w-aʔtik!'

ta'ʔ, misik isī'wʌkin. wa'h! pimē'h usā'matin. iniwi'n mā' misik inih as mī'tsikuaʔ.

'ā',' ēwā'hin misik, 'nimā'ʔ ē'h-akum nehsē'mehsʌk! nahā'w, pū'n täh wi'nah misi'k ē'h-inis isi'ʌkun, ī'h-inuh meʔti'k!'

'nahū'w, misik ini's kitä'siaʔ!' ēvā'kin mahwä'wʌk.

kä'ʔtin ini'win misi'k as a'ʔtik pimē'h. iniwin käh mā'waw kä'kōh as kitā'hkuaʔ, ahpän ā'win mayātsyʌ'tuaʔ.

āhwā'h, meʔna'pus iniwi'n-pih kamā'ts wayī'hkihesit as kī'ʔtsēʔtʌt. ta'ʔ, pis-pinē'ʔtawin; iniwi'n käh nāp nikō'ʔts uhkā'nan as tātsī'ʔ-tsiku'ahtah.

iniwi'n ini's kayē's-esē'kit meʔna'pus.

86. THE ORIGIN OF THE NORTH-STAR.

(nehtsī'wihtuk)

hā'w, me'ʔnapus keh wāvē'kiwin as pā'pahpisit; wē'kih wē'wʌn unītsi'ʌnehsʌn taʔ tā'wʌnin me'ʔnapus.

hā'w, nikōtā's ayā'wik, ini'win as mehkāwā'tsin mä'ts-amā'sku-sun tsi-kē's-nipäk. kʌni'win niw sō'h nä'pik inuh mä'ts-amā'skus. wä'htsita'w mä''ts-ayāpä'w ā'wiwin näwā'tsin as sehkē'hsinenik as nipā'nik meʔna'pus.

fat and set it to cool, under shelter; he went about placing that fat here and there and everywhere into hollow logs. Then, when he had taken his cooking from the kettle, he was going to have a big dinner in all due form.

He had just sat down to eat, when suddenly some creature called out: "Squeak!"

In reality it was a sliver-cat.

At once he ceased from the meal which he was in the act of beginning.

He was about to commence eating again, when again, "Squeak!" sounded that tree-cat.

"Dear me, this fellow is really disturbing me very much!"

And then, when he climbed up to slip that tree from its hold up there, then his hand got jammed between the trees; he was entirely helpless. While he was up there, suddenly some wolves came filing that way.

"Oh dear, Little Brothers, don't come here!"

"Oh look!" said the wolves, "It is none other than Me'napus! Let us go there! He must have something there!"

Thereupon those wolves went there. And really, enormous was the amount of elk-meat, nicely cooked! Then, of course, the wolves scraped up every last bit of it.

"Oh dear, confound these little brothers of mine! At any rate, don't go over there to that tree!"

"Look, look!" said the wolves; "There too something must be."

Of course, they went there. Why, there was a great deal of fat! Then they ate all of that too.

"Oh dear!" he said again; "Confound these little brothers of mine! Well, at least do not go over there to that tree!"

"Oohoo, let's go over there too!"

Sure enough, there too was some fat. At last, when they had devoured everything, off and away they went.

Poor Me'napus, then, when it was too late, he succeeded in pulling himself free. So he came down; and then at least kept gnawing at the bones.

That was the way Me'napus fared on that occasion.

86. THE ORIGIN OF THE NORTH-STAR.

(Nehtsiwihtuk)

Now, Me'napus dwelt somewhere and always went hunting; in his house Me'napus had a wife and children.

Once upon a time he found a large dead elk. That big elk had just died. It was a very big elk Me'napus had come upon where it lay dead.

'nimā'ʔ, wä'htsita kä'ʔtin ini'ʔ as inänī'hisiyen as a-kä'ʔts-māmī'tsihsiyen, ninūtsyʌ'nehsʌk nimä'temō'hsem as aw-māmī'tsih-situaʔ,' ēwā'hin me'ʔnapus.

hā'w, umä'ʔtikwʌn pimī'm-aʔne'win; utā'ʔsikan pimī'm-kī'ʔtina-min, as wē'nanihā'tsin ʌmā'skusun. kayēs-wē'nanihā'tsin, nimāˆʔ, usāmī'nʌtin taʔ wēninō'hseh. ukā'hkamawan ini'win mä'nawats s patskīsu'atsin me'ʔnapus ukā'hkamawʌn as mu'atsin: taʔ, pu'awiʔ-taw me'ʔnapus. hā'w. kayēs-mī'tsihsit, wēninō'hsʌn mä'nawats misi'k mētsimē'hseh patskī'saminasawā'tōkwē'kōwaʔ, wē'wʌnasawā'tuwatsin unūtsyʌ'nehsʌn.

'nahā'w, kēs-mī'tsihsituaʔ ninī'tsyʌnehsē'hsʌk, nina-pits-nātōmō'-naw ē'h-ayum amā'skus as aw-awā'nakih nē'kinanōʔ as a-māmī'-tsihsi'yah,' iwā'hin me'ʔnapus.

ā'taʔ, kayēs-pitā'kuha'tsin utāmā'skusumʌn, iniwi'n-pih mayā'-tsiʌt as kē'wät. hā'w, payī'ʌtät wē'kōwaʔ, hā'taʔ, pī'taʔsiwin ʌmā'-skusun; pītōmā'win mä'nawats nikō'tunuh aw-is-mī'tsihsituaʔ.

'hā'w, wēyʌwikä'h. tsīpā'hkinun; wä'htsitaw kä'ʔtin mä'ts-ʌmā'-skus nikēs-ne'ʔnaw. kīs-mī'tsihsī'yäk, kinaw-awē'h-ntōmō'naw,' inä'win wē'wʌn me'ʔnapus.

hāˆtaʔ, mitä'muh wä'htsita kä'ʔtin āyä'ninih ā'wiwin s tsīpā'hkit. meʔnapusō'hsʌk winu'aʔ ap wä'htsitaw unā'nikusiwʌ'kin, ʌmā'sku-sun as kʌtäw-nayōmā'tuaʔ.

ta'ʔ, ini'win keh ayō' winah utsī'k s mäk-pāpimō'hnet, kʌni'win niw pä'mikunä'hah me'ʔnapus. kō'n sika's niw tahsē'win as kōnē'wik. ta'ʔ, ini'win täh as nahnā'tsin utsī'k s pimē'kunehame'nik meʔna-pu'sun. hā'w, wähtsita'w pmī'm-mehkō'wikunä'hamin me'ʔnapus: mehkī'h taʔ ini'h s kēs-a'yātusehki'ʌtah mitsī' niw mehkō'wiwʌnin umā'hkesi'nan.

'sēˆh, kä'kōh tsi-kē's-neʔta'w me'ʔnapus; inā'p inis kä'kōh kēs-pakē'tah, ni'nah ap pas nimī'tsihsim,' ēwā'hin utsī'k.

wi'nah ap mīm-mäk-pahpē'siwin, nap kä'kōh kutä'ʔnas as aw-nä'mik s kʌtäw-mī'tsihsit. ini'win keh wä'h-asī'htahā'hnatsin meʔna-pu'sun. sikas ni'w ihpih payi'ʌtät, kä'ʔtin nä'mwʌhin kä'kōh s pitā'kwahikā'täk.

'hā'w, wäkitō'wʌk yō'm!' inä'nihtʌmin utsī'k.

pmīm-mi'ʌkunamin ani'nuh wahkē'ts ä'ʔtikin. hā'w, mētsimē'hseh! nanā'h-pʌkā'ts isis-minu'ʌpuminā'kwʌtin mētsimē'hseh.

'hā'w, kʌts nikä'mūtimā'w!' inä'nihtʌmin utsī'k.

hā'taʔ, kä'kōh niw inih isēh-mami'ahtahkiwiwin; ayā'sipä'hkih-kiwin; ā'sipä'hkihkiw ā'wiwin. hā'w, ini'win hä'siʌtuk utsī'k; āsipä'h-kuh anā'miah ini'win as awēh-ā'yaʔtuk inih mītsimē'hseh. mā'waw kayēs-awā'tōk, iniwi'n-pih käpā'hkuhah inis kayēs-yōh-pī'htikanā'tsin ani'nuh, — ʌmā'skus-mētsimē'hseh. hā'w, kawin pō'ts nā'kwʌtun tā'ʔ-nakah tsi-kēs-yō'h-pī'htika'tōk. hā'w, iniwi'n-pih mayā'tsiʌt. ēˆ, misi'k kute'ʔnas ki-pimē'pahtawin as ki'ʌtahā'hsit utsī'k; neʔswʌnā'tsikōnä'-hamin; misi'k kute'ʔnas, misi'k kute'ʔnas, misi'k kute'ʔnas ki-pimē'-

"Oh, truly I am doing great things, and shall have much to eat, and my wife and children will have plenty to eat," said Me'napus.

He laid down his bow; he drew out his knife, and skinned and cut up the elk. When he had prepared it, oh, there was an enormous deal of fat meat! Then Me'napus cut off a small piece of the tenderloin and ate it; for Me'napus was hungry. When he had eaten, he cut off a bit of fat and a little meat and took it home to his wife and children.

"Now then, when my children have eaten, we shall come and get this elk and take it home and have plenty of food for a while," said Me'napus.

Then, after covering up his elk, he started for home. When he reached their house, he came with a load of elk's meat; for he carried home a little on his back, enough for one meal.

"Well, wife, cook a meal; in all truth, I have slain a great elk. When you have eaten, we shall go fetch it on our backs," Me'napus told his wife.

Truly, the woman was all a-smile as she prepared the meal. The little Me'napuses, too, were very merry, because they were going to carry that elk's meat on their backs.

Now, at that time, as this Fisher was tramping about, suddenly Me'napus' tracks led past; there was a certain amount of snow on the ground. So then Fisher trailed Me'napus where the latter's tracks went by. For, indeed, Me'napus had left blood on his trail as he went along; for his moccasins had still been bloody from when he had repeatedly stepped into the blood.

"Whew, Me'napus must have killed something; if by any chance he has cast aside anything, I too can have something to eat," said Fisher.

He too was going about hunting, for the chance that he might come upon something and have a meal. So from that place he followed back Me'napus' tracks. When he had come a ways, he did really see something that lay covered up.

"Ho, I wonder what this is!" thought Fisher.

He went to work and removed those things that lay on top. Why, meat! In a splendid way was that meat attractive to behold.

"Well, suppose I steal it from him!" thought Fisher.

Now, it was a kind of rough ground; here and there on the land were big rocks; there was a rocky place. To that place Fisher took it; under the rock he placed that meat, one load after another. When he had carried off all of it, he covered up the place through which he had brought in that elk's meat. The place through which he had brought it in did not show at all. Then he went away from there. Oh, here and there and everywhere did Fisher run about, to conceal his trail; he mixed up his tracks; now here, now there,

kune'hamin. hā'w, iniwi'n teh tipā'h as tsē'patsih mä'ts-me?ti'k; ini'win as ahku'ahtawet spä'miah, awēh-ā'yapit as kiʌsōhā'tsin me?napu'sun.

hā'w, nikōtä's kʌni'win keh niw kä'?tin payi'tāwane'titua? me'?-napus wē'wʌn unītsyʌ'nehsʌn, mā'waw as pi'ʌtua?. pis-piʌtä'tua? ini's inih utā'?napā'hkwʌn. wä'kipa? ä'win! wī'yʌk tsi-kēs-awā'tōk! nimā'?, misi'k kute'?nas ki-pimē'kunehamin utsī'k, kēs-ki'ʌtahā'hsit!

'hē^, apā'hpeni'siwʌk! ayō'? käh kayēs-kimō'timit; yō'pa? as kēs-pitā'kuhak! kkä'timahiku'naw matsē'?-utsī'k. — nahā'w, tani'-nakah kitä'syʌ'm, utsī'k, kinä'?nin, kīspi'n kutä?na's mehkō'nan!' iwā'hin me'?napus.

hā'w, ini'win teh sa?ye'h as mitä'hnatsin, hē^, papā'mahā'hnatsi'n utsī'kun. tā'?. apä'?ts ihpih täh a-pyʌ^tā? utsī'k s kēs-ki'ʌtahā'hsit? hā^, papā'mahā'hnatsin me'?napus, hā', nikōtä's keh ayā'wik, ini'-win sa?ye'h as piʌtä'wahā'hnatsin, ini's ani'nuh me?ti'kwʌn as kes-ahku'ahtawet utsī'k. ini'win ntāwā'pahtsikät me'?napus.

'hā'w, yō'? käh as ī't! tani'nakah kitä'siʌm!'

nā'nitawā'puma'tsin me'?napus, hā', nikōtä's keh ini'win sa?yeh s näwā'tsin s sā'kihsinä'nik.

'hā'w, ayu'm-e?, ninītsyʌ'nehsʌk! ayō'? ayā'wit kayēs-kimō'timit!'

ha^, iniwin käh wäh-pimu'ʌtsin, hā'w, inis s sā'kihsinä'nik. iniwi'n ni kiw-inim-ihpō'täk inih wē'p. hā', nikō'täs ayā'wik, utsī'k ini'win s sä'kisit.

'hē', pā'hpenisiwʌ'k!nipāpana'tsihik,' inä'nihtʌmin utsī'k.

hā'w, iniwi'n niw wä'h-ku'ahnet, misi'k niku't me?ti'kwʌn kutā-pāmā'tsin. hā'ta?, iniwi'n käh sa?yeh me'?napus s pimē'nisihā'tsin. nikōtä's niw as pimī'pisinit, ini'win as nahkī'nawatsin. nimā^?, wä'htsita kä'?tin inih usō'w payū'hkwʌtenamōwā'tsin! hōhwā'h, utsī'k ini'win s panā'hki?tʌt. me'?napus pmī'-tä'pipunä'win utsī'kun.

'hē^, me?napu's, nenä'?, kikä'timahi'm! wiyʌk kayä'nisiw tsiwā'wiw; ni'nah winah kʌn kä'kōh nikä'hkina'nan. nap ni'nah ap yō'? niw ahpä'n niw s ā'yahku'ahkihsinä'yen, nina'h ap as pimī'mnitōnä'haman as kʌtäw-mī'tsihsiyen,' iwā'hin utsī'k.

'hā^, hä', hä', hä', kine'? niw, nehsē'?, ayā'wiyen kayēs-kimō'timi'yen. hā'nu wi'nah, nehsē'?, pas kinä'?nin, as kitä'mahēyen, na'p nimä'timō'hsim ninītsyʌ'nehsʌk as pas kēs-mī'tsihsitua?. wa'h ki'nah, nehsē'?, hahā'w, tsiyā' käh "utsī'kanah" kinaw-ki'w-ikōk nisē'hsʌk äts ahkē'w a-takī'k. aw-i'nim-ukä'hkiwä'htsikʌniwʌk täh kē'yʌw, wäni'tipä'hkahkin ēh-yō'm kē'sik ume'?-nakah a-ki'w-isis-nimä'tsi?-tayʌn,' kēs-inä'win me'?napus utsī'kun; 'nahā'w, misi'k täh nayā'-nikutu'hkin kina'h ap kina-kiw-sawä'nimawʌk nisē'hsʌk nisä'kihsʌk kʌn-kawā'h nitä'nawä'hta?swʌn. ini'?aw-isē'kiyen äts ahkē'w a-takī'k.

now yonder he left his trail. Right opposite stood a large tree; so he climbed up and sat aloft, hiding from Me'napus.

Then, in time, sure enough, they came filing along, Me'napus, his wife, his children, all of them. When they came to that cache of his, everything was gone! Someone must have carried it off. And behold, everywhere Fisher's tracks, where he had hidden his trail.

"It's no use! This is the fellow, all right enough, who has robbed me. Why, it was right here I covered it up! That miserable Fisher has ruined us. — Now then, go where you will, Fisher, I'll kill you if I find you anywhere!" said Me'napus.

Then he tracked him. He tracked Fisher all over. Fisher had certainly covered an enormous distance when he hid his trail! But Me'napus tracked him all round, and at last he tracked him down, where Fisher had climbed that tree. Then Me'napus looked to see.

"This is where he is! Just you go where you will!"

Me'napus peered this way and that, and at last he saw him, where he protruded as he lay.

"Now, there he is, children! That is the creature that robbed me!"

From there he shot at him, where he was sticking out as he lay. That arrow always just flew by that place. At last Fisher became frightened.

"Heigh, it's all up! He will be the undoing of me," thought Fisher.

So then he jumped from where he was, leaping at another tree. Then Me'napus gave chase. Once, as he flew by, he hit him on the run with an arrow. Lo and behold, surely, he broke off his tail with the shot! Poor Fisher, that was when he lost his hold on the tree. Me'napus ran up and seized Fisher.

"Heigh, Me'napus, Big Brother, you are destroying me! It must have been someone else; really, I don't know of anything. All I've been doing is lying here on the tree, looking out for something to eat," said Fisher.

"Ho, ho, ho, it was none other than you, Little Brother, that robbed me. I might well kill you, Little Brother, for having reduced me to misery, when my poor wife and children could have had a meal. Oh, well, Little Brother, let it go at that: 'North-Star'[1] my uncles will always call you, as long as the earth endures. They will have your body as a guiding sign when at night you rise on yonder sky," said Me'napus to Fisher; "And now and then you will pity and bless my uncles and my aunts and my various relatives. That is the way you shall be, as long as the earth endures.

[1] The first two syllables of the name of the North-Star are identical with the word "fisher", but it is only by a rough "popular etymology" that the name as a whole is interpreted as "Fisher-Star".

nayā'nikutu'hkin na'p kina'h ap ini'? aw-ini-yōh-ā'wik ne?nimā'w as a-kiw-mē'nikeyan,' inä'win me'?napus.

kayēs-sakē'kātänā'tsin. ispä'miah ume'win hä'hpakinā'tsin. hā'w, ini'? tāh utsī'kanah teh as ā'wit ēh-yō'hpih.

ini'? mā'waw.

kēwä'win me'?napus wē'kih as awēh-ā'yīt.

87. THE ORIGIN OF THE SPIRIT-ROCK.

(Jerome Lawe)

nikōtä's käh as āyä'wik, sa?yäh kayē's-mā'tsiʌt me'?napus, iniwi'n-pih niku't inä'niw kayēs-usē'?tʌt, as kʌtä'w-isī'ʌt me'?napusun, kitākā'hseh-mʌskī'hkīw täh as kʌtä'w-awē'h-nʌtō'tamōwā'tsin. kinī's kēs-tasē'kiwin as usē'?tʌt. ne?nī' teh kēs-awänä'win inä'niwʌn. niku't pipō'n teh kēs-pemō'hniwʌkin. sa?yäh nī'wukun ä'na?tek as kʌtä'w-piʌtä'tua?, iniwi'n-pih wayä'p-tä'pehtawā'tua? as pā'kahikä'nit. nahā'w, sa?yäh wē'kiw piʌtä'wʌkin.

'nahā'w,' ēwā'hin me'?napus, 'pīhtike'kun! ta'? täh pis-inä'h-kayek?'

'nahā'w, ta?, me?na'pus, mʌskī'hkiw nipi's-uhsä'hkʌminaw, pä'h-pisi'yahkin as a'-kiw-awä'yah.'

'ō^! nahā'w, kinaw-mēnine'muʌw.'

iniwi'n-pih sa?yeh nī'wukun näkami'tua?:

'wäsāwikātät,
wäsāwikātät,
nikā'ta-nāwāw,
nikā'ta-nāwāw.'

nahā'w, kayē's-pä'ts-nikāmuhī'htua? inī'h mʌskī'hkiw, iniwi'n-pih me?na'pusun kō'tsimu'nikutua?.

'nahā'w,' inä'win ninuh niku't, 'wä'ki? teh mitsim kina'h nä'ta-weni'htʌmʌn? wē'htah. ini? ni'w aw-isē'kih.'

'ō^, nahā'w, nī'sinuh keh ä'hkīk pimā'tesin, ini'nikuh kʌt nitä'ts-pimā'tesim.'

'nahā'w, ini? ni'w aw-isē'kih.'

ta?, mā'wu niw as tsiw-inim-kutsē'munī'htua? wä'ki? tsiw-nʌtā-wä'nihtā'hkua?, ini'm-mēnā'wʌkin.

niku't täh i'nuh as tsi-kutsē'munih wä'ki? tsiw-natāwä'nihtah, iniwi'n ä'ts: 'nahā'w, kʌn nikō'tuh keh as a-nipä'yʌn, kā'kik niw as aw-pimā'tesiyʌn, aw-ä'ts-takīk a'hkēw.'

'ō^!' ēwā'hin me'?napus; 'nahā'w, ini'? aw-isē'kih.'

kayēs-tä'pina'tsin umū'hswʌnih, imiwin nanākū'htyah ä'hpʌ-kinā'tsin; mä'ts-tsē'hkʌpe'wa?sen siwas apē'win.

And now and then, for this reason, it will continue to happen that you too are given tobacco," Me'napus told him.

Taking him by the leg, he flung him up there, aloft. And so there is the North-Star to this day.

That is all.

Me'napus went home and stayed in his lodge.

87. THE ORIGIN OF THE SPIRIT-ROCK.[1]

(Jerome Lawe)

Once in the course of time, after Me'napus had gone from here, a certain man made ready to go to Me'napus to ask him for magic herbs to be used in hunting deer.[2] A long time he was busy at his preparations. He took three other men with him. One year they were on the way, walking. Four days before they reached their goal they began to hear him as he pounded his drum. At last they got there.

"Good!" said Me'napus; "Come in! What have you come after?"

"Why, Me'napus, we have come for medicine to use when we hunt."

"So that is it! Very well, I shall give you some."

Then for four days they sang:

"Whose legs are yellow,
Whose legs are yellow,
I wish to see him,
I wish to see him."

Then, when they had been thoroughly taught the song of that medicine, Me'napus questioned them.

"Now then," he asked one, "what do you desire besides? Name it. That very thing shall come to pass."

"Oh! Twice as long as a mortal life, so long let me live."

"Very well, that very same shall come to pass."

Then all of them in turn were asked what they wanted, and given it in turn.

But one of them, when he was asked what he desired, said: "Why, that I shall never die; that I shall live forever, as long as the earth shall endure."

"Oho!" said Me'napus; "Very well, it shall be so!"

Seizing him by his head-lock, he flung him yonder against the rear wall of the lodge; there lay a huge spirit-rock.

[1] "Spirit-rocks" are certain large boulders which are venerated and given tobacco.

[2] Literally "fawn-medicine."

'ta'ʔ, ayō'ʔ keh ni'sik kä'hkinawʌk kʌt nikō'tuh as nipä'k,' iwā'hin meʔna'pus.

nahā'w. yō'hpih teh mītsi' niw ini'ʔ as tsiw-ā'yapit inuh a'ʔsen.

saʔyä'h teh kä'ti-pis-yā'h-mātsi'ʌtuaʔ, iniwi'n ä'kutuaʔ meʔnapu'sun: 'umi'hpih miyā'w isi'ʌkun, umʌ's as kʌtä'w-kēwä'yäk.'

nī'wukun nisi'k kēs-pis-tanō'hnewʌkin.
iniwi'n ini's kayē's-isē'kih.

88. THE ORIGIN OF THE SPIRIT-ROCK. SECOND VERSION.

(nehtsī'wihtuk)

mamā'tsiʔta'wʌk keh wē'kiwʌk. nikut apähnī'hseh ini'ʔ as misā'hkʌte'wät. nikō'tas ayā'wik saʔyä'h wayä'skine'nīt, iniwi'n-pih kayēsnatō'mikut meʔnapu'sun.

'nahā'w. pyʌ'nun, nisē'ʔ! nine'ʔ nä'tōminan, umʌ's nē'kih as a-pī'yen. kina-mē'nin nina'h ap ä'sis-tanā'man. sākä'w teh kinapits-wītsīwā'wʌk apähnī'hsʌk payē'nisituaʔ, kʌn nikō'tuh kīʔsē'hsʌn wayītsīwā'tuaʔ; ini'ʔ isē'kiwʌk a-pī'natuaʔ ēh-yō's nē'kih,' iku'ahin inuh apähnī'hseh as kē'kitōtā'kut meʔnapu'sun as ni'pāt.

hā'w, wayā'pah apähnī'hseh, käʔts-nanā'kʌtawä'nihtah, 'ānitō'wʌk teh s pas piʌtä'yen ayu'm meʔna'pus as natō'mit; kʌn kʌna'pats pas nipiʌtä'nan,' inä'nihtʌmin apähnī'hseh.

haˆtaʔ, kī'seh ä'hkwah wē'kōwaʔ s ā'yīt, ini'win änä'nihtah. ā', misi'k wänītipä'hkah, kayēs-ini'-nipāt, ini'win-pih misi'k nayō'htawa'tsin as kē'kitutā'kut apähnī'hseh meʔnapu'sun.

'āˆ, nisē'ʔ, kina-pi'ʌtäm ini's me'ʔnapus wē'kih; ninä'ʔ wehä'h nä'tuminan!' iku'ahin misik ini's as ni'pāt.

hā'w, ini'win-pih misik kō'skusit.

'āˆtaʔ, nina-kutsē'ʔtam. ini'ʔ aw-isē'ʔtayen. kē'spin wīhkiha'kuaʔ apähnī'hsʌk, ninaw-awānā'wʌk me'ʔnapus wē'kih,' inä'nihtʌmin apähnī'hseh s sāsehkē'hsih.

wayā'pah, ini'win-pih nä'tunehā'tsin apähnī'hsʌn niku't. kayēsmehkāwā'tsin, wē'htamōwä'win:

'nahā'w, niʔa't, me'ʔnapus wē'kih nikā'tew-i'siʌm. kina-wītsī'wim s aw-isī'yah me'ʔnapus wē'kih.'

'hā'w, kina-wī'tsyʌn,' iku'ahin aninuh apähnī'hsʌn. hā'w, ini'winpih misi'k nikut nä'tōnehā'tsin apähnī'hsʌn.

hā'w, nayäwā'tsin: 'ā'niʔ, niʔa't, kʌn-ä'ʔ pas kiwītsī'winan? me'ʔnapus wē'kih nikā'taw-i'siʌm. sākä'w apähnī'hsʌk nikā'taw-awānā'wʌk, s aw-isī'yah me'ʔnapus wē'kih.'

'hā'w, kina-wī'tsiʌn,' iku'ahin.

ini'ʔ nī's as mehkāwā'tsin apähnī'hsʌn. hā'w, misi'k niku't ini'win mä'hkawatsin.

'nahā'w, niʔa't, kinaw-isi'aʔ me'ʔnapus wē'kih.'

"You see, this is the only thing I know that never dies," said Me'napus.

Now, to this very day, there sits that rock.

But when they were about to start back to this world, Me'napus said to them: "Go straight on in yonder direction when you return home."

They had but four days' walking to get home that way.

That, they say, is what happened there.

88. THE ORIGIN OF THE SPIRIT-ROCK. SECOND VERSION.

(Nehtsiwihtuk)

Some people lived somewhere. One lad was fasting. At one time, when he had become adolescent, he was called by Me'napus.

"Now then, come to me, uncle! It is I am inviting you to come here to my house. I shall give you whatever I have to give. With you will come nine pure young men, such as have never consorted with young women; such are the ones you will bring even here to my dwelling," Me'napus told this boy, speaking to him in his dream.

In the morning the lad, carefully thinking it over, "I wonder if I can possibly reach the place to which Me'napus calls me; perhaps I cannot reach it," thought the lad.

All day long, staying about the house, this was his thought. When night came, in the course of his sleep, the lad again heard Me'napus addressing him.

"Yes, uncle, you will reach Me'napus' abode; truly it is I am calling you!" that one told him again in his dream.

Then he awoke.

"Very well, I shall try. Even so shall I do. If I succeed in getting the young men, I shall take them with me to Me'napus' abode," thought the lad as he lay there.

On the next day he sought out one lad. When he had found him he told him of it:

"Now then, my friend, I shall go to Me'napus' dwelling. You will come with me as we go to Me'napus' abode."

"Very well, I will go with you", he was told by that young man. Then he sought out another lad.

When he saw him, "How is it with you, friend? Will you not come with me? To the dwelling of Me'napus I plan to go. Nine young men I shall take with me to go to Me'napus' abode."

"Very well, I shall accompany you," the other answered him.

So now he had found two lads. Then he came upon another.

"Now then, friend, let us go to Me'napus' house!"

'hā'w, kina-wī'tsiʌn.'

hā'w, misi'k nikut ini'win s mehkāwā'tsin apähnī'hsʌn.

'hā'w, me'ʔnapus wē'kih nikā'tew-i'siʌm; kina-wītsī'wim.'

'hā'w, kina-wī'tsiʌn.'

nī'w ini'win as mehkāwā'tsin. säkä'w teh mah-mā'waw kēs-mehkāwä'win pähnī'hsʌn. wi'nah teh, iniʔ äs-metā'tah as ā'witua?.

'hā'w, mitā'tahnuku'nakah, iniʔ-pih a-mātsī'yah,' inä'win wēmatē'hsʌn.

hāˆtaʔ, iniwi'n-pih wayē'htamōwā'tsin ō'hnʌn uki'ʌn: 'hā', nuhnä'ʔ, umʌ's as kēs-misā'hkʌtewä'yʌn, me'ʔnapus ninā'tōmik wē'kih as aw-isī'yen; apähnī'hsʌk teh as aw-awā'nʌkuaʔ nitä'kwah. iniʔ teh saʔyä'h as kēs-kē'siʔtayen; säkä'w apähnī'hsʌk nikā'tew-awānā'wʌk, nina'h teh mitā'tah as ā'wiyah mah-mā'w,' inä'win ō'hnʌn.

āˆtaʔ, inuh keʔts-inä'niw kawi'n nanā's ukī'kiti'nan, kä'ʔts-mā'-mahkʌtä'nihtah as kʌtä'w-isi'ʌtuaʔ meʔnapu'sun as wē'kinit. nawä'h ayä'wik, iniwi'n-pih kayī'kitit keʔts-inä'niw.

'nahā'w, niki'h, ayākuʌmesi'nun! taʔ tsiw-is-kehkē'naman pätsisē'ʔtah. iniʔ ä'sis-ayāku'amiminan,' inä'win ukī'ʔsʌn.

iniwi'n-pih inuh pähnī'hseh anēp-ō'nan wä'sihatsin, wēmʌtē'hsʌn kayēs-mā'watsihā'tsin. mā'wa niw kēs-wē'htamōwä'win ani'nuh keʔts-inä'niwʌn, aki'kuh pähnī'hsʌk ani'nuh ukä'tskyʌmōwā'wan. kēsmā'mahkʌtä'nihtamu'kin keʔts-inä'niwʌk.

'kē'spin kä'ʔtin inih isē'kimakah hä'ts ayum kitā'pehnī'hsiminaw, wē'skiwʌt; ä'niwäk kä'kōh a-pītā'wʌk,' ēwā'kin akī'kuh keʔts-inä'niwʌk, as kī'kitutā'tituaʔ.

ini'win ä'sis-minī'nihtā'hkuaʔ; kēs-pakē'tine'wʌkin ani'nuh ukī'ʔsōwa'wan as isi'ʌnit. pā'hpis ka'h mitā'tahnu'kun ayā'wik, ini'winpih kayēs-unō'nakē'hsihkuaʔ utānēp-ō'nemōwāw, as āsu'ahahkuaʔ ēh-yō'm keʔtsikamē'hseh. pāpimä'skatuaʔ, nikō'täs ayā'wik, saʔyä'h tsi-yā'hpits-aku'atsine'tuaʔ; ini'win kayēs-yōh-pimō'hnetuaʔ säkä'w tahnō'kun kēs-pimō'hnewʌkin. yō'm teh mitā'tahnu'kun as pimä'skatuaʔ, nayā'wahkī'k, ini'win as kēs-nä'mikuaʔ ēh-yō'm teh ahkē'w.

sēpē'w ini'win as pimē'hneh; kutä'ʔnas inä'niw as ku'ahnet ahpē'hts ihpih akāmē'wiwin. ini'win as mātsī'skʌk ēh-yō'm ahkē'w; ume'win ä'sis-ayī'ʔnuwä'skʌk yōm ahkē'w.

'pōn wi'nah imi's anā'miah anā'pikun,' inä'win ani'nuh wēmatē'hsʌn inuh myā'wäw; 'yō'm niw ni'nah ä'siʔtayan, iniʔ niw awisē'ʔtayek,' inä'win.

'hā'w!' ēwā'kin akikuh pähnī'hsʌk.

inä'niw ini'win-pih payā'sitahah; akā'miah ni'win s nē'puwit. saʔyä'h misi'k ni'kut ini'win-pih payā'sitahah wi'nah ap. mā'wa niw ini'win ä'siʔtʌ'tuaʔ akikuh apähnī'hsʌk. yā'hpits utī'h inuh apähnī'hseh saʔyä'h kä'ta-ku'ahnet, ini'win-pih umʌ's anā'miah nipī'hih änā'pit.

'ē', apā'hpenisiwʌ'k! pōn wi'nah ini's anā'pinun!' inä'win inuh mäyā'wät.

"Very well, I shall go with you."

So now he found yet another lad.

"To Me'napus' house I plan to go; you will accompany me."

"Yes, I will accompany you."

So now he had found four of them. And he found in all nine lads, so that, with him, they were ten in number.

"Very well, in ten days we shall set out," he told his young friends.

Then he told the news to his father and mother: "Father, there where I was fasting, Me'napus summoned me to go to his abode; and he told me to take along some lads. And now I have done this; nine young men I plan to take with me, so that with me we are ten in all," he told his father.

Not for a time did that old man speak, greatly wondering that they were to go to the place where Me'napus dwelt. After a long while the old man spoke.

"Well then, my son, be on your guard. Whatever you may have come to believe and know, carry it out with exactness. That is the admonition I give you," he told his son.

Then the lad made elm-bark canoes, having assembled his young friends. Those lads had all told the old men, their fathers. The old men had wondered at the news.

"If it is really the way this boy of ours says, it is well; surely they will bring something from there," said those old men as they talked together.

Thus were they content with it; they had permitted their sons to go. When the tenth day had come, they embarked in their elm-canoes to cross the lesser sea. As they travelled on and on, and at last came all the way to land, then, from the time they had set out, nine was the number of days they had journeyed. On this tenth day of their voyage, at noon, was when they saw land.

A river flowed at that place; its width from bank to bank was about as far as a man will leap. Then this earth moved; even thus did this earth sway from side to side.

"Be sure you do not look down," said the leader to his young friends; "Exactly as I do, you will do!" he told them.

"Very well!" said those lads.

Then one man leapt across; on the other side he stood. Then a second one leapt across. Thus did all of the lads. The very last young man, just as he was about to leap, looked down upon the water below.

"Oh, be careful! Do not look that way!" the leader told him.

sa?yä'h misi'k kä'taw-ku'ahnet, ini'win-pē'h umʌ's änä'pit ni-pī'hih; ini'win ni'w as ām-pā'pehtsih.

'hyä', apä'hpeni'siwʌk kē'matin!'

ēh-yō'm ahkēw ahpi'ts niw inim-kisīpite'win, yō'm as inä'hkak, as äyi'?nuwä'skʌk. hä'w, nikōtä's, kayēs-pakītä'nimīt apähnī'hseh, iniwi'n-pih kayu'ahnet. ini'win nä'n as pä'pehtsih; ini'? keh as kēs-nipä'k. pē'htsihsih ini's inih ahkē'w as äyī'?nuwä'skʌk.

'apähpeni'siwʌk, kē'matin ta? tsi-kʌtä'w-isēkima'kesit?' ēwä'hin inuh mäyä'wät.

mayätsyʌ'tua?, nä'hkah, sa?yä'h saka'nah nayī'k ayum kē'sō?, ini'win-pih tayäpä'pahtä'hkua? wē'kiwʌm. payiʌtä'tua?, sku'ahte-mih ini'win s nim-nakä'?tatua?, kʌni'win keh ni'w kayī'kitit wē'yʌk ini's pī'htik.

'tä'? teh nisē'hsʌk, kʌn as pī'htike'yäk? pī'htikeku'n, nisē'hsʌk! wäwä'nin as pī'?tawi'yäk!' ikō'kin me?napusō'hsoʌn unä'hkwʌnä'-hsōwa'wan.

payī'htike'tua?, inä'niw siwas apē'win.

'hä^, apē'kun, apē'kun, apē'kun, nisē'hsʌk!'

misä'hsihkua? apähnī'hsʌk mō'sah kutä'?nas, hä^ta?, ä'yapitua? pähnī'hsʌk, utä'hkehki'ʌnih ahkä'h akō'tsinin. me'?napus pmī'm-pinänä'win utä'hkehkun. mä'ts-me?tik-unä'kan ä'wiwin utōnä'kan me'?napus; misi'k mä'ts-me?tik-ä'miskwʌn ä'wiwin utä'miskwʌn. pmī'm-utä'hpinʌ'min utōnä'kan utä'miskwʌn. wä'pimi'nʌk sēwä'-pimi'nʌk yä'hpits mōskinepī'win inuh ahkä'h; apä'hsus-mētsimē'-hseh ä'pehtaw ä'wiwin, kēs-ahpä'pōwit. ini'win unä'kanih as a'?tuk, as ahsä'mikutua?.

'nahä'w, nisē'hsʌk, mītsihsi'kun!' ikō'kin.

ini'? keh, pähnī'hsʌk mī'tsihsitua?, mä'?, mä'wa niw kitä'mukin inih mä'ts-unä'kan, mä'mawō'hkahkua? apähnī'hsʌk. kayēs-anīh-mī'tsihsitua?, inä'sina'mukin inih unä'kan.

'nahä'w, inih unä'kan!'

'nahä'w, nisē'hsʌk, wäwä'nin as pī'?tawi'yäk! ninä'? ni nä'tumi-nakuk, ēh-yō's ni'nah as wē'kiyen as a-pī'yäk. wēskiwʌ't täh as pī'?tawē'yäk. kah ni'w nī'wuku'nakah kinaw-kīwä'muʌw,' ikō'kin me?napu'sun; 'nī'wukun yō's knaw-ī'muʌw. ini'? s a-täpä'nimi'yen, nisē'hsʌk, s aw-wētō'hkuna'kuk. kinaw-mī'nine'muʌw wä'ki? a-natō'-tamō'wiyek, nisē'hsʌk,' ikō'kin apähnī'hsʌk me?napusō'hsʌn unä'h-kwʌnä'hsōwa'wan.

nahä'w, minī'nihtamu'kin apähnī'hsʌk as nū'htawatua? me?-napusō'hsʌn as kākē'kitōtä'kutua?.

nikō'täs niw as mäk-ä'yapitua?, kʌnī'win kä'h niw ahkä'h pits-pī'htikä'skʌt ini's me'?napus wē'kih. nimä'?, mētsimē'hseh tsi-kēs-anä'meh, nanä'h-pakä'ts! wä'htsitaw ini'win as wē'skiwah inih mē'tsimē'hseh. ne?-nimä'w misi'k pits-pī'htikä'skawin kikē'h.

'hä'w, nisē'hsʌk, mī'tsihsiku'n īh-i'nuh ahkä'hkuh ä'?tik. kitä'-hsamikä? as aw-mī'tsihsi'yah; misi'k täh s aw-uhpu'ʌyah ne?ni'-mäw ä'wiw ē'h-ayum,' ikō'kin unä'hkwʌnä'hsōwawan me'?napu'sun.

Then again, as he was about to leap, he looked upon the water; then did he almost fall.

"Oh, it is an evil thing, for our friend!"

Even then did this earth of ours give a quick move, settling like this, as it quivered this way and that. Then at last the lad, resolving his mind, took the leap. He fell short; and thus he died, falling into that place where the earth did sway from side to side.

"Alas, what will become of our comrade?" said that one who was leading.

When they went from there, by evening, when the sun had nearly set, they came within sight of a wigwam. When they reached the place, as they stopped by the door, at once someone called out from within.

"Why, uncles, do you not enter? Come within, my uncles! Thank you for coming to me!" they were greeted by that dear Me'napus, their nephew.

When they entered, there sat a man.

"Ho, sit down, sit down, sit down, my uncles!"

As the young men seated themselves on the ground here and there, and were thus seated, there over his hearth hung a kettle. Me'napus arose and took down his kettle. A great wooden bowl was the bowl of Me'napus; a great wooden spoon was his spoon. He went and took up his bowl and spoon. That kettle was entirely full of corn, sweet-corn; half of it was venison, on which he had boiled the corn. Then he placed it into the bowl and gave them to eat.

"There, uncles, eat!" he told them.

So then the lads ate and entirely finished the contents of that great bowl as all of them attacked it. When they had eaten, they held out the bowl.

"There, the bowl!"

"Very well, uncles, thanks that you have come to visit me. It was even I invited you to come to this place where I dwell. It is good that you come to visit me. Not for four days shall you go back," Me'napus told them; "Four days you are to stay here. Only then shall I be content with what I have had of my uncles' company. I shall give you whatever you ask of me, my uncles," the lads were told by that dear Me'napus, their nephew.

Now glad were the young men to hear Me'napus conversing with them.

Then at one time, as they stayed there, suddenly a kettle came gliding into the house, there into Me'napus' lodge. Why, it was meat that had somehow been boiled, splendid! Truly excellent was that meat. Tobacco, too, came gliding into the house, along with the rest.

"There, uncles, eat what is in this kettle here. We are being given food that we may eat; and here is tobacco that we may smoke," they were told by their nephew Me'napus.

hā'ni?, ta'?, apähnī'hsʌk wähtsi'taw ini'win s kä?ts-mī'tsihsi'tua?, mē'tsimē'hseh as mī'tsikua?. kayēs-anī'h-mī'tsihsitua?, ini'win-pih täh misi'k kayä'?ts-uhpu'atua? pähnī'hsʌk. ini'sa? teh wi'nah inuh mamā'tsi?taw ēh-yō's as nā'siwet, sakā'?sahtsi'kät; ini'? teh as pī'-makah me'?napus wē'kih inih unā'siwʌn inuh mamā'tsi?taw kikēh-unā'?nimʌmʌn.

iniwi'n keh ā'nahkamikisi'tua? apähnī'hsʌk, māmī'tsihsitua?. kawi'n nikō'tuh utsīpā'hkinan inuh me'?napus; ayu'm mamā'tsi?taw as nā'siwet, ini'win mā'waw as pī'makah me'?napus wē'kih. ini'? teh aki'kuh apähnī'hsʌk wi'nua? mayāmī'tsikua?, ini's ayä'ts-ītua?. nī' pipō'n teh ini'win as kēs-ī'tua? aki'kuh apähnī'hsʌk; wi'nah täh wi'nah me'?napus nī'wukun isis-wē'htam inih nī' pipōn. kä''?tin teh niw aki'kuh apähnī'hsʌk nī'w-inuh nisi'k niw kēs-nipä'-wʌkin inih nī' pipōn as ā'wik.

sa?yä'h nī' pipō'n. nī'wukun näpā'tua?, mī'p ayā'wik ini'win-pih wayē'htama'kutua?, 'hā'w, nisē'hsʌk, ini'? käh sa?yä'h as aw-kēwä'-yäk. wā'pah mī'p kinaw-mātsi'ʌmuʌw,' ikō'kin.

ini'win-pih kō'tsimunikut inu'h teh apähnī'hseh kayēs-awānā'tsin ani'nuh wēmatē'hsʌn: 'nahā'w, wä'ki? täh, nisē'?, nä'tawenihtʌ'mʌn as aw-mē'ninan?'

hā^ta?, inuh apähnī'hseh, nānā'katawä'nihtah, 'nahā'w, nisē'?[1]*, usā'm apits ahpä'n niw niki-pu'awi?tam wäh-pī'yen. as aw-nehē'h-ne?takä'yen apä'hsus mʌnätō'wʌk, ini'? keh nä'tutamō'nan as aw-mē'siyen,' inä'win unä'hkwʌnä'hsʌn me?napu'sun.*

'nahā'w, nisē'?, kinaw-mē'nin. ini'? aw-isē'kimakesi'yen; kinaw-myenō'wihaw ē'h-ayum manä'tōw, piʌtä'yen wäh-pī'yen kimä'ni-kanōwa?,' inä'win usē'hsʌn me'?napus.

hā'w, misi'k inuh ni'kut; ini'win-pih misi'k kō'tsimunā'tsin: 'nahā'w, kina'h teh, nisē'?, wä'ki? teh ki'nah nä'tawenihtʌ'mʌn?' inä'win me'?napus usē'hsʌn.

ā^ta?, apähnī'hseh wina'h ap ini'win nänā'katawä'nihtah. nikō'täs ini'win-pih wi'nah ap kayē'kitōtawa'tsin.

'nahā'w, nnah a'p käh nä'tawänihtʌ'man as aw-nehē'h-mīkā'h-kiyen, as aw-mī^hkeyen; ini'? käh nna'h ap nä'tutamō'nan, ninä'h,' inä'win apähnī'hseh unä'hkwʌnä'hsʌn me?napu'sun.

'nahā'w, nisē'?, ini'? niw aw-isē'kiyen, inih äs-ntāwä'nihtʌ'mʌn. kinaw-nehē'h-mīkā'hkim; kinaw-māmī'hkem, as aw-kiw-nitōnä'hat kēts-pimā'tesiw, wäh-pī'yen kimä'nikanōwa?,' inä'win me'?napus usē'hsʌn.

ta?, ini'? keh nī's sa?yä'h h kēs-kēsi?ta'hnatsin usē'hsʌn.

hā'w, 'hā'w, wä'ki? teh ki'nah, nisē'?, nä'tawenihtaman?'

'nahā'w, mʌskī'hkiwʌn käh, nisē'?, wayē'skiwā'hkin pas kkä'h-kinōhamō'wim.'

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[1] Error for ninä'h; Me'napus is our nephew, but, as the usual situation is for the older man to be the uncle, the narrator here and once or twice below, makes this slip.

Of course then truly with zest those lads made a meal, eating the meat. When they had eaten, then the lads had a good smoke. And this, you must know, was the feast-offering and the offering of tobacco of some man here on earth; now it was that this feast-offering of that man came into Me'napus' lodge, together with his tobacco.

Thus, then, those lads fared, and had good eating. Never does Me'napus cook; when mortal men make a feast-offering, then all of it goes to Me'napus' lodge. And this it was that the lads ate, all the time they were there. Four years did those lads stay there; but Me'napus calls four years four days. And in truth only four times did those lads sleep in that space of four years.

At the end of the four winters, when they had slept four times, in the morning, he said to them, "Now then, my uncles, it is time for you to return. Tomorrow morning you shall set out," he told them.

Then he asked that lad who had taken along his young friends: "Now, uncle, what do you desire that I give you?"

The lad, thinking it over, "Oh, nephew, too much do I always go in want of food there whence I came. That I may be a great slayer of deer and game, that is what I ask you to give me," he said to his nephew Me'napus.

"Very well, uncle, I shall give it to you. That is the way you shall fare; you shall have easy play with food-animals when you go back to your town whence you came," said Me'napus to his uncle.

Then he asked another: "Now then, you, my uncle, what is it you desire?" Me'napus asked his uncle.

Then this lad too thought it over. At last he addressed him.

"Now, I for my part, what I desire is that I may be good at fighting, that I may be a war-leader; that is what I ask of you, my nephew," said the lad to his nephew Me'napus.

"Very well, my uncle, thus shall you fare, as you desire. You shall be good at fighting; you shall continue to be a leader in war, whenever you seek out your fellow-mortals, there in your town whence you have come," Me'napus told his uncle.

So now he had endowed two of his uncles.

Then, "And now, what is it you, my uncle, desire?"

"Oh, please teach me, nephew, the herbs and medicines that are of good effect."

'ō^! hā'w, nisē'ʔ, kinaw-wē'htamun.'

mʌskī'hkiwʌn ini'ʔ s kēs-wē'htama'kut.

'hā'w, yō'ʔ kāh, nisē'ʔ, kinaw-nehē'h-nanā'tawē'htsikem,' inä'win usē'hsʌn.

hā^ta'ʔ, ini'ʔ keh wi'nah ap i'nuh tsi-kēs-kē'siʔtā'hnikut.

'hā'w, kina'h tāh, nisē'ʔ?'

'hā'w, as aw-kī'hkiʔta'yen. usā'm api'ts nikiw-payā'nikuk nē'ts-apähnī'hsʌk; ini'ʔ keh nina'h ap äsis-nʌtāwä'nihtamō'nan.'

'hā'w, aw-isē'kimakat; yō'm ä'sis-ntōtamō'wiyen kina-mē'nin.'

hā^taʔ, iniwi'n keh, hā'w, wina'h ap inuh ni'kut as aw-nehē'h-pahpē'sit ntōtamōwä'win; misi'k inuh nikut s aw-nehē'h-pahpē'sit wi'nah ap niw ini'win ä'sis-ntō'tah. hā'w, misi'k inuh ni'kut wi'nah ap as nehē'h-mīkā'hkit ini'win kayēs-ntō'tamōwā'tsin.

hā'w, inu'h teh ni'kut misi'k: 'hā'w, wä'kiʔ teh kinah, nisē'ʔ, nä'-tawe'nihtaman?'

'nahā'w, nisē'ʔ, mā'wa niw usā'm api'ts nisē'hkanikuk ē'h-akum kīʔsē'hsʌk. as aw-minī'nimituaʔ käh, ini'ʔ nä'tutamō'nan,' inä'win unä'hkwʌnä'hsʌn.

'hā'w, nine'h,[1] kina-mē'nin; as aw-minī'nimä'hkuaʔ kīʔsē'hsʌk aw-isē'kimakat.'

'hā'w!'

hā^taʔ, ini'ʔ keh.

hā'w, ayō' teh ni'kut ayō' teh ayā'tskwʌt: 'hā'w, nisē'ʔ, wä'kiʔ teh ki'nah?'

'nahā'w, nne'h, nina'h ap käh ä'sis-ntāwä'nihta'man as aw-kā'kik-pimā'tesiyen, äts ahkēw a-ta'kīk s a-pemā'tesiyen. ini'ʔ keh ni'nah ap āsis-ntāwā'nihtaman.'

'ō^, hā'w, kina-mē'nin. ä'ts ahkē'w a-takī'k kina-pimā'tesim,' inä'-win usē'hsʌn me'ʔnapus.

nī'piʔta'win; kayēs-täpina'tsin utä'nimä'hkanih ayē'tuh, ini'win-pih äspina'tsin; utäsku'ahtemih täh ini'win as pakē'tina'tsin. pä'-kitenā'tsin, tsē'hkapä'waʔsen apē'win.

'hā'w, yō'ʔ keh, nisē'ʔ, as aw-ā'yapi'yen; äts ahkē'w a-takī'k kina-pemā'tesim.'

ini'win teh — tsē'hkapä'waʔsen apē'win sku'ahtemih. mitsi' niw teh ni'w ini'win s ā'yapit pähnī'hseh. ta'ʔ, ntō'tsikew äts ahkē'w a-takī'k as aw-pemā'tesit.

ini'ʔ keh mā'waw as kē'siʔtā'hnatsin usē'hsʌn me'ʔnapus.

iniwi'n-pih teh näpā'tuaʔ. kō'skusi'tuaʔ mī'p, kayēs-mī'tsihsituaʔ, ini'win-pih watū'hsiwʌn ini'win as aku'ahah; yō'win teh ä'sihnitōk wʌtū'hsiwʌn; sī'skaha'min watū'hsiwʌn utsī'kapā'htemih. ini'win wä'htinʌ'tsin apähsusu'kumʌn. kayēs-sīskī'kinatsin. ini'win watū'hsiah wahkē'ts as aʔna'tsin. hā^taʔ, as wī'nusit inuh apä'hsusu'-kum, ume'win ä'nikenit, as mā'watō'hnaʔsit. ini'win kutä'ʔnas as aʔna'tsin.

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[1] Error for *nisē'ʔ;* cf. preceding footnote.

"So that is it! Very well, my uncle, I shall tell you of them."
Then he told him of herbs.
"There, now indeed, my uncle, you will be wise in doctoring," he told his uncle.
So now he had endowed this one as well.
"And now you, my uncle?"
"That I may be a quick runner. Too greatly do my fellows leave me behind in the race; this then is what I ask of you."
"Very well, so shall it be; this thing which you ask of me, I shall give you."
And then another asked that he should be a good hunter; that was what he asked for. And another, that he should fight well was what he asked of him.

And then the next one: "And now, whar do you, my uncle, desire?"
"My nephew, too much do these young women dislike me. That they may fancy me, that is what I ask of you," he told his nephew.
"Very well, uncle, I shall give it to you, that young women shall fancy you, this shall be."

"It is well!"
Thus it was.
But one, the very last: "Now then, uncle, what for you?"
"Oh, my nephew, what I desire is that I may live forever, that I may live as long as there is an earth. That is what I desire."

"Oh, very well, I shall give you this. As long as the earth endures shall you live," said Me'napus to his uncle.
He arose; seizing him by both shoulders, he raised him aloft; by his door he set him down. When he set him down, there lay a Spirit-Rock.
"Now, my uncle, in this very place shall you continue to sit; as long as the earth endures shall you live."
And so — as a Spirit-Rock he sat by the door. There does that lad still continue to sit. For he made the demand that he should live as long as the earth is to endure.
So now Me'napus had endowed all his uncles.
Then they slept. When they awoke in the morning, after they had eaten, he lifted hot embers from the fire; and like this he laid the embers; he spread out the embers by the wall of his lodge. Then he took a deerskin. When he had spread it out, he placed it over the embers. Then, as that deerskin scorched, it shrivelled in the heat until it was as big as this. Then he placed it somewhere.

'hā'w, nisē'ʔ, umʌ's s aw-ini-nipā'yäk, wā'pah nehkā'h kina-pyʌtā'muʌw,' ikō'kin unä'hkwʌnä'hsōwa'wan.

ini'win täh s kēs-utsē'ʔsah yō'm ahkē'w, anuh apä'hsusu'kuman as kēs-wī'nusu'atsin.

wʌyā'pah nä'hkah pī'wʌkin aki'kuh pähnī'hsʌk umä'nika'nōwaʔ kayēs-yō'h-mātsyʌ'tuaʔ. aki'kuh keʔts-inä'niwʌk yā'hpits kēs-pʌnä'-nimōwʌkin unītsyʌ'nehsōwā'wan.

'nī-pipō'nakah kʌn as pi'ʌtuaʔ, tsi-kēs-kä'kōh-isē'kiwʌk kutä'ʔnas,' inä'nihtamu'kin akikuh kitskī'wʌk.

nimā'ʔ, payi'ʌnit ukī'ʔsōwawan, wä'htsitaw ini'win as minī'-nihtā'hkuaʔ kitskī'wʌk. mamā'h-inä'niwʌk ā'wiwʌ'kin. ntāwē'ʔtʌt inuh kayēs-ntō'tsiket mʌnätō'wʌn, keʔtsi'h niw ini'win s awēh-tahpä'nanatsin awä'hsʌn. wä'htsita'w ini'win mayä'hnu-māmī'tsih-situaʔ. hā'w, misik inuh mʌskī'hkiwʌn kayēs-ntō'tsiket, wē'ʔsake'-siwʌn as nanā'tawihā'tsin, mā'wa niw wī'yʌn kiw-inänīhä'win. hā'w, misik inuh kayēs-ntō'tsiket as aw-nehē'h-mīkā'hkit, kutä'ʔnas as kiw-mīkā'tih. wä'htsitaw ahpä'nimuʌn kēs-ā'wiwin. hā'w, misi'k inuh wina'h ap as aw-kī'hkiʔtʌt, kawi'n nikō'tuh wiyʌn ukēs-payā'-niku'nan. kēs-täh-mi'n-niw-nehē'h-neʔtʌkä'win mʌnätō'wʌn, ini's s kēs-kī'hkiʔtʌt. hā'w, misi'k inuh tsi-kēs-natō'tsiket wina'h ap as aw-minī'nimikut kīʔsē'hsʌn, nimā'ʔ, payi'ʌtuaʔ ini's umä'nikanōwaʔ, kutä'ʔnas as kiw-is-sā'kitō'hnet, pā'pik kīʔsē'hsʌn ki-pits-nā'tine-tu'anikin, kākē'kitutawa'tsin. ini'win käh wina'h ap inuh änanō'h-kasit, kīʔsē'hsʌn kākē'kitutawa'tsin; kō'ʔsik wä'htsitaw siw kāku'ah-new ī'sikatä'win, yā'hpits saʔyä'h kū'hpatsihisit as isi'ahkawatsin kīʔsē'hsʌn.

ini'ʔ keh mā'waw.

"There now, my uncle, camping once on the way, tomorrow at eve you shall arrive," they were told by their nephew.

For even then did the earth shrink as if with heat, when he seared that deerskin.

On the next day at nightfall the lads came to their town whence they had set out. The old men had given up all hope concerning their children.

"Since they have not come in the course of four years, something must have happened to them somewhere," thought the old people.

Oh, when their sons came, then truly glad were the old people. They were big men. When he who had asked for food-animals went in search of game, then right close by he slew a bear. Truly then they had a plenty of food. And he who had asked for herbs, when he doctored sick people, everyone would he cure. And he who had asked to be a great fighter, whenever there was fighting at any place, truly he was a mainstay to his people. And he who was to be a swift runner, never by anyone was he left behind in the race. And at the same time he was a great slayer of game, on account of his fast running. And he who had asked, for his part, that the young women should fancy him, goodness, when they came to their town there, whenever he went out of the house to go anywhere, at once did some young girl drag him off to hold converse with him. That was the way he occupied himself, talking to young women; at last, truly, he had legs like a grasshopper's, having entirely done himself to ruin with frequenting young women.

That is all.

VI. SACRED STORIES.

89. HOW TURTLE GOT DRUNK.

(nehtsī'wihtuk)

mihkä'nāh ninaw-ā'tsimaw kayēs-isē'kit ahka'nuh s kēs-pimā'tesit.

iniwi'n s wāwē'kit; ā^, mʌmā'tsiʔtʌwʌk mānä'wʌkin as wī'kituaʔ umänikʌ'nituaʔ; mä'ts-minī'kān ā'wiwin umänikʌ'nuwaw mamā'-tsiʔtawʌk. iniwi'n wina'h ap mihkä'nāh as wē'kit. mä^ts-sēpē'w iniwi'n as pimē'hneh. iniwi'n täh as wē'kit wi'nah ap mihkä'nāh.

hā'w. i'nuh mʌmā'tsiʔtaw ukē'māw tsiw-ā'wit mī'p iniwin ä'ts: 'hō^w. pehnī'hsʌk. pehnī'hsʌk. mā'wa niw kinaw-awēh-pahpē'siʔ! kina-kōsē'ʔ. nawā'ts täh kinaw-isi'ʌʔ tāwä'wikʌmi'kuh as aw-awē'h-masē'nahēkä'yah tāwä'wikʌmi'kuh,' ēwā'hin ukē'māw.

mä''ts-minī'kān ini'win as a'ʔtek käʔtsi'h, kitsi-mō'hkumā'n-minī'kān. iniwi'n täh äsi'ʌtuaʔ as awē'h-masēnahēkä'tuaʔ ʌtāwä'wi-kʌmi'kuh. hā'w. payiʌtā'tuaʔ kitsi-mō'hkumān umä'nikʌ'nih, minī'-kān. tāwä'wīkʌmikun. mä'ts-mī'hikan as pimī'panik, āyē'tuh mō'sah ʌtāwä'wīkʌmīkun ā'wiwʌnin āyī'tawī'hkʌnaw. hā'w, iniwin as pīh-tike'tuaʔ aki'kuh mʌmā'tsiʔta'wʌk.

hā', tāwä'wineniw taʔ iniwin ä'ts: 'hā'w, wä'kiʔ kä'taw-mʌmä'yan?' ēwā'hin tāwä'wineniw.

'hā'w. nikā'taw-masē'nahikäm. kʌn kä'kōh sū'nyen nitā'ʔtunan,' ēwā'hin mʌmā'tsiʔtaw. 'nikā'te-wēh-pahpē'sim; wäʔsī'kʌn nina-pītō'n. pī'yen pahpē'siyen, ini'ʔ-pih mā'waw a-mē'ninan,' inä'win mamā'tsiʔtaw tāwä'winenī'wʌn. 'pä'hsusu'kumʌk nina-pīnā'wʌk, misi'k täh nʌmä'hkwʌku'mʌk, misi'k täh mikē'kuk, misi'k täh sāh-kī'hsʌk nina-pīnā'wʌk,' ēwā'hin inuh mʌmā'tsiʔtaw.

'hā'w,' ēwā'hin tāwä'wine'niw, ktsi-mō'hkumān-tāwä'wineniw, 'hā'w, wē'skiwʌt, wē'skiwʌt, wē'skiwʌt, wē'skiwʌt, mamā'tsiʔtaw, pītō'h, pītō'h, pītō'h, pītō'h, kinaw-mē'nin, kinaw-mē'nin, kinaw-mē'nin, kinaw-mē'nin s a-masē'nahikä'yan,' ēwā'hin kitsi-mō'-hkumān-tāwä'wine'niw.

hā'w, mʌmā'tsiʔtaw taʔ utā'kum tepā'hamin, masē'naha'min, upē'hsehka'kan, utī'hsʌn, misi'k täh mahkā'hsiw misi'k täh misā'peh, pī'hkisikä'hsʌn. hā'w, misi'k täh wē'wʌn utā'kum misi'k upē'hseh-kʌ'kan, mā'wa niw pō'ʔsehkakʌ'nan masē'naha'min. hā'w, misi'k taʔnunā'kanan masēnaha'min. hā'w, mātsī'win. mā'wa niw aki'kuh mʌmā'tsiʔtawʌk masēnahēkä'wʌkin tāwä'wikʌmi'kuh. hā'w, kēwä'-wʌkin.

hā'w, mihkä'nāh wi'nah ap mātsī'win s awēh-mʌsēnahi'kät. hā'w, payi'ʌtät tāwä'wikʌmi'kōh, iniwi'n as pī'htiket.

89. HOW TURTLE GOT DRUNK.

(Nehtsiwihtuk.)

Of Turtle I am going to tell, how he fared once of old, when he lived in human form.

There he dwelt; many were the people who dwelt there in a village; a big village it was, the village of those people. That was where Turtle also dwelt. A big river flowed past there, and by it dwelt Turtle, along with the others.

So then one man, he must have been the chief, said, one morning: "Come, lads, let us all go hunting! Let us move camp. But first we shall go to the store and buy things on credit,"[1] said the chief.

There was a big town near by, a white man's town. Thither they went to get supplies on credit from the store. When they got to the white man's town, there was the town, there were the stores; where a big road ran through, on both sides were nothing but stores, on both sides of the road. Into these went the Indians.

The storekeeper asked: "Well, what do you want?"

"I want to get supplies on credit. I have no money," said the Indian. "I want to go off hunting. I'll bring fur. When I come back from hunting, then I will give you all of it," said the Indian to the storekeeper. "I will bring deerskins and bearskins and beaver-pelts, and otters and minks will I bring." Thus spoke the Indian.

"All right," said the trader, the white American trader, "All right, Indian, all right, all right, all right! Bring it, bring it, bring it, bring it! I'll give you credit, I will, I will, I will!"[2]

So the Indian bought his blanket; he took it on credit; a jacket, leggings, and gunpowder and lead and gun-caps. Also a blanket for his wife and a jacket, all the garments she needed he got on credit. He also got traps. Then he departed. All those Indians bought supplies at the stores. Then they went home.

Now, Turtle also went off to buy things on credit. When he reached a store, he entered.

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[1] The usual old-time procedure: supplies on credit and payment in furs.
[2] White men are wordy. The story throughout is burlesque.

hā'ta?, tāwä'wine'nīw ini'win ä'ts: 'hā'nē'?, mihke'nāh? wä'kī?'

hā'w, mihkä'nāh iniwin ä'ts: 'nikā'ta-masē'nahēkä'm,' ēwā'hin mēhkä'nāh.

'hā'w, wä'kī? teh ä'?tawan? kiki-pahpē'simit?' iwā'hin tāwä'wine'niw.

hā'ta?, mihkä'nāh uhkā'tan, tatāsku'ahkwʌtōnin uhkā'tan; näskä'n niw nehē'?tawin as pimō'hnet.

hā'w, ʌtāwä'wini'niw iniwin änā'tsin: 'hā'w, mihkenā'h, kʌn pʌs kiwī'hkihtō'nan as a-pahpē'siyen. kʌn kä'kōh pʌs kinä'?tōnan. kʌn kikā'taw-mē'nine'nan; kʌn pʌs kimē'nine'nan s a-masē'nahikä'ya'n,' ēwā'hin ʌtāwä'wine'niw. 'mātsi'ah!' ēwā'hin ʌtāwä'wine'niw.

hōhwā', mihkä'nāh iniwi'n käh s sākitō'hnet! hā'w, misi'k niku't iniwin s pī'htiket tāwä'wikʌ'mik, kayä'nit.

'hā'w, wä'kī?, mihkenā'h?' ēwā'hin tāwä'wine'niw.

'hā'w, nikā'taw-masē'nahēkä'm!'

'hā'w, mātsi'ah! kʌn pʌs kimē'nine'nan,' ēwā'hin ʌtāwä'wine'niw.

hōhwā'h, mihkä'nāh mātsī'win misik! hā'w, imi's yā'hpits isuk'ʌ?ts nikut tāwä'wikʌmik iniwi'n as a'?tik. hā'w, ini'? teh ayā'tskuʌt s pī'htiket; ni? mā'waw ʌtāwä'wikʌmi'kun s kīs-pī'htiket; kʌn mēnā'nan s a-masē'nahēkät.

'hā'w, wä'kī?, mihke'nāh?'

'hā'w, nikā'taw-masē'nahēkä'm,' ēwā'hin.

'hā'w, kinaw-mē'nin, mihke'nāh. wä'ki? täh kä'taw-mʌmä'yʌn?' ēwā'hin ʌtāwä'wine'niw.

'hā'w, pī'yen kēs-pahpē'siyen, wä'?sikʌn kīnaw-mē'nin,' inä'win tāwä'wine'niwʌn mihkä'nāh.

'hā'w, mihke'nāh, wē'skiwʌt, wē'skiwʌt, wē'skiwʌt, wē'skiwʌt, wē'skiwʌt, mihke'nāh, wē'skiwʌt, mihke'nāh; pītō'h, pītō'h, pītō'h wä'?sikʌn! kinaw-mē'ni'n s a-masē'nahēkä'yan.'

'hā'w, kā'hkap nikā'taw-mʌmä'n.'

'hā?-ni'kōh?'

'hā'w, kä'nuʌpī'kah. inē'? teh yō'h-pih ähkuʌpī'kah ē'h-inih wē'kiwʌm ähkūʌpī'kah, inih s aw-ahkuʌpī'kah nikā·taw-ō'n, kʌtä'w-pahpē'siyʌn,' ēwā'hin.

'hā'w, misi'k täh?'

'hā'w, ini'?, ini'?-nikuh,' ēwā'hin mihkä'nāh.

hā'?, kēwä'win; ukā'hkapim nayō'htʌmin. hā', payi'ʌtät wē'kōwa?, hā^ta?, ē'h-akō wi'nah mʌmā'tsi?ta'wʌk wʌyā'pah mā'waw kusē'wʌkin as awē'h-pahpī'situa?. ta'?, mihkä'nāh wi'nah ap kusē'win. sēpē'w iniwi'n winah as nanā'hah; wʌnā'nipih ini's ini'win as awēhwē'kit, nahä'?s niw hkä'nāh. uhsē'mehsʌn tä'wʌnin; iniwi'n niw äs-nī'situa? uhsē'mehsʌn wāwī'kitua? sī'piah. hā'w, a'kum täh

Then the trader said: "How are you, Turtle? What is it?" Turtle said, "I want to get supplies on credit," said Turtle.

"Well, what have you got? Do you hunt?" asked the trader.

Now, Turtle's legs were short, hardly was he able to walk.

So therefore the trader said to him: "Why, Turtle, you can't hunt. You couldn't kill anything. I shan't give you anything; no, I can't give you anything on credit," said the trader. "Get out of here!" said the trader.

Poor Turtle, he went out of there. Then he went into another store.

"Well, what is it, Turtle?" asked the trader.

"Why, I want to purchase on credit."

"Oh, go along! I can't give you anything!" said the trader.

Poor Turtle, again he departed. He entered another place.

"Well, what do you want, Turtle?"

"Why, I want to get supplies on credit."

"Oh, go along, I can't let you have any," said the trader.

Poor Turtle, off he went, again. Now, way out at one end of the place was a store. Last of all he went in there, when he had gone into all the stores and had been given no credit.

"Well, what can I do for you, Turtle?"

"Why, I want to get supplies on credit," he said.

"All right, I'll give you some, Turtle. What is it you want to buy?" asked the trader.

"Thanks! When I come back from hunting, I'll give you fur," said Turtle to the trader.

"All right, Turtle, all right, all right, all right, all right, fine and dandy, Turtle, fine and dandy! Bring the fur, Turtle, bring it, bring it, bring it; I'll give you credit!"

"Well, I want some twine."

"How much?"

"Oh, a long string! As long as the length of this house here, that long a string am I going to use in my hunting," he said.

"Well, and what else?"

"Oh, that is all," said Turtle.

So he went home; he carried his twine on his back. When he reached their place of dwelling, then on the next day all those people moved camp and went off hunting. Of course, Turtle moved camp too. He canoed up the river; upstream was where he went to camp, Turtle, by himself. He had a younger brother, and the two of them, Turtle and his brother, camped by the river.

mʌmā'tsiʔta'wʌk, ā`, mānä'wʌki'n s pahpī'situaʔ. mihkä'nāh wänī'tipā'hkah ini'win-pih mayā'tsiʌt: ani'nuh mʌmā'tsiʔta'wʌn mā'wa niw awē'h-kimō'time'win mʌnätō'wʌn. ani'nuh mʌmā'tsiʔtawʌn. hāˆ, hā'nuw as ki-pahpī'situaʔ mʌmā'tsiʔtawʌk, kawin kä'kōh uki-nä'minuwā'wʌn. pipū'n ä'hkwah kawi'n kä'kōh unä'ʔtunuwā'wʌn mʌmā'tsiʔta'wʌk; mihkä'nāh mā'wa niw kēs-kimō'timew mʌnätō'wʌn. hani'nuh tāwä'wineni'wʌn ini's kʌn tsi-kēs-mē'nikut kʌtä'w-mʌsē'nahē'kät. iniwin wä'h teh ani'nuh mʌmā'tsiʔtawʌn as kimō'timʌ'tsin, ani'nuh tāwä'wine'niwʌn s kēs-nehkē'hikut. tāwä'wine'niwʌn kʌn ukēs-mī'nikunan s kʌtäw-mʌsē'nahikät, ini'ʔ täh mihkä'nāh s kēsnehkō'sit.

'hā'w, wähtsita kä'ʔtin nina-kimō'temʌwʌk mʌmā'tsiʔtawʌk mʌnätō'wʌn. tāwä'wineniw kʌn wī'yʌn mʌnätō'wʌn s a-näwā'tsin; wäʔsi'kʌn mā'wa niw nikā'ta-kimō'temā'wʌk mʌmā'tsiʔta'wʌk.'

kä'ʔtin teh niw kēs-kimō'timew mihkä'nāh mʌnätō'wʌn; mʌmā'tsiʔtawʌk teh kīs-pu'ʌwiʔtawʌ'kin mā'wa niw, mihkä'nāh s nehkō'sit.

hā'w, wina'h täh mihkä'nāh, ayā'k nʌmä'hkuk mānä'wʌkin inis as wē'kit. nahā'w, ini'win täh as nō'tsiha'tsin nʌmä'hkun mihkä'nāh. kā'hkap inih iniwi'n kiw-awā'tōk; ini's as wē'kit iniwi'n niw ki-yō'kōkēt; nipī'hih anā'miah kiw-isī'win; nʌmä'hkun uhkā'tih inih kā'hkap iniwin s ki-wēh-kehpēnā'tsin mā'wa niw, inis as wē'kinit. ta'ʔ, nʌmä'hkuk nayā'nikutu'hkin kiw-mānä'wʌkin, nʌmä'hkuk, inis wē'kōwaʔ. mā'wa niw ki-kehpēnä'win uhkā'tōwaʔ ani'nuh nʌmä'hkun mihkä'nāh. iniwi'n-pih mihkä'nāh kā'hkap ki-sūwī'kinah ahkī'hih. nimā'ʔ, nʌmä'hkuk mā'wa niw uhkā'tōwaʔ kehpē'sōwʌkin kā'hkap! ahkī'hih teh umi'win kiw-isiʌnā'tsin mihkä'nāh. iniwi'n-pih täh si ki-pā'pʌkamā'tsin as ki-neʔna'tsin nʌmä'hkun. hā'w, iniwi'n täh ki-kē'wät tsiw-utā'tsima'tsin mehku'ʌmiah, wē'kōwaʔ pɪʌtä'wihatsin.

'hā'w, nehsē'ʔ, nā'tamōwi'naʔ! nʌmä'hkuk nipīnā'wʌk; kinawē'nanē'htsikeʔ,' inä'win uhsē'mehsʌn.

nimā'ʔ, pipūn ä'hkuah neʔsi'h neʔne'win mihkä'nāh nʌmä'hkun. sayīkwʌnō'wik, kayīs-sä'hkamik inih sē'pēw, iniwin-pih kayīwä'tuaʔ mihkä'nāh. mä''ts-meʔtikōs ā'wiwin umä'ʔtikō'nem; nʌmä'hkwʌku'mʌn yā'hpits mō'skinewin umeʔtikō'nem mihkä'nah. hā', payiʌtä'tuaʔ, 'ōˆ, mihkä'nāh saʔyä'h pī'w!' ēwā'kin mʌmā'tsiʔta'wʌk. nimā'ʔ, umä'ʔtikō'nem näskäˆn niw sākipī'win, wä'ʔsikʌn ini'kōh tsi-pī'tōk!

hā'taʔ, wayā'pah, iniwi'n-pih mayā'tsiʌt as minīkānē'wik, mōhkumā'n-minī'kān.

payi'ʌtät utā'tawewineni'ʌmʌn wē'mʌtʌn, 'nahā'w, niʔa't, utā'tsikuʌn nipis-nā'nāw; wä'ʔsikʌn nā'ti'h; nikēs-pī'tōn nē'kih; iniʔ s a'ʔtek. kipis-natō'min,' inä'win.

'hā'w,' ēwā'hin ʌtāwä'wine'niw, 'ayu'm äʔ nē'mʌt aw-isyʌ't, utā'tsikwʌnʌn pā'sikukʌsi'wʌn aw-awā'näw. kinaw-wītsī'wāw,' inä'w.

There were many of those people hunting. Turtle went forth at night and stole all the animals from those people. Even though those people used to hunt, they never saw any game.[1] All winter long the people killed not a thing; Turtle stole all the animals from them. Because those traders had not let him have things on credit, that was why he robbed the people; the traders had offended him. They had not given him credit, so now Turtle had become angry.

"Yes, truly will I steal the animals from the people, so that the traders shall not get sight of a single animal; I intend to steal all the furs from the people."

Turtle really stole the animals; the people all went without food because Turtle was angry.

Where Turtle was camping there were many beavers. So now Turtle hunted beavers. He simply would take that twine; from where he was camping he used to dive; he would go under the water and tie the string to the beavers' legs, there where they all dwelt. The beavers, you see, are sometimes very numerous there in their lodges; all of them would Turtle tie by their legs. Thereupon Turtle used to pull the string up to the land. Dear me, all the beavers were tied by their legs to that string! Up on the land Turtle used to bring them. Then he merely kept hitting the beavers and killing them. Then he would go home, getting them there by dragging them over the ice.

"Well, little brother, help me; I am bringing beavers; let us prepare them," said he to his brother.

All winter long Turtle killed beavers in large quantity. When spring came and the river was open, Turtle and his brother returned home. A big dug-out was his canoe, and completely full of beaver-pelts was Turtle's dug-out. When they arrived, "There comes Turtle!" said the people. Why, his dug-out barely kept above water, so much fur was he bringing!

On the next day he went to town, to the white men's town.

When he came to his friend, the trader, "Well, my friend, I have come to get a wagon; come fetch the furs; I have brought them to my house, that is where they are. I have come to get you," he said to him.

"All right," said the trader, "my partner here will go, he will take a horse and wagon and go with you," said he to him.

[1] That is, presumably, never found anything in their traps.

wē'mʌtʌn tā'wʌnin ʌtāwä'wine'niw; ani'win täh wayī'tsīwā'tsin mihkä'nāh as nā'tikua? wä'?sikʌn.

?ā'w, payiʌtä'tua? mihkä'nāh wē'kih, 'hā'w, yō'? as wē'kiyen,' inä'win ani'nuh usākāpī'na?sumʌn.

pinī'?tatua? utātsiku'ʌnʌn as pū'situa?, payīhtike'tua? mihkä'nāh wē'kih, nimā'?, yā'hpits mōskine'win wä'?sikan mihkä'nāh wē'kih! 'hā'w, yō'? käh i'nih wä'?sikʌn; kʌtä's pō'sihtuh,' inä'win.

ha'w, mō'hkumān pō'sihtawin wä'?sikʌn utātsiku'ʌnih. hō^, yāhpi'ts mōskine'win inuh utā'tsikuʌn mō'sah wä'?sikʌn.

'hā'w, ini'?,' ēwā'hin mō'hkumān, 'wēskiwʌ't, mihke'nāh; kʌtä's kimā'tsia? s minīkānē'wik,' ēwā'hin inuh inä'niw, inuh mō'hkumān.

hā'w, mihkä'nāh kayīwä'tua?, ʌtāwä'wikʌmi'kuh isyʌ'tua?, payiʌtā'tua? inih minī'kān, hā'w, tāwä'wineni'wʌk mā'wa ni niw sākitōhnewʌ'kin as tsī?napumā'tua? mihkänā'hkun.

'hē'y, mihke''nāh, kʌmā'n, kʌmā'n!' ʌtāwä'wineniwʌk, ēwā'kin.

hā'w, mihkä'nāh yō'win ä'napit, sā'?saka'tapit. hā'w, imiwi'n änā'pit, minä'? imiwi'n änā'pit, kawin pō'ts utsē'?napumā'nan ani'nuh tāwä'wineniwʌn as natō'mikut. mī'hikan ta? ini'h āyē'tuh iniwi'n as nī'puwitua? akuh tāwä'wine'niwʌk. wä'?sikʌn mō'skine'win inuh utā'tsikwʌn. wä'htsita'w kʌtäw-kä'?ts-tipāhamu'kin aki'kuh tāwä'wine'niwʌk inih wä'?sikʌn.

'hē'y, mihke'nāh, pyʌ'nun! sūnye'n me?si'h kina-mē'nin!' kiwiku'ahin tāwä'wine'niwʌn mihkä'nāh.

hā'w, wā'wahtä? misä'hsinin inis utā'tsikwʌnih.

'pōn wi'nah kisi'ʌhkah,' inä'win aninuh wē'matʌn, 'pō'n kisi'ʌhkah,' inä'win, 'nā's kʌt kēkitō'wʌk ē'h-akum. mʌtsē'?-tāwä'wine'niwʌk ā'wiwʌk; kʌn nikēs-mē'nikunuwā'wan s kēs-kʌtä'w-masē'nahikä'yan.'

hā''ta?, pāsiku'kʌsi'wʌk näskä^n niw pimō^hnewʌkin, sinawā'? niw. hā^, ahkō'?sik yō'win kä?tsi'h as pimō'hnetua? aki'kōh tāwä'wine'niwʌk.

'hē'y, ni'nah nē'kih pyʌ'nun, mihke'nāh!'

'pō'n! ni'nah, ni'nah, ni'nah, ni'nah, pyʌ'nun, pyʌ'nun, pyʌ'nun, ni'nah, ni'nah, ni'nah!'

misi'k niku't: 'pyʌ'nun! ni'nah! sū'nyen kinaw-mē'nin, me?si'h kinaw-mē'nin sū'nyen!' misi'k nikut.

kʌn pō'ts teh wi'nah uki-tsē'?napumā'nan mihkä'nāh. hā'w, payiʌtä'tua? utā'tawä'wineni'ʌmʌn, hū^, sku'ʌhtemih ini's, ā^ta?, ʌtāwä'wineniwʌk iniwi'n niw mā'waw as pi'ʌtua?, as nakā'?tʌt mihkä'nāh.

'hā'w, pyʌ'nun, pyʌ'nun, pyʌ'nun, ni'nah, ni'nah, ni'nah pyʌ'nun nē'kih, ni'nah pyʌ'nun nē'kih! sū'nien kinaw-mē'nin, sū'nien kinaw-mē'nin!'

hā'ta?, wē'mʌtʌn payi'ʌtät, sākitō'hnewin ʌtāwä'wine'niw, wē'matʌn.

'hā'w, inisa'? as pī'yen, ni?a't!' iku'ahin mihkä'nāh wē'mʌtʌn.

The trader had a partner, and he went with Turtle to fetch the furs.

When they got to Turtle's dwelling; "All right, here is where I live," said Turtle to his driver.

When they got off the wagon and entered Turtle's house, why, the furs entirely filled Turtle's house!

"Well here is that fur; just load it on," he said to him.

The white man loaded the furs into the wagon. Lo, entirely full was that wagon, all full of pelts.

"There, that's it," said the white man; "All right, Turtle, let's start for town," said that man, that American.

When Turtle and the other went back on their way to the store, and reached the town, then all the traders came out and looked at Turtle.

"Hey, Turtle, come on, come on!" said the traders.

Turtle looked straight ahead of him and sat rigidly upright. He kept looking straight ahead, not at all did he look at those traders who called him. On both sides of the road stood the traders. Entirely full of pelts was that wagon; truly very eager were the traders to buy those pelts.

"Hey, Turtle, come here! I'll give you lots of money!" the traders kept saying to Turtle.

Oh, all unconcerned sat Turtle there on the wagon.

"Don't go fast," he said to his companion, "Don't go fast; let these fellows just talk; they are miserable traders; they would not accomodate me when I wanted to buy on credit."

Now the horses barely went at a very slow walk. Oh, at last those traders walked up as close as this.

"Hey, come to my place, Turtle!"

"No, me, me, me, come here to me, come here to me!"

And another: "Come here, to me, I'll give you money, I'll give you lots of money," said another.

But Turtle did not even look at them. When they got to his trader, whew! right up to the door came all those traders, when Turtle stopped.

"Ho, come on, come on, come to my place! To mine, come to my place! I'll give you money; I'll give you money!"

When he reached his friend's, out from the house came the trader, his friend.

"Oh, so here you are, friend!" said Turtle's friend to him.

'hä'ē,' inä'win. 'hā'w. kʌtä's aku'ʌnah ēh-yō'm wä'ʔsikʌn,' inä'win wē'mʌtʌn.

nimâ^ʔ. yā'hpits mōskine'win wä'ʔsikʌn, nʌmä'hkwʌkumʌk.

'hâ^. nē'mʌt. wē'skiwʌt. mihke'nāh, wē'skiwʌt. wē'skiwʌt. wē'skiwʌt. wē'skiwʌt. wē'skiwʌt. wē'skiwʌt. mihke'nāh, wē'skiwʌt. wē'skiwʌt! hā'w. kʌtä's. aku'ʌnah. pī'htikatō'h. pīhtikatō'h, pīhtikatō'h!' inä'win utū'skineni'ʌmʌn ʌtʌwä'wine'niw.

hâ^taʔ. wä'htsitaw kä'ʔti'n wä'ʔsikʌn usāmī'nʌt. mā'waw kayēspī'htikatōk. hā'w. ʌtāwä'wineniw iniwi'n saʔyä'h as akēmā'tsin ani'nuh nʌmähkwʌku'mʌn.

hē'y. ta'ʔ. 'niku't. nī's. ne'ʔniw. nī'w. nyʌ'nʌn. nekūtu'ʌsitah. nō'hikan. su'asik. sā'käw. mitā'tah,' nimâ^. iniwi'n niw ahpä'n niw. 'mitā'tah. mitā'tah. mitā'tah. mitā'tah. mitā'tah.'

me'ʔsih mitā'tah ā'wiwʌkin nʌmä'hkwʌku'mʌk.

hā'w. ʌtāwä'wine'niw usū'nyen-mahkā'h pāhkaha'min usū'nyʌnem as kitā'watuk. mā'waw s akē'htah usūnyʌ'nem; 'niku't. nī's. ne'ʔniw. nī'w. ni'ʌnʌn. nikūtu'ʌsitah. nō'hikan. su'asik. sā'käw. mitā'tah sū'nyen.' meʔsi'h iniwi'n ahpä'n niw: 'metā'tah sū'nyen. metā'tah sū'nyen. metā'tah sū'nyen. metā'tah sū'nyen. metā'tah sū'nyen. metā'tah sū'nyen. metā'tah sū'nyen. metā'tah sū'nyen. metā'tah sū'nyen. metā'tah sū'nyen.'

hā'. sū'nien umä'win ānispē'hneh. sū'nien-masēnahē'kanan. mihkä'nāh usūnyʌ'nem. hā'taʔ. mihkä'nāh inih ʌtū'hpuʌn inih. as nē'puwit. näskä'n niw sā'kehkikā'puwē'win. taskō'siw-inä'niw. ā'taʔ. as utā'hpinah mihkä'nāh usū'nyʌnem. hâ^. näskä'n niw. yō'win ä'sēʔtʌt. neskä'n niw täpinʌ'min inih usūnyʌ'nem as māwatu'nah. taskō'siw-inä'niw as nē'puwit. ta'ʔ anum unä'hkʌn. anu'm tatāsku'ʌhkwʌtun. uhkā'tan misi'k tatāsku'ʌhkwʌtun.

hā'w. kayēs-mā'watunah usūnyʌ'nem. hā'w. tāwä'wineniw iniwin ä'ts: 'kʌni'w. mihke'nāh. kipē'hsehka'kan kikā'tew-mē'nin. misi'k täh kikī'skitsi'weyan. misi'k täh kikä'puti? kikā'te-mē'nin. misi'k täh kimāhkesi'nan misi'k täh kiwi'ʌhkwʌn. ini'ʔ-nikuh kä'taw-mē'ninan,' ēwā'hin ʌtāwä'wine'niw. 'inih kisūnyʌ'nem ini's niw kʌt a'ʔtew; kʌni'w kēs-pōʔsä'hkaman kipō'ʔsehkaka'nan. ini'ʔ s a-pē'hnaha'man kisūnyʌ'nem,' ēwā'hin ʌtāwä'wine'niw. 'hā'w. unā'pahtah. mihke'nāh. kipēhsehka'kan misi'k kkī'skitsi'weyan. kikä'puti?. kimāhkesi'nan. kiwi'ʌhkwʌn.'

hā'taʔ. wä'htsitaw kä'ʔtin yō'win ä'nispē'hnehkin pōʔsä'hkaka'nan! hā'w. mihkä'nah mī-kusä'hkamin ini'h nikut pē'hsehka'kan kī'skitsī'weyan. hā'w. wä'htsitaw iniwi'n as minō'skah upē'hsehka'kan. hā'w. ukä'puti? täh kawi'n umä'nuska'nan; yā'hpits niw. ta'ʔ. yōh umʌ's. ē'h-umʌs umô^tih me'ʔnikenin mihkä'nāh. s kʌtä'w-kipu'ahkwahah. yā'hpits kawi'n umä'nuskʌ'nan ukä'putiʔ. misi'k täh. hē'y. kinuʌpī'kʌtin inih ukä'putiʔ.

'hā'w. nina-kē'skahan,' ēwā'hin ʌtāwä'wine'niw.

ʌtāwä'wine'niw niku't inih mä^ts-kipū'tiʔ mīm-utā'hpinʌ'min: hā'w. iniwin-pih täh kayē'skisah. ā'pehtaw uhkā'tih as ā'wik. iniwi'n as kē'skisah. hā'w. iniwi'n täh niw ayā'yahkikātä'kih inih mihkä'nāh

"All right there!" he said to him. "All right, go ahead and unload these furs," he said to his partner.

Oh, but it was entirely full of furs, beaver-pelts.

"Well, friend Turtle, this is fine! Splendid, Turtle, splendid, splendid, splendid! — Well, go ahead, unload it, bring it inside, bring it inside, bring it inside!" said the trader to his assistant.

Truly there was more fur than you could tell. When he had brought it all inside the place, the trader counted the beaver-pelts.

Heigh ho! "One, two, three, four, five, six, seven, eight, nine, ten," — it just went on like that: "Ten, ten, ten, ten, ten," —

Many ten's there were of beaver-pelts.

The trader opened his money-box and hauled out his money, and counted it all out: "One, two, three, four, five, six, seven, eight, nine, ten dollars," — to a large quantity it kept on that way: "Ten dollars, ten dollars, ten dollars, ten dollars, ten dollars, ten dollars, ten dollars...."

Ho, the money lay piled as high as this, paper money, Turtle's money. As Turtle stood there, his head was barely above the edge of the table; he was a short man. And when Turtle took up his money, he could just barely, when he did this way, — just barely get his arms round his money to gather it up; he was a short man in stature, and accordingly his arms were short, and so were his legs.

When he had gathered up all his money, then said the trader: "Wait, Turtle, I want to give you a coat and waistcoat and trousers and shoes and a hat. That much I want to give you," said the trader. "Just let your money lie here; then, when you have put on your clothes, you can put your money in your pockets. Well then, Turtle, pick out your coat, waistcoat, trousers, shoes, and hat."

Truly, the clothes lay piled as high as this. Turtle tried on a coat and waistcoat. The coat fit him well, but he did not have a good fit of the trousers, for Turtle was decidedly big right here, round the stomach. When he wanted to button them, the trousers did not fit him at all, and at the same time, why, those trousers were very long, too!

"Well, I'll cut them off short," said the trader.

The trader went to work and took a great big pair of trousers and cut it off short; halfway down the leg there was where he cut it off. So now Turtle's trousers were of the proper length at

ukä'putiʔ. hā'w, pimī'-pōʔsä'hkamin mihkä'nāh, nimā'ʔ, nanā'h-pʌkä'ts! wähtsita'w iniwi'n s minō'skah ukä'putiʔ mihkä'nāh.

hā'w, iniwi'n-pih täh misi'k umähkesi'nan pō'ʔsehkah. kayē's-pōʔsä'hkah, ini'h täh ahkʌ'nōh ini'ʔ kayēs-isīnā'kuahkin wi'ʌhkwʌ-nʌn, — hē^y, kēs-kʌkānu'ahkwʌtun ani'nuh kä'yes-wi'ʌhkwʌnʌn, kēs-mʌskā'wihtsikātä'wʌn ani'nuh wi'ʌhkwʌnʌn, — iniwin isē'kin pō'ʔsehkah. hā'w, mā'waw kayē's-pōʔsä'hkah mihkä'nāh, iniwi'n s pā'pemō'hnet, nnā'h-pʌkä'ts! 'ke'ts, ke'ts, ke'ts, ke'ts, ke'ts, ke'ts, ke'ts[1]*!' inīwä'skamin mihkä'nāh. hā'w, tāwä'wine'niw wähtsitā'w iniwin as minī'nihtah.*

'hā'w, kinaw-minä'm, mihkä'nāh; skōtäwā'puh nitā'ʔtōn,' ēwā'hin ʌtāwä'wine'niw.

'hā'w, ninaw-minä'm, ninaw-minä'm, ninaw-minä'm!'

ʌtāwä'wine'niw mī'm-utā'hpina'min sī'ʔsikwʌn misik unākä'hseh as aʔtuwā'tsin ʌtū'hpuʌnih mihkänā'hkun.

'nahā'w, niʔa't, minä'nun!' inä'win ʌtāwä'wine'niw wē'matʌn.

ā''w, mihkä'nāh mī'm-utā'hpinʌ'min sī'ʔsikwʌn as sē'kinah unā-kä'hsihsih skōtäwā'puh s kä'ʔts-minä'k. hā'w, nī'w-inuh mä'nik mihkä'nāh, hā'w, uwi'ʌhkwʌn upä'pʌkä'htʌnih umä'win as a'ʔtek, uwi'ʌhkwʌn. neʔnimā'w-uhpu'ʌkʌnʌn sā'kanemä'win as uhpu'ʌt pāpimō'hnet mihkä'nāh.

hā'taʔ, ta'ʔ, inuh wäwē'mʌtit, 'hā^, kenā'h, kenā'h, kenā'h, wēski-wʌ't, wēskiwʌ't, wēskiwʌ't, wēskiwʌ't, wēskiwʌ't, mihke'nāh, mihke'-nāh, mihke'nāh, nē'mʌt, wēskiwʌ't, wēskiwʌ't, wēskiwʌ't, mihke'nāh, mihke'nāh! hā'w, minä'nun, niʔa't!' — ta'ʔ, winah a'p minu'ahin tāwä'wine'niw.

hā'w, iniwi'n täh saʔyä'h kayī'waskipī'tuaʔ pāpimū'hnituaʔ wē'-matʌn mihkä'nāh pī'htik wī'kiwʌ'mih. kōtä's ayā'wik saʔyä'h mihkä'-nāh iniwin as kä'ʔts-kīwʌ'skipīt. kʌniwi'n käh niw kayä'ʔts-nikā'mīt:

'nänʌwēhtō
nitāwēm!'[2]

ēwā'hin mihkä'nāh as nikā'mīt.

'hā', wēskiwʌ't, wēskiwʌ't, wēskiwʌ't, wēskiwʌ't, wēskiwʌ't, wēs-kiwʌ't, niʔa't, nikā'minun, meʔsi^h!' ēwā'hin tawä'wini'niw wē'-mʌtʌn.

'nänōwēhtō
nītāwēm!
nänōwēhtō
nītāwēm!'

ēwā'hin mihkä'nāh nīkā'mīt.

hā'w, iniwi'n käh nikōtä's saʔye'h as kē'wät.

'hā'w, nikā'ta-kē'wäm,' ēwā'hin.

'hā'w, niʔat, päsikukʌsi'wʌk kinaw-awā'nikuk; utā'tsikwʌn kinaw-pō'sim,' iku'ahin ani'nuh wē'matʌn. 'niku't titä'ʔtipahān kinaw-awā'tōn skōtäwā'puh kē'kih,' iku'ahin ani'nuh wē'matʌn.

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[1] The last *ke'ts* with nasalized e.

[2] *nä'nawē'htaw nitā'wim.*

the leg. Turtle went to put them on: oh, splendidly did Turtle's trousers now fit him!

Then he put on his shoes. When he had put them on, then one of those hats, the way they were in the old days, — tall were those old-fashioned hats and stiff they were made, — that was the kind he put on. Then, when Turtle had donned it all, then he started walking about. Splendid! "Squeak, squeak, squeak!" was the noise Turtle made as he stepped. The trader was very much pleased.

"Now you shall have a drink, Turtle; I have some whiskey," said the trader.

"Good! I'll have a drink, I'll have a drink, I'll have a drink."

The trader went and took the bottle and a glass and set it on the table before Turtle.

"Well, friend, have a drink!" said the trader to his friend.

Oh, Turtle, took the bottle and poured whiskey into the glass and took a big drink. Four drinks Turtle took. His hat was sitting on the side of his head. He had a cigar sticking from his mouth and walked about smoking.

Then that friend of his: "Well, Turtle, old boy, first rate, first rate, fine and dandy, Turtle, old boy, fine, Turtle! Come on, take a drink, old boy!" — for the trader had been drinking too.

Soon they were both drunk, Turtle and his friend, and started walking about all over the house. After a while, Turtle was entirely drunk, and then he began singing at the top of his voice:

"A warrior-hero
Am I!"

were the words of Turtle's song.

"Ho, all right, all right, all right, all right, my friend, just you sing, for all you're worth!" said the trader to his friend.

"A warrior-hero
Am I!
A warrior-hero
Am I!"

were the words of Turtle's song.

At last it was time for him to go home.

"Well, I am going home," he said.

"All right, friend; the horses will take you, you shall ride in a wagon," said his friend to him. "You shall take along a barrel of whiskey to your house," his friend said to him.

'hā'w, wäwä'nin, ni?a't, wäwä'nin, ni?a't!' inä'win mihkä'nāh.

tāwä'wine'niw kayēs-uhpēnā'tsin upä'siku'kʌsiʌmʌn, iniwi'n-pih payō'siha'tsin wē'matʌn. skōtäwā'puh nikut titä'?tipahān pū'sih-tuwä'win utā'tsiku'ʌnih.

'nahā'w, awāsi'n!' inä'win utūskineni'ʌmʌn ʌtāwä'wine'niw.

hā'ta?, mihkä'nāh iniwi'n sa?ye'h s kä'ts-kī'wʌskipīt. hā'w, payiʌtä'tua? mʌmā'tsi?tawʌk umä'nikʌ'nōwa?, minī'kān, hā'ta?, tayäpä'-pahtah mihkä'nāh, kä'?ts-nikā'mōwin:

'nänāwēhtō
nitāwīm!
nänāwēhtō
nitāwīm!
hū^!'

ēwā'hin mihkä'nāh.

'hē^y, ta? ä'sikit? ta? ä'sikit? ta? ä'sikit? mihkä'nāh, mihkä'nāh, mihkä'nāh! kī'wʌskipī'w, kī'wʌskipī'w, kī'wʌskipī'w!' ēwā'kin mʌmā'tsi?ta'wʌk.

hā'ta?, kä'?tin uwi'ʌhkwʌn anä'p niw umä'win as a'?tek, uwi'ʌh-kwʌn. kī'wʌski'pīt. hā'w, payiʌtä'tua? wē'kōwa?, ta'?, wē'matan iniwin as ī'nit.

'hā'w, ni?a't, minä'nun, skōtäwā'puh nipītō'n!' inä'win uhsē'-mehsʌn.

hā'ta?, wē'matʌn iniwi'n s minä'nik.

'hā'w, wäwä'nin, mihke'nāh!' iku'ahin ta? anuh wē'matʌn.

mitsi' niw teh niw tanā'mukin inih titä'?tipahān skōtäwā'puh, minä'kua?; mitsi' niw minō'kin. iniwin wä'h teh kʌn s kiw-usī'mit, kutä'?nas nayi'ʌhtsin inuh mihkä'nāh.

iniwi'n täh ä'hkik nä'nawē'htaw as ā'wit.

ini'? mā'waw.

90. TURTLE WINS A RACE.

(nehtsī'wihtuk)

nahā'w, minī'kān a?te'win, mä'ts-minī'kān, mʌmā'tsi?tawʌk umä'-nikanuwaw. mihkä'nāh wina'h ap ini'win as wē'kit; uhsē'mehsʌn wē'kimewin; kʌn wī'yʌn wē'wʌn. ini'? niw äs-nī'situa? ani'nuh uhsē'-mehsʌn.

nahā'w, nikōtä's ayā'wik, inuh ukē'māw mʌmā'tsi?taw, — niku't ā'wiwʌnin utā'nan, kī?sē'hseh, — hā'w, inuh kä'?ts-inä'niw ukē'māw ayā'wit ini'win änā'tsin wē'wʌn: 'nahā'w, wēyʌwē'keh, ini'? keh sa?ye'h as pas wēkimi'wät ē'h-ayum kitā'ninaw. inu'h kinaw-nitō-nähō'naw kayī'hki?tʌt inä'niw; inu'? aw-unōhā'hkimē'yah, a-wē'ki-matsin ē'h-anum kitānina'wan,' inä'win wēts-wē'yʌwēkehkun ke?ts-inä'niw.

'nahā'w,' ēwā'hin inuh wē'yʌwē'keh, 'tā'? ini'h pʌs ä'siki'makah?' ēwā'hin wē'yʌwēkeh.

"Thank you, friend; thank you, friend," said Turtle to him.

When the trader had hitched up his horses, he put Turtle on the wagon. He put a barrel of whiskey on the wagon for him.

"All right, take him there," the trader told his assistant.

By this time Turtle was very drunk. When they reached the Indian village, as soon as Turtle came in sight of it, he sang at the top of his voice:

"A warrior-hero
Am I!
A warrior-hero
Am I!
Whoop!"

were Turtle's words.

"Hey, what's happened to him? Why, Turtle is drunk, Turtle is drunk, Turtle is drunk!" said the people.

And to be sure, his hat was way to one side, like this, his hat, because he was drunk. When they got to his wigwam, there was his brother.

"Hi, old boy, have a drink; I'm bringing some whiskey," he said to his brother.

So then his brother took a drink.

"Oh, thanks, Turtle," said his brother to him.

To this day they are said to have that barrel of whiskey to drink; they are said to be still drinking it. That is why Turtle does not run away when one comes upon him anywhere.

To this extent, it is said, he is a warrior-hero.

That is all.

90. TURTLE WINS A RACE.

(Nehtsiwihtuk.)

There was a village, a big village where some people dwelt. Turtle lived there too; with his younger brother he lived; he had no wife. There were only he and his brother.

Then once upon a time, the chief, — one daughter had he, a young girl, — that old man who was chief said to his wife: "Now, wife, it is time for our daughter to marry. Let us find out a man who can run fast; him let us have for our son-in-law; let him marry our daughter," said the old man to his wife.

"Very well," said the old woman, "but how can that be brought about?"

'hā'w, ninaw-wē'htamōwā'wʌk apähnī'hsʌk wā'pah as aw-māwatsī'hsihkua? s a-kehtsi'ʌniti'tua?. ēh-yō'm nipē'hseh wayīki'ʌhtamah, akā'miah imē'? ä'wih-uhtsē'pahtu'kua? as aw-kehtsyʌ'niti'tua?. hā'w, kina'? täh ē'h-umʌs wahkītā'hkiah as ā'wik, yō'? as aw-awēh-apē'yah, s aw-apē't ayum kitā'ninaw. inu'h täh niw nä'?tam a-pits-tä'pipunātsin, inu'? a-wē'kimʌ'tsin kitā'nina'wan as aw-unōhā'hkimē'yah,' iwā'hin ke?ts-inä'niw.

hā'w, wä'htsita'w ini'win as minī'nihtah wē'yʌwēkeh, misi'k täh kī?sē'hseh wä'htsita'w minī'nihtʌmin as kʌtä'w-wēkimē'wät, kayī'hki?tʌ'nit as kʌtä'w-wē'kima'tsin pähnī'hsʌn.

hā'w, iniwi'n sa?ye'h ukē'māw as anōnā'tsin niku't apähnī'hsʌn as aw-ātsimi'nit ini'h änä'nihtah, sa?yeh s tä-wē'kimiwä'nit utā'nan. hā'w, iniwi'n-pih mayā'tsiʌt inuh pähnī'hseh as papām-ā'tsimit, inih minī'kän änikū'hkuah misi'k spä'miah ayī'tua? uhpē'?tawak kayākī'hki?tʌ'tua? mā''wa ni'w as nʌtōmā'tsin apähnī'hseh.

'hō^, kitō'kimaminaw, kitō'kimaminaw sa?yä'h kʌtä'w-wēkimiwä'wʌn utā'nan! apehnī'hsʌk, wā'pah kikē'h misē'wä niw kinā'tumikunaw as aw-mā'watsē'hsineyah. kʌtä'w-kehtsiʌnitō'wʌk apähnī'hsʌk. inu'h teh a-payā'siwet inu'win a-wē'kimatsin ukē'māw utā'nan,' ēwā'hin apähnī'hseh, mā''wa'w as wēhtamōwā'tsin, kakī'hkih isē'hmʌnätō'wʌk kayākī'hki?tʌ'tua?.

'hō^!' ēwā'kin mʌnätō'wʌk, uhpē'?tawʌk ispä'miah ayī'tua? kayākī'hki?tʌ'tua?.

nahā'w, misik ēh-yō's ahkī'hih ayī'tua? kayākī'hki?tʌ'tua? apähnī'hsʌk māwa ni'w wä'htsita kä'?tin ini'win as minī'nihtā'hkua? apähnī'hsʌk, mā'waw ini'kuh kʌn tsi-wī'kimiwä'tua?.

'hā'w, mihkä'nāh awēh-wē'htamō'hkun, na'p wi'nah as a-kehkē'nah ä'na?sutah kitō'kima'minaw.'

hā'w, iniwi'n-pih äsi'ʌtua? mihkänā'hkun, as kʌtäw-wē'kimiwä'nit ukēmā'w utā'nan.

'hā'w, mihkenā'h, wā'pah kʌtäw-mā'watsē'hsimēwäw inuh kitōkima'minaw; utā'nan kʌtäw-wī'kimiwä'wʌn. ini'? pits-is-wē'htamō'nan,' inā'win mihkä'nāh.

'hō'h, ninaw-isyʌ'm, nina-wē'h-kehtsi'ʌsiwem nina'h ap,' ēwā'hin mihkä'nāh.

pā'hpiskahä'win sa?ye'h wä'nītipä'hkah, ini'win sa?yeh nänā'katawä'nihtah mihkä'nāh tā'? tsi-kʌtä'w-isē'?tʌt s a-payā'siwit. hē^, ta'?, mā^ts-nipē'hseh ā'wiwin inih nipē'hseh s tsi-kʌtä'w-kehtsi'ʌniti'tua?. hā'w, iniwi'n-pih mayāwatsē'hsimʌ'tsin uhsē'mehsʌn mihkä'nāhkō'hsʌn.

kayēs-mā'watsī'hsihkua?, 'nahā'w, nehsē'mehsʌk, wā'pah as kʌtä'w-kehtsi'ʌnitih kina-nātamō'wimuʌw as aw-kehtsi'ʌsiwe'yah,' inä'win uhsē'mehsʌn.

'hā'w!' ēwā'kin aki'kuh mihkänāhkō'hsʌk.

"Why, I shall tell the young lads to assemble tomorrow for a race. From the other shore of this lake by which we dwell, they will start to run their race. You and I shall go sit right over there, on the high ground, and so shall our daughter. And whoever first gets here and takes hold of her, he shall marry our daughter; him we shall have for son-in-law," said the old man.

Truly, the old woman liked this plan, and the girl, too, was glad indeed that she was to marry, and to marry a lad who was swift of foot.

So then the chief bade one young man announce his plan, that his daughter was now to marry. Away went that lad to spread the news abroad, to call everyone throughout the town, as well as the birds of the air, who were swift in the race.

"Ho! Our chief, our chief's daughter is now going to marry! Young men, all of us are called to assemble in council tomorrow. The young men are to race. He who wins the race, it is announced that he shall wed the chief's daughter." Thus spoke the young man, announcing it to all the animals who were fleet in the race.

"It is well," said the animals, and the swift birds of the air.

And those fleet-footed youths, also, who dwelt here on the earth, all of them truly were pleased, as many as were not married.

"Go tell Turtle, that he too may know what our chief has decreed."

So then they went to Turtle, to tell him that the chief's daughter was going to wed.

"Turtle, tomorrow our chief is going to call a council; his daughter is going to get married. That is what I have come to tell you," Turtle was informed.

"To be sure, I shall go there; I shall go and race, too," said Turtle.

When night came on, Turtle reflected as to what he should do to win the race. Now, it was a big lake, that lake over which they were to race. So then he gathered together his younger brothers, the Little Turtles.[1]

When they were all assembled, "Well, little brothers, tomorrow in the race you will help me: we shall race against the people," he said to his younger brothers.

"Yes," said the Little Turtles.

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[1] Inconsistent with beginning of story, where Turtle has, as usual, but one brother.

ini'win-pih mayātsyʌ'tuaʔ imi's as isi'ʌtuaʔ kʌtä'w-tasē'h-kehtsyʌ'nitih. ayā'pehtawakʌm as ā'wik ini'h nipē'hseh, ini'win as tu'ahah inih mehku'ʌm.

'nahā'w, nehsē'ʔ, yō'ʔ ki'nah as a-sā'sehkē'hsineyan. kahpi'h umʌ's niw skʌs ni'w ihpih pis-tā'tuaʔ aki'kuh kehtsi'ʌnitō'wʌk, hā'w, ini'ʔ-pih a-mūskamī'yen as a-tsē'ʔnapumatuaʔ aki'kuh kehtsi'ʌnitō'wʌk. kēs-nä'watuaʔ, ini'ʔ-pih a-kä'ʔts-hōhō'piyen: "hē'y, nipā'yanawʌk, nipā'yanawʌk, nipā'yanawʌk, nipā'yanawʌk kehtsi'ʌnitō-wʌk! ha'w, ha'w, ha'w, ha'w, ha'w!" kinaw-itā'n. hā'w, ini'ʔ-pih misi'k a-kōkē'pahtawan,' inä'win uhsē'mehsʌn mihkä'nāh.

hā'w, iniwi'n-pih misi'k mayā'tsiʌt, sikʌs ni'w ihpih ini'win misik as tu'ahah inih nipē'hseh.

'hā'w, nehsē'ʔ, yō'ʔ keh kinah a'p as a-sā'sehkē'hsine'yan. iniʔ ni'w kinah a'p aw-isē'ʔtayen; kä'ʔtsi'h pis-tā'tuaʔ, ini'ʔ-pih a-mūskamī'yen as a-tsī'ʔnapuma'tuaʔ aki'kuh kehtsi'ʌnitō'wʌk. hā'w, kīsnä'watuaʔ. "hʌ'y, hʌ'y, ʌ'y, ʌ'y, ʌ'y!"[1] kinaw-itā'n, "nipā'yʌna'wʌk kē'matinawʌk!" kinaw-ētā'n. hā'w, iniʔ as a-kōkē'yen.'

hā'w, misi'k sikʌ's niw ihpi'h, ini'win misi'k nikut as aʔna'tsin uhsē'mehsʌn.

kayēs-tu'ahah inih mehku'ʌm, hā'w, 'hā', nehsē'ʔ, yō'ʔ keh kina'h ap a-sā'sehkē'hsine'yan. pi'ʌtuaʔ aki'kuh kehtsi'ʌnitō'wʌk, keʔtsi'h umʌ's pis-tā'tuaʔ, iniʔ-pi'h kina'h ap a-mūskamī'yen s a-tsī'ʔnapumatuaʔ aki'kuh kehtsyʌ'nitō'wʌk. "ha'w, ha'w, ha'w, ha'w, ha'w! nipā'yʌnawʌk kē'matinawʌk!" kina'w-itān s a-kōkē'yen,' inä'win misi'k ani'nuh uhsē'mehsʌn.

hā'w, iniwi'n-pih misi'k mayā'tsiʌt; ini's keʔtsi'h niw inis saʔye'h as ā'wik, iniwi'n misi'k as tu'ahah. ini'win misi'k niku't as aʔna'tsin ani'nuh uhsē'mehsʌn.

'hā'w, nehsē'ʔ, yō'ʔ keh kina'h ap a-sā'sehkēhsine'yan. kahpi'h keʔtsi'h pis-tā'tuaʔ, iniʔ-pih kina'h ap a-mūskamī'yen s a-tsī'ʔnapumatuaʔ aki'kuh kehtsiʌnitō'wʌk,' inä'win misi'k ani'nuh uhsē'-mehsʌn. 'nahā'w, nina'h teh ī'h-ini's niw ähkupi'kah ini'ʔ nina'h s a-sāsehkē'hsine'yan,' inä'win uhsē'mehsʌn.

hā^taʔ, mā'wa niw tsēpatakä'wʌkin uhsē'mehsʌn mihkä'nāh; kinī'w-wanā'niʌn tsē'patakä'wʌkin, mā'wa niw. hā'taʔ, ini'win keh niw s sāsehkī'hsihkuaʔ mihkānāhkō'hsʌk.

hā'w, pā'hpiskahä'win saʔye'h wayā'pah mī'p, nimā'ʔ, usā'matin pämātesi'tuaʔ, kakī'hkih isē'h-mʌnätō'wʌk mā'wa ni'w ini'win as pyʌ'tuaʔ. ō^, usāmī'nin pämā'tesit, pehnī'hsʌk kayākī'hkiʔtʌ'tuaʔ.

hā'taʔ, mihkä'nāh wi'nah ap kayēs-sasä'kāt, nanā'h-pʌkā'ts! wä'htsita kä'ʔtin yā'pits sinā'wiʔta'win, tsiw-ahpi'ts-sasä'kāt mihkä'nāh, tā-wēkimi'wät.

hā'w, 'hō^, ini'ʔ saʔye'h, ini'ʔ saʔye'h, iniʔ saʔye'h, ini'ʔ saʔyä^h, pyʌ'kun, pyʌ'kun, pyʌ'kun, pehnī'hsʌk kayī'hkiʔta'yäk!'

nimā'ʔ, apähnī'hsʌk nnä'h-pakā'ts āwiwʌ'kin mēhkawā'tesituaʔ;

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[1] The winning whoop is properly *ʔa'y, ʔa'y, ʔa'y, ʔa'y, ʔa'y.*

Then they went off to the place where the race was to be. At a place halfway across that lake he made a hole in the ice.

"Now, little brother, this is where you will be lying. When the runners are just a little ways off over here, and you have caught sight of them, then you will set up a loud whoop: 'Hey, I'm beating them, I'm ahead, I'm ahead, I'm beating the runners, ho, ho, ho, ho, ho!' you will say. And then you will run and dive back into the water," said Turtle to his younger brother.

Then he went from there and a little ways off again made a hole in the ice.

"Well, little brother, this is where you are to lie. You will do the same thing: when they get near, you will come up from under the water and keep an eye on the runners. When you have them in sight you will say, 'Hi, hi, hi, hi, hi, I am beating our friends,' you will say, and then dive under."

A little ways off he placed another of his younger brothers.

When he had made a hole in the ice, "There now, little brother, this is where you too are to lie. When the runners come and are right close by here, then you will come up from the water and watch them. 'Ho, ho, ho, ho, ho! I am beating the boys,' you will say, and dive," said he to this other brother.

Then he went off again and right near, this time, made another hole in the ice and there posted another of his brothers.

"Now, brother, this is where you will be lying. When they get near, you will bob up and look at the runners," he said to this brother also. "And I, right here at the edge of the lake, that is where I shall be lying," he said to his brother.

All these brothers of Turtle wore feathers in their head-gear; an eagle's tail-feathers they wore on their heads, all of them. So then the Little Turtles lay in their several places.

When next morning came, lo, there was a great number of beings; all the kinds of animals there are, all of them came. Very many were the beings, the lads who were swift in the race.

Turtle, too, had put on his fine clothes; splendidly, in truth, he rang with ornaments as he moved, to such an extent had Turtle decked himself out to go and be married.

Then, "Ho, now is the time, now is the time, now is the ti-ime! Come ye, come ye, come ye, youths who are fleet in the race!"

Oh, splendid were the youths; a fine appearance did they make:

ta'ʔ, unä'siwʌ'kin pähnī'hsʌk. hāˆ, kīʔsē'hseh wä'htsita' misik niku't ki-minu'ʌpume'win pähnī'hsʌn.

'hāˆ, nā'ʔs īh-i'nuh kʌts payā'siwew s a-wē'kimʌk!' kiw-inä'nimewin nā'ʔs ni'kut.

'hāwˆ, ini'ʔ saʔye'h, ini'ʔ saʔyäˆh, akā'miah, akā'miah imi's, ini'ʔ äwih-uhtsē'pahtawä'k!inu'h täh a-payā'siwä't a-pis-tä'pipōnä'w ē'h-anum nitā'nan; ini'ʔ täh niw s aw-awānā'tsin, apehnī'hsʌk! ini'ʔ äs-wē'htamuna'kuk aw-isē'ʔtayäk!' inä'win inuh ukē'māw ani'nuh pähnī'hsʌn.

hā'w, hāˆtaʔ, pähnī'hsʌk, 'hā'w, nna-katä'w-payā'siwem!' inä'nihtamu'kin. ta'ʔ, pähnī'hsʌk. hā'taʔ, ōnä'siwin inuh kīʔsē'hseh.

pahpiskahe'win saʔye'h kä'taw-mātsyʌ'tuaʔ, hā'w, ini'win ä'ts mihkä'nāh: 'kʌni', kʌni, kʌni, kʌni, kʌni, kʌni, kʌni, kʌnī'w,[1] pehnī'hsʌ'k! kitā'wats-wē'htamunine'muʌw nina'h ap kä'taw-isē'ʔtayen. ta'ʔ, nipī'hih nina'h nikā'taw-wä'pēm; ini'ʔ nina'h ap as kī'hkiʔta'yen. kʌn wī'yʌk pas nipā'yani'kunan nipī'hih ninah a'p. yō'ʔ täh niw kä'taw-yō'h-kōkē'yen,' isēwä'win mihkä'nāh.

'ōˆ, hāw, hāw, hāw, hā'w! ta'ʔ, nās ni'w inih kʌtä'w-isē'ʔtayen isē'ʔta'h!' inā'win mihkä'nāh.

hāˆtaʔ, pā'hpisiw wäpā'wanetuwʌ'kin kehtsi'ʌnitō'wʌk. hē'y, payiʌtä'tuaʔ imē's akā'miah, hā'w, ini'win täh sehkīkāpuw'tuaʔ pähnī'hsʌk. nimāˆʔ, sā'matin, mā'wa niw isē'kiwʌk spä'miah ayī'tuaʔ: kinē'wʌk, apä's-kinē'wʌk, pakā'htsike'wʌk, pipō'niʔne'wʌk, kitā'kikunä'wʌk; mā'wa niw kʌn-kawā'h isē'kiwʌk; kākā'kiwʌk, kākākē'hsʌk, saʔnawananī'wʌk; mā'wa ni'w kayākī'hkiʔtʌ'tuaʔ uhpē'ʔtawʌk; näʔnä'tskah; mā'wa niw wē'skinō'hsʌk kayākī'hkiʔtʌ'tuaʔ. hā'w, misi'k mʌhwä'wʌk, apä'hsusuk, amā'skusuk, atä'hkuk; mā'wa ni'w; awä'hsʌk winu'aʔ ap tahnī'wān tsiw-ā'witua?; mā'wa niw; pisä'hkiwʌk, mʌskāti'ah-pisä'hkiwʌk, pä'sikukʌsi'wʌk; mā'wa niw kayākī'hkiʔtʌ'tuaʔ apähnī'hsʌk.

hā'taʔ, iniwi'n keh saʔye'h: 'hāˆw, ini'ʔ saʔye'h, ini'ʔ saʔye'h, ini'ʔ saʔyäˆh!'

wäpē'wʌkin; nimāˆʔ, wä'htsita kä'ʔtin kākitōwä'win inih mehku'ʌm. hēˆy, ta'ʔ, wāʔna'w ā'wiwin inih nipē'hseh; näskä'n niw täpāpumināˆ'kwʌtin ihpih tsiw-akāmē'wik inih nipē'hseh.

hāˆtaʔ, ayō wi'nah mihkä'nāh ini'win ni, ta'ʔ, s sāsehkē'hsih ähkupi'kah. mä'nawats kēs-tawä'nʌmin ini's as yō'h-tsēʔnapumā'tsin ani'nuh kehtsyʌ'nitō'wʌn mihkä'nāh. hā'w, pāhpiskahä'win saʔye'h ayā'pehtawakam is-piʌtä'tuaʔ, nimā'ʔ, nanāh-pakā'tsipisōwʌ'kin kehtsi'ʌnitō'wʌk. nikōtä's ayā'wik, ini'win saʔye'h nikut inuh mihkä'nähkō'hseh as mū'skamit imis minä'ʔ as ā'wik, ina'kah ānawi'mituaʔ aki'kuh kehtsi'ʌnitō'wʌk. hāˆ, utīˆh imis änā'pit mihkänähkō'hseh, usā'matin!

'hē'y, hē'y, hē'y, hē'y, hē'y, hē'y, nipā'yanawa'k kehtsi'ʌnitōwʌ'k!' ēwā'hin mihkä'nähkō'hseh.

[1] Not exaggerated; *kʌni-kʌni-kʌni-kʌni'w!* is a common way of saying "Hold on there, just a moment!"

beautiful were the youths. Truly, the girl looked with admiration now on this youth, now on that.

"Oh, I wish this one would win the race, so that I could marry him," she would think of this one or that.

"Now is the time, now is the time! Over there on the other shore, that is where you will go and start. He who outdistances the others and comes and takes hold of my daughter here, he shall take her with him, young men! These are my instructions to you," said the chief to the lads.

"I shall try to win!" thought each youth; for the girl was beautiful.

When the time came for them to start, then Turtle said, "Wait, wait, wait, wait, wait, boys; before we start I want to tell you how I am going to do. I want to run under water; that is where I am a swift racer. No one can outdistance me in the water; that is my forte. I want to dive in right from here," said Turtle to them all.

"All right, all right, all right; whatever you want to do, go ahead," Turtle was told.

So accordingly the racers began to march over, one after the other. When they got over to the other side, the lads lined up there. Lo, they were beyond number, all the creatures that dwell in the air: eagles, blue eagles, pigeon-hawks, winter-hawks, spotted eagles, all the different kinds: ravens, little ravens, split-tailed eagles, all the birds that are fleet in the race; the humming-bird, and all the songbirds that are swift. And also wolves, deer, elks, caribou, all of them; bears, too, of all kinds that there are; cattle, buffaloes, horses, all the lads that were swift runners.

And now came the time: "All right, go ahead, go ahead, go ahead!"

They were off! Truly, that ice resounded. It was a long distance across that lake; one could barely see where the other shore was.

As for Turtle, however, he merely lay there by the bank; he had scratched open a small hole from which to watch the racers, had Turtle. In due time they got halfway across; oh, splendidly did the racers speed along! Then, at one time, up bobbed that one Little Turtle, in front there, in the direction the runners were heading. Back of him looked Little Turtle. It was incredible!

"Hey, hey, hey, hey, I'm beating all the racers!" said Little Turtle.

iniwi'n ni misi'k as kōkē'pahtuk.

'hē^y, pā'hpeni'siwʌk! kipā'yanikunaw mihkä'nāh!' iwā'kin akum apāhnī'hsʌk.

wä'htsita'w iniwi'n-pih kayä'ʔts-wäpī'tuaʔ. hē'y, sika's niw ihpih saʔye'h misi'k payiʌtä'tuaʔ, ani'win keh ni'w misik minä'ʔ inis mayū'skamit mihkä'nāh.

'hē'y, nipā'yanawʌ'k, nipā'yanawʌ'k, nipā'yanawʌ'k!' ēwā'hin mihkä'nāh.

kōkē'pahtuk mihkänāhkō'hseh, 'hē'y, kipā'yanikunaw, kipā'yanikunaw mihkä'nāh! kī'hkī'ʔtaku'n!' itō'wʌkin ē'h-akum apähnī'hsʌk.

nimā^ʔ, hā'nu keh nanā'h-pʌkā'tsipisōwʌ'kin, hā'w, kʌniwi'n keh ni'w misik niku't minä'ʔ inis pā'pik ini-mū'skʌmit mihkä'nāh.

'hē^y, kipā'yani'kunaw, kipā'yani'kunaw!' iwā'kin.

ta'ʔ, mihkä'nāh wi'nah misi'k kōkē'pahtawin.

ta'ʔ, iniwi'n täh winah na'p as sā'sehkē'hsih. ta'ʔ, wē'matan mihkänāhkō'hsʌn, ani'nuh ini's kayēs-aʔna'tsin, anī'wʌn; aki'wakin teh winah ayā'wituaʔ. kʌn wi'nah kä'ʔtin uwäpīnu'wawʌn mihkänāhkō'hsʌk.

hā^taʔ, ē'h-aku täh, 'kä'ʔtin niw nipā'yani'kunaw!' inänihtʌ'muk apähnī'hsʌk.

hā'w, iniwi'n saʔyä'h as täpā'pamī'htuaʔ ē'h-akum wā'piwʌk; usāmatin mʌmā'tsiʔta'wʌk as wā'pituaʔ. hā^, kʌniwi'n keh ni'w umʌs käʔtsi'h pis-mū'skamit mihkä'nāh.

hā^, utī'h imi'nakah as anā'pit: 'hē^y, nipā'yanawʌk, nipā'yanawʌk, nipā'yanawʌk kē'matinawʌk!' iwā'hin mihkä'nāh s kōkē'pahtuk misi'k.

'hē^y, kipā'yanikunaw, kipā'yanikunaw, kipā'yanikunaw!' ēwā'kin taʔ aki'kuh apähnī'hsʌk, kehtsi'ʌsiwewʌk ayā'wituaʔ.

hā''w, mihkä'nāh iniwin saʔyä'h s nē'puwē'pahtuk, mitä'muhsʌn s pītā'ʔnama'pinit. wä'htsita kä'ʔtin ini'win as kä'ʔts-wä'pēt as kuhpē'pahtuk as nā'tinetuanā'tsin ani'nuh mitä'muhsʌn. hā^taʔ, akum, inu'h täh mē'ʔsinikä'hkeh, inū'win täh ā'nu pä'yasi'wät.

'hē^y, ayākuʌmisi'nun, ayākuʌmisi'nun, kipā'yani'k!' inā'win taʔ mē'ʔsinikä'hkeh.

nimā^ʔ, ta'ʔ, mihkä'nāh saka'nah niwi'n ni-tä'pipōnä'win ani'nuh mitä'muhsʌn. āhtayā'h, mē'ʔsinikä'hkeh, saʔyä''h mihkä'nāh as kʌtäw-inim-tä'pipunā'tsin, ini'win tipā'h[1] ni''w täpipunä'wʌkin ani'nuh kīʔsē'hsʌn.

hā^, mihkä'nāh, 'pakētini'n!' isēwä'win, 'nine'ʔ nä'ʔtʌm tayäpipū'nak!' isēwä'win mihkä'nāh.

'he'ʔ, hā'niʔ ä'sike'h, mihke'nāh? nine'ʔ nä'ʔtʌm tayä'pinʌk!' ēwā'hin wi'nah ap mē'ʔsinikä'hkeh.

hā'taʔ, mihkä'nāh wä'htsita kä'ʔtin ini'win s kä'ʔts-nä'hnisit pahkānā'mit.

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[1] Unusual quotative for *iniʔ tepā'h;* a natural slip.

Then he ran and dived in again.

"Hey, it's all up! Turtle is leaving us way behind," said the lads.

Then they ran very hard. Then again, when they had got a ways farther, there again was Turtle bobbing up in front there!

"Hey, I'm beating them, I'm beating them, I'm beating them!" said Turtle.

Little Turtle made a running dive. "Hey, Turtle is leaving us behind; run hard!" said the lads to one another.

Alas, although they sped splendidly along, yet, sure enough, there again was Turtle bobbing up, ahead there.

"Hey, he's beating us, he's beating us!" they said.

There! Turtle dove in again, on the run.

But as for him, he was just lying there; for his brothers, the Little Turtles, whom he had posted there, it was only they; and even the Little Turtles did not do any running.

"He is really leaving us way behind," thought the youths.

And now the spectators were in sight, a great crowd of people looking on. Why, suddenly, right up close there, Turtle came up from the water!

He looked back of him: "Hey, I'm beating them, I'm beating them, I'm beating our friends!" said Turtle, diving in again with a run.

"Hey, he's beating us, he's beating us, he's beating us!" said the lads who were running in the race.

Now was the time when Turtle jumped up and ran to where the woman sat facing this way. Truly he ran fast, up from the water; he went for that woman. As for those others, Big-Hawk, he was in the lead.

"Hey, look out! He's beating you!" Big-Hawk was told.

For, oh, Turtle had now almost reached the woman with his hand! Alas, Big-Hawk, — just as Turtle was taking hold of her, then exactly at the same time they both took hold of the girl.

"Let go of her!" said Turtle for all to hear; "I reached her first."

"Why, what's the matter, Turtle? I reached her first!" said Big-Hawk in turn.

Now, indeed, Turtle panted hard, being all out of breath.

'he' he, he' he, he' he, he' he!' yō'win änī'tah mihkä'nāh. 'he' he, he' he, he' he, pah yah nah wah hăh käh keh!'[1] *iwā'hin mihkä'nāh.*

'hē^, wē'pats pakētini'n, mihkenā'h!' iwā'hin ta? mē'?sinikä'hkeh.

ā'ta?, mihkä'nāh wina'h iniwi'n niw as mitsēmuna'tsin. kawi'n ukēs-nä'hnenan; ānawē'htawin s kʌtä'w-kī'kitit kä'?ts-pahkānā'mit. nā'sʌp täh niw as isē'?tʌt, ta'?, iniwi'n winah niw ä'hkupī'kah s kēs-sā'sehkē'hsih mihkä'nāh. hā'ta?, nikōtä's iniwi'n sa?ye'h as nehkō'sit mihkä'nāh.

'hā'w, kähkä'h, pakētini'n, pakētini'n, kitä'nin!'

ā^ta?, kawi'n upā'kitenā'nan kä'hkeh.

'hā'w, kä'hke'h, āyä'pehta'w kina-mamō'naw ayu'm mitä'muh!' inä'win mihkä'nāh. 'wä'htsita kä'?tin kikā'taw-kä'?ts-unā'mīm!' inä'win mihkä'nāh.

iniwi'n-pih nä'tumʌ'tsin uhsē'mehsʌn. hā^ta?, pī'wʌnin.

'hā'w, nehsē'?, nitā'?sikʌn nā'tih; kē'kinanō? nipē'htsikunā'h inih kina-pehkō'nān; ini? as a'?tek, mitä'muh as ki-kī'skisuak. ini'? a-pī'tawʌn,' inä'win uhsē'mehsʌn.

hā^ta?, iniwi'n-pih wi'nah mehsa'wik nayā'tik inih a?sē'kan. payi'ʌtät wē'kōwa?. pē'htsikunā'h pinä'namin s pehkō'nah; nimā^?, nī's teh a?te'wʌnin mamā'h-a?sika'nan! hā'w, nikut keh ni'w inih wätā'hpinah s awā'tuwatsin mihkänā'hkun.

payi'ʌtät, 'nahā'w, umā'?!' inä'win.

hā^, mā'ts-a?si'kan!

hā^, mihkä'nāh, 'ēh-yō' winah, nehsē'?, mʌnä'tōw niki-kī'skiswʌw; ini'h mitä'muh as ki-kī'skisu'ʌk kiw-awä'yan, ini' wehä'h ä'ninan as aw-pī'tawʌn,' inä'win uhsē'mehsʌn.

hā^ta?, iniwi'n-pih mayā'tsiʌt misi'k, kayä'nit as nā'tik. payi'ʌtät, inih pē'htsikunāh ntāwā'pahtah, mä'ts-a'?sikan iniwi'n misi'k as nä'mik.

'hā^, yō'? käh!' inä'nihtʌ'min mehsa'wik, awā'tuwatsin u?nä'hsʌn.

'hā'nē? kinah, yō't?' inä'win nī'minamuwatsin.

ō^, mitsi' niw mehkō'wiwin inih mä'ts-a?sē'kan; mē'ne?nan mini'w āyakī'?tawa'nin mitsi' niw, mitä'muhsʌn tsi-kēs-kī'skisu'atsin!

hā^ta?, mī-tä'pinamin inih mäts-utā'?sikan.

'yō'''? ayā'wik mitä'muh as ki-kī'skisuak!'

hā'ta?, as mitsē'munatsin aninuh mitä'muhsʌn, ta'?, kä'hkeh wi'nah ap i'nih nikut unä'h ini'win as mitsēmuna'tsin.

'hā'w, kä'hke'h, sūwī'kinin! ayā'pehtaw nikā'ta-pā'?sikahāw ēh-ayu'm kimä'timō'hsemi'naw; ayā'pehtaw kina-mʌmō'naw; ki'nah ap ayā'pehtaw kinaw-awā'nāw, kēs-pā'?sika'hak,' inä'win kä'hkehan.

hā'ta?, iniwi'n teh sa?yeh s kʌtä'w-pā'?sikahā'tsin mihkä'nāh.

'hē^y, a-nanā'wihew, a-nanā'wihew, a-nanā'wihew mitä'muhsʌn! pakē'tinin, pakē'tinin, pakē'tini'n!' inā'win kä'hkeh.

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[1] Presumably: *nipā'yanawʌk, kä'hkeh.*

"He-he, he-he, he-he," was the sound Turtle made, "he-he, he-he, I bea' you, Bi' Haw'!" said Turtle.

"Say, let go of her, right off!" said Big-Hawk.

But Turtle held her fast; he could not get his breath; he was unable to speak, so winded was he. He did this only in pretense, for of course he had only been lying there by the water's edge, had Turtle. Now, finally Turtle got angry.

"Well, Hawk, let her go, Hawk, let her go, I tell you!"

Hawk did not let go of her.

"Well, Hawk, we shall each take half of this woman," said Turtle to him; "Truly, you are bound to have it your way," said Turtle to him.

Then he called his younger brother. The latter came.

"Now, brother, go get my knife. In our house, you will untie my medicine-bundle; that's where it is, the one with which I cut up women. Bring it here," he said to his brother.

So then Mehsawik went to fetch the knife. When he got to their house, he took down the medicine-pack and opened it: why, there were two big knives! So he picked up one and took it to Turtle.

When he got there, "Here it is!" he said to him.

Oh, it was a big knife!

But Turtle: "Why, with this, brother, I cut up game-animals; the one I use when I cut up women, that's the one I told you to bring!" he said to his brother.

Off he went again to fetch the other one. When he arrived and looked at the medicine-bundle, he saw the other big knife there.

"This must be it," thought Mehsawik, and took it to his brother.

"Is this the one you want?" he asked him, holding it up for him to see.

Dear me, still bloody was that big knife, and hairs were sticking to it still, here and there, from when he had presumably cut up some women.

He reached for that big knife of his and took it into his hand.

"This is the one I cut up women with."

He was holding the woman fast, and so was Hawk holding her fast by one hand.

"Very well, Hawk, pull her; half and half I'll split her, this wife of ours; half and half alike we shall take her; you shall take your half away with you, as soon as I have cut her in two," he said to Hawk.

And now Turtle was about to cut her in two.

"Oh, he will kill her, what a shame! He will kill the poor woman! Let go of her; do let go of her!" they said to Hawk.

hā'taʔ, mihkä'nāh, mihkä'nāh, taʔ umʌ's as a-wä'pinah niw inā'ʔ-tewin inih mä'ts-utā'ʔsikan. nikōtä's käh kä'hkeh pimī'm-pakēts-wä'pinewin ani'nuh kīʔsē'hsʌn. hā^taʔ, mihkä'nāh iniwi'n käh niw nanā'h-pʌkā'ts as awānā'tsin ani'nuh kīʔsē'hsʌn. ta'ʔ, payāsi'wew. hā'ʔ täh aw-ētā'h inuh ukē'māw misik inuh wē'yʌwēkeh? ta'ʔ misi'k täh inuh kīʔsē'hseh? ta'ʔ, payā'siwew inuh mihkä'nāh. ta'ʔ, hā'nuw sēhkane'win inuh kīʔsē'hseh ani'nuh mihkänā'hkun, ta'ʔ yā'hpits teh niw kō'ʔnewin. kō'ʔne'wʌkin käh niw mā'waw pämātesi'tuaʔ; ta'ʔ, nānīsā'nesiw mihkä'nāh.

ini'ʔ käh nikō'täs kayēs-isē'kit as kēs-pimā'tesit ahka'nuh. ini'ʔ mā'waw.

91. TURTLE ON THE WAR-PATH

(nehtsī'wihtuk)

inuh mihkä'nā wä'htsita'w inä'niw ā'wiw; kʌn kä'kōh ukō'ʔtanan ēh-yō's ahkī'hih as pimā'tesit ahka'nuh, as mäk-mamā'tsiʔtawit. kēs-māmēkā'hkōw. nehē'ʔtaw as mīkā'hkit mʌmā'tsiʔtawʌn. mā'wa niw isē'kiwʌn kēs-anē'häw ēh-yō's ahkī'hih wē'ts-mʌnätō'wʌn; mʌmā'-tsiʔtawan miniw kēs-anē'häw.

hā^taʔ, mihkä'nāh käh wāwē'kiwin ahka'nuh, ēh-yō's wi'nah ap as kēs-pimā'tesit; wähtsita' niw inä'niw kēs-ā'wiwin s kē's-māma'-tsiʔtawit mihkä'nāh.

ta'ʔ, nikōtä's täh ayā'wik, 'hā'w, nā'ʔs tsiyā'w kʌts nitā'wih-mīkā'hkīm,' inā'nihtʌ'min mihkā'nāh; 'nahā'w, pi'nah kʌts nitā'wih-mīkā'hkīm. mā'waw mʌnätō'wʌk nina-wē'htamōwā'wʌk s kʌtä'w-awē'h-mīkā'hkiyen,' iwā'hin mihkä'nāh; 'mʌmā'tsɪʔtʌ'wʌk nikā'ta-wēh-nawēnähä'wʌk as umänika'nituaʔ,' ēwā'hin mihkä'nāh, kī'kitutā'-sīt wē'kih.

hā'w, wayā'pah sō'h ni pä'ts niw aku'ʌtsih isī'win, as awēh-sī'skih-nitōk upē'htsiku'nāh; upä'piku'ʌhsʌn aʔtewʌ'nin. hā'w, iniwi'n täh kayā'kitōwä'htah.

hā'w, kayēs-kā'kitōwä'htah, 'nahā'w, awä'niʔ a-wītsī'wʌk s kʌtä'w-nʌwā'tupʌ'niyenʔ' ēwā'hin mihkä'nāh.

nimā'ʔ, pā'pik pits-uhtsē'muwin kākā'kiw: 'nahā'w, ninä'ʔ a-wītsyʌ'nʌn, mihke'nāh; tsimi'kʌt, "awä'niʔ a-wītsī'wʌk s a-nawā'tu-pʌnē'yenʔ" tsiw-ē'yan,' inä'win kākā'kiw.

'nahā'w, nawā'ts käh wäpē'nun; kitā'wats-tsē'ʔnapu'min taʔ sō'h aw-isē'ʔtayen kahpi'h mōhkä'ʔtamah minī'kān,' inä'win kākā'kiwʌn.

nimā'ʔ, kākā'kiw iniwi'n niw wäh-spē'ʔtʌt, wä'htsita kä'ʔts-wä'pēt; pahpisi' taʔ as ini'm-tahtā'pasīt as isē'kihtsi'kät, ume'win ini'm-isis-pāpī'miskī'ʔtʌt. hā', yāh-pī'win.

But Turtle, Turtle was holding up that big knife of his, ready to swing it at any moment. At last Hawk flung the girl loose. So then Turtle gloriously took the girl away with him. Well, he had won the race, hadn't he? What could the chief say, or the old woman? Or, for that matter, the girl? Turtle had won the race. Although the girl disliked Turtle, yet she was very much afraid of him. In fact, all living creatures feared him, for Turtle was a dangerous man.

So that is how he fared once of old, when he lived in human form. That is all.

91. TURTLE ON THE WAR-PATH.

(Nehtsiwihtuk)

That Turtle was a brave man; nothing did he fear when he dwelt here on earth of old, in human form. He was always fighting. He was great at fighting with people. He defeated every species of his fellow-animals here on earth, and man also he defeated.[1]

Now, Turtle dwelt somewhere in the olden time, when he too lived here as a man, and a brave man Turtle was when he lived in human form.

Then, once upon a time, "Well, suppose I go fight!" thought Turtle; "Yes, I think I'll go and fight. I shall tell all the animals that I'm going off to war," said Turtle; 'I'll go attack the human people in their village," said Turtle, talking to himself in his house.

So the next morning, with all due rite Turtle went out of doors and unrolled his medicine-bundle. In it lay his flutes. Then he blew, them.

When he had sounded them, "Ho, who will go with me on the war-path?" asked Turtle.

Lo, right away Crow called out to him: "Why, I will go with you, Turtle. It seems you have been saying, 'Who will go with me on the war-path?' " said Crow to him.

"Very well, but first let me see you go fast; I want to take a look at you, to see just what you will do when we attack a village from ambush," he said to Crow.

Oh, but Crow flew straight up from there; truly he went with great speed, pretending to dodge here and there and twisting himself into all shapes. Then he came back.

[1] This serious estimate of Turtle, due probably to his position as one of the chief totem animals, is inconsistent with the folk-tales about him.

'hā'niʔ kinä'wimit, mihke'nāh?' inä'win kākā'kiw mihkänā'hkun.

'hē'ʔ, apispä'ts, kakā'kiw; kikä'ʔts-mʌtā'puminā'kisim s wäpē'yen. hā^, wä'hsitʌ' niw sō'h ni pä''ts pʌs kipä'mukem kihpā'niah; kinane'ʔnikä'm! pō'n kinah isi'ʌnun; nanīsā'nesi ninaʔ inuh mʌmā'tsiʔtaw,' inä'win mihkä'nāh.

ōhwä'h, kākā'kiw kute'ʔnas ini'win s awēh-ā'yapit.

hā'w, saʔyeh misik kā'kitōwä'htamin upä'pikwʌn: misē'wä niw täpīwä'win ēh-yō'm kē'sik änikū'hkwah inih upä'pikwʌn mihkä'nāh.

hā'w, kayā'kitōwä'htah, 'awä'niʔ a-wītsī'wʌk as kʌtä'w-nawā'tupʌniyen?' iwā'hin.

mā^ʔ, spä'miah wä'htsita kä'ʔtin si pits-kā'kitōwä'win, tsiwahpī'htsipisit kinē''w. pits-unā'piwin.

'hā'w, mihke'nāh. wä'htsita kā'ʔtin nitākāwā'tān as kʌtä'w-mīkā'hkiyen,' ēwā'hin kinē'w.

'hā'w, nawā'ts keh wäpē'nun, tāʔ sō'h aw-inā'puminā'kesī'yen kahpi'h mūhkä'ʔtamah minī'kān.' inä'win mihkä'nāh.

hā'taʔ, kinē'w iniwi'n niw wäh-spē'ʔtʌt as ini'm-tahtā'pasit. kʌs ni'w ihpih. ini'win ä'wih-yō'h-wʌskē't as pī'ʌt.

'hā'niʔ kinä'wimit, mihke'nāh? yō'ʔ käh aw-isē'ʔtayen kahpi'h mūhkä'ʔtamah minī'kān,' inä'win kinē'w.

'he''h, hā^, kinē'w, apispä'ts! pʌs kinä'ʔnikem. ā^, sō'h ni pä'ts niw kihpā'niah pʌs kipä'mukem. iniʔ ni'w, apispä'ts; kinah wi'nah pōn isi'ʌnun; kina-ne'ʔnikä''m!' inä'win mihkä'nāh.

nahā'w, saʔye'h misi'k kākituwä'htamin upä'kikwʌn.

ā^taʔ, iniwi'n keh niw ā'hpin niw kiw-i'tāh: 'hā'w, awä'niʔ a-wītsī'wʌk s kʌtä'w-nawā'tupʌ'niyen?' ēwā'hin mihkä'nāh.

mā^ʔ, saʔye'h misi'k pits-kā'kituwä'win spä'miah; pis-unā'piwin pakā'htsikew.

'hā'w, mihke'nāh, kinaw-wī'tsyʌn s kʌtä'w-nawā'tōpʌ'niyen. wä'htsita'w nitākāwā'tān s kʌtä'w-mīkā'hkiyen,' iwā'hin pʌkā'htsikew.

'hā'w, nawā'ts kutsē'ʔninun, tāʔ sō'h aw-isē'ʔtayen kahpi'h kinä'skamah minī'kān.'

hā^taʔ, pakā'htsikew iniwi'n niw wäh-spē'ʔtʌt, kä'ʔts-wä'pēt. wä'htsita kä'ʔtin ini'-tahtā'pasō'win. skʌs niw i'hpih, ini'win pits-yō'hwʌskē't.

'hā'w, yō'ʔ käh aw-isē'ʔtayen kahpi'h mūhkä'ʔtamah.'

'ē'h, pakahtsike'w, kina-ne'ʔnikä''m! pō'n isyʌ'nun; wähtsita' niw kihpā'niah pʌs kipä'mukem!' inä'win pakā'htsikewʌn.

hā^taʔ, pʌkā'htsikew kute'ʔnas ini'win s awēh-ā'yapit.

hā'w, saʔye'h misi'k kā'kitōwä'htamin upä'pikwʌn mihkä'nāh.

'awä'niʔ a-wītsī'wʌk s kʌtä'w-nawātupʌ'niyen?'

nimā'ʔ, pahpisi' misi'k si kākitōwä'win ispä'miah; pi'ts-unā'piwin mä'ts-sā'ʔnawʌnani'w.

"Well, how was it? Did you see me, Turtle?" Crow asked Turtle.

"Oh dear, it won't do at all, Crow! Very awkward is your look as you go fast. Why, you would surely and with ease be shot in your chest; you will get killed; don't you go; redoubtable, I tell you, are the humans," said Turtle to him.

Poor Crow went and sat down somewhere.

Then again he sounded his flute. The entire length and width of this sky of ours rang with the sound of Turtle's flute.

When he had blown it, "Who will go with me on the war-path?" he said.

Lo, up above there came a loud noise, so fast flew Eagle. He came and settled there.

"Why, Turtle, I am truly longing for a fight," said Eagle.

"Very well, but first speed a little, to see what sort of figure you really will cut when we attack a village by surprise," said Turtle to him.

So then up went Eagle and dodged about for a ways and then turned and came back.

"Well, did you see me, Turtle? That is the way I shall do when we attack a village by surprise," Eagle said to him.

"Dear me, Eagle, that won't do at all; you would get killed. Why, one could deliberately take aim and shoot you in your chest. No, indeed it won't do at all; don't you go; you will get killed!" said Turtle to him.

Then again he sounded his flute.

He still kept saying the same thing: "Ho, who will go with me on the war-path?" said Turtle.

Lo, now again came a loud noise up above, and Pigeon-Hawk came and settled.

"Well, Turtle, I will go with you on the war-path. Really, I am longing for a fight," said Pigeon-Hawk.

"Well, first make a trial flight, to see just what you will do when we attack a village."

So then Pigeon-Hawk flew up from there and went at a great speed; he truly dodged and ducked as he went along; after he had gone some distance, he turned and came back.

"There, that is the way I shall do when we attack from ambush."

"Dear me, Pigeon-Hawk, you will get killed! Don't go; you would surely get shot in your chest," he said to Pigeon-Hawk.

Pigeon-Hawk went and sat someplace there.

Then again Turtle blew on his flute.

"Who will go with me on the war-path?"

Lo, in an instant, again, the air resounded; Big Split-Tailed Eagle came and settled.

'hā'w, mihke'nāh, kina-wī'tsyʌn. we'htsita'w nitākāwā'tān s kʌtā'w-mīkā'hkiyen,' iwā'hin sā'ʔnawa'nanīw.

'hā'w, nawā'ts keh wäpē'nun; kitā'wats-tsē'ʔnapu'min tāʔ sō'h aw-isē'ʔtayen kahpi'h mūhkä'ʔtamah minī'kān.'

hāˆtaʔ, sāʔnawananī'w iniwi'n ni wä'h-spē'ʔtʌt as i'nim-tahtā'-pasit. sikʌs ni'w ihpih, ini'win ä'wih-yōh-wʌskē't.

'hā'w, yō'ʔ kāh aw-isē'ʔtayen, mihke'nāh.'

'hi'h, apā'hpenisiwʌ'k, saʔnawananī'w! haˆ, pʌs kinā'ʔnikem. hā'niʔ, sō'h ni pä'ts niw pʌs kipä'mukem kihpā'niah. inih ni'w ä'na-we'nihtah; pō'n isyʌ'nun,' inä'win mihkä'nāh.

hōhwā', sā'ʔnawananīw kutä'ʔnas awēh-ā'yapi'win.

hā'w, saʔye'h misik kā'kituwä'htamin upä'pikwʌn mihkā'nāh.

'awä'niʔ a-wītsī'wʌk kʌtā'w-nawā'tupʌ'niyen?'

hyā'taʔ, kʌniwi'n keh ni'w misik kayā'kitōwäk yōm ispä'miah, tsiw-ahpī'htsipisit; pits-unā'piwin pipō'neʔnew.

'hā'w, mihke'nāh, kinaw-wī'tsyʌn. hā'w, wä'htsita'w nitākāwā'tān s kʌtä'w-mīkā'hkiyen', ēwā'hin wina'h ap pepō'neʔnew.

'hā'w, nawā'ts keh wäpē'nun, taʔ sō'h aw-isē'ʔtayen kahpi'h mūhkä'ʔtamah minī'kān,' inä'win misi'k mihkä'nāh.

hāˆtaʔ, iniwi'n niw wäh-spē'ʔtʌt pepō'neʔnew, kä'ʔts-wä'pēt as ini'm-tahtā'pasit. sikʌs ni'w ihpih, ini'win ä'wih-yō'h-wʌskē't.

'hā'w, yō'ʔ käh, mihke'nāh, aw-inā'puminā'kesī'yen kahpi'h mōh-kä'ʔtamah minī'kān.'

'heˆh, pōneʔnä'w, pōn isi'ʌnun; kina-neʔnikä'm! wähtsitʌ' niw sō'h ni pä'ts pʌs kipä'mukem kihpā'niah.' inä'win mihkä'nāh.

āˆtaʔ, kutä'ʔnas awē'h-ā'yapi'win pepō'neʔnew.

saʔye'h misi'k kā'kitōwä'htamin upä'pikwʌn.

'awä'niʔ a-wītsī'wʌk a-nawā'tupʌniyen?'

hāˆ, umanak änā'pituaʔ as nī'k ina'kah wä'htsita kä'ʔtin kayēs-titä'ʔtipe'nameh isīnā'kwʌtin ā'nahkwʌt. māˆʔ, pā'pik pis-piʌtä'-mʌkʌ'tin ini's as tsiw-ī'tuaʔ. hāˆ, nō'weʔneh, wä'htsita kä'ʔtin wā-wiyʌ'kipitä'win nō'weʔnin. hē'y, mihkä'nāh wätsi'ʌnemi'nihtsikät s kʌtäw-spä'ʔsit, ini'win-pih tsiyā'w mätāpī'pahtuk. ä'hkupi'kah ini'win utsī'peh as pimā'hutik pimā'hkihneh; ini'win tayä'piputōk mihkä'nāh s sakā'hkiʔtʌt. ta'ʔ, kʌtä'w-spä'ʔsiwin, tsiw-ahpi'ts-kisī'pitek nō'weʔnen. nimāˆʔ, mihkä'nāh ini'win käh s tasē'h-pā'-hpakä'ʔsit nipī'hih. wä'htsita'w siwuhpä'skaminnipē'w, sāhsä'ʔsupī'h-tsih nipī'hih, tsiw-ahpi'ts-utsi'ʌnemah s kʌtä'w-spä'ʔsit. nikōtä's käh pmī'm-pūnīwä'win inih nō'weʔnʌn. tāˆʔ, siwas pā'pemō'hnewin inä'niw; utā'kʌs tahkō'namin. hā', mihkä'nāh, kayēs-pōnā'nimah, sinawā'ʔ ni'w kuhpētā'tsikōwin.

ini-pi'ʌtät, 'hā'w, mihkä'nāh, wä'htsita kä'ʔtin nitākāwā'tān as kʌtä'w-mīkā'hkiyen; kinaw-wī'tsyʌn, mihkä'nāh,' ēwā'hin inä'meh-kīw.

"Hello, Turtle, I'll go with you. I'm simply spoiling for a fight," said Split-Tailed Eagle.

"Yes, but first just speed a bit; I want to take a look at you, to see just how you will do when we ambush a town."

Straight up flew Split-Tail, dodging hither and thither as he went; after a stretch he turned back.

"There, that, you see, is the way I shall do, Turtle."

"Oh dear, oh dear, Split-Tail! You would get killed; why, one could take deliberate aim and shoot you in the chest. Give up thinking about it; don't go," said Turtle to him.

Poor Split-Tailed Eagle went and sat somewhere.

Again Turtle sounded his flute.

"Who will go with me on the war-path?"

Zoom! Suddenly the air rang out again, so fast someone sped: Winter-Hawk came and alighted.

"Well, Turtle, I'll go with you, I am truly longing for a fight," said Winter-Hawk, just as the rest had done.

"Good, but first do some speeding; let me see just what you will do when we make a surprise attack on a town," said Turtle, again, to him.

Up went Winter-Hawk and went very fast, dodging this way and that. When he had gone a certain distance, he returned.

"There, Turtle, that is the way I shall look when we attack a village by surprise."

"Dear me, Winter-Hawk, don't go! You will get killed. Really, one could take careful aim and shoot you in your chest," said Turtle to him.

Winter-Hawk went off and sat somewhere.

Then again he blew his flute.

"Who will go with me on the war-path?"

Why, when they looked over toward the west, there was a cloud that looked verily as if it were being rolled along! In an instant it had got there to the place where they were. A wind began to blow; truly with whirling speed came that wind. Whew, Turtle, thought it close quarters; he was going to be blown aloft; he ran down the bank. At the water's edge a root was sticking out firm in the solid ground; Turtle grabbed hold of it and clung to it; for he was almost being blown aloft, so furiously sped the wind. Poor Turtle, there he flopped in the wind, hitting the water! Truly he dashed up the water with his feet, splashing about, half-submerged, so sore were his straits to keep from being blown aloft. At last the wind ceased roaring. There, all at once, was a man walking about; he was holding a war-club. Turtle, when the wind had ceased, slowly crawled up the bank.

When he got there, "Well, Turtle, I am truly longing to fight; I will go with you, Turtle," said the Thunderer.

'he'h, inemehkī'w, tā'ni? ă'sikeh? kinah wi'nah apispä'ts; kinane?nikă''m! yâ'h, apă''?tsik! sa?ye'h tsē'k ihpih ini-tā'yah, ini''?-pih pas kă'hkinā'hkua? aki'kuh mmā'tsi?tawʌk. hā'ni? kipits-apä''?tiwä'kisimit? ini''? ni'w apispä'ts ki'nah wi'nah; kʌ'n; pō'n isyʌ'nun.' inä'win inä'mehkī'wʌn mihkä'nāh.

hâ'ta?, inä'mehkīw kute''?nas awēh-ā'yapiwin.

hā'w, iniwi'n-pih misi'k kayākitōwä'htah upä'pikwʌn.

'awä'ni? a-wītsī'wʌk a-nawā'tupʌ'niyen?' iwā'hin mihkä'nāh.

hā'w, umʌ's nūhsimā'hkiah ānā'pitua?, wä'htsita kä''?tin asē'kanan si wi'yʌk mämä'kunah pits-inä'hkawa'nin. hā'w, pis-piʌtä'tua? mihkä'nāhkō'hsʌk, usā'matin!

'hā'w, akō''? akō''? käh wi'nah nawā'tupʌ'niwʌk! akō''? a-wītsī'wʌkua?,' ēwā'hin mihkä'nāh.

hâ'ta?, iniwi'n keh as ānawe'nihtā'hkua? uhpē''?tawʌk s kʌtäwkä''?ts-mīkā'hkitua?, inä'mehki'wʌk; mā'waw kēwä'wʌkin.

hā'w, mihkä'nāh iniwi'n sa?yeh wäpā'wane'titua? as awēh-mīkā'hkitua?; mmā'tsi?ta'wʌn nawēnähä'wʌkin. hê^y, ta''?, a-tahpō'hnewʌ'kit ta? aki'kuh mihkänāhkō'hsʌk? ume'win ni na'p, as täpā'puminā'kwah, as inim-nehkānimi'tua? nawā'tupʌ'niwʌk. hâ^ta?, iniwi'n käh s nipā'tua?, mā''?, sā'matin mihkänāhkō'hsʌk. wʌyā'pah sa?yä'h misi'k wäpā'wanetōwʌ'kin. hê^y, ta''?, wā''?na täh a-piʌtä'wʌkit? misik umewi'n ni na'p misi'k as inim-nehkā'nimi'tua?. â^ta?, iniwi'n keh misi'k as nipā'tua?. ta''?, wʌyā'pah misi'k mātsī'wʌkin; kīseh ă'hkuah ta? misi'k pimō'hnewʌ'kin. mä'k-keh-niw-pāpimō'hnetua?, kʌniwi'n keh niw mä''ts-me?ti'k pämā'hkihsih inih umīhika'nuwaw. ha''?y, mihkä'nāh kawin' ukā'tew-kia?tō'hnenan; ānawihisō'wʌkin s kʌtä'w-pāsitā'hki?tʌ'tua? ani'nuh me?ti'kwʌn.

'hā'w, pōtawe'kun käh ni'w; kēs-kē'skähnā''?sit, kina-mā'tsia?,' ēwā'hin mihkä'nāh.

hā'w, iniwi'n täh s pōtawe'tua? as wī'nusuatua? ani'nuh me?ti'kwʌn. e^, ta''?, wʌtsi'a? täh a-kēskähnā''?sō? nikōtä's käh na'p ayā'wik, ini'win kīskähnā''?sit inuh me''?tik. hā'w, ini'win-pih mayātsyʌ'tua?. hê^, ta?, nā'sikʌs kutä''?nas kiw-inim-nipä'wʌkin.

hā'w, nikōtä's keh sa?yä'h piʌtä'wʌkin mʌmā'tsi?ta'wʌn.

'nahā'w, nehsē'mehsʌk, yō''? pits-isī'yah. kʌtä's kia?tepi'kun. hê^y, ta?, ayä'ts-täpāpahtī'yäk kinaw-wähtapī''?tati'muʌw. sa?ye'h täh tsēkwā'pah, ini''?-pih a-pīpi'ʌkutʌ'mäk. kēs-pīpi'ʌkutʌmä'k, ini''?-pih täh a-mōhkī''?tawʌ'kihtua? aku'm mʌmā'tsi?ta'wʌk,' ēwā'hin mihkä'nāh.

'hā'w!'

hā'w, iniwi'n teh as kiʌ?tepi'tua? aki'kuh mihkänāhkō'hsʌk; iniwi'n api'ts as kipuʌpī''?tawatua? ani'nuh mʌmā'tsi?ta'wʌn. hā'w, mihkä'nāh täh wi'nah wänī'tipä'hkah, iniwi'n-pih mayā'tsiʌt as nā'sehkah inih minī'kān. payi'ʌtät, as pʌpām-kākēmā'pit ani'nuh wē'kiwʌ'mʌn, nimā''?, usāmī'nukin mmā'tsi?ta'wʌk! imi'nakah sku'ʌ?ts as inim-i'syʌt, ini'win as näwā'tsin mitä'muhsʌn as nipā'nit. utā''?sikan kayēs-kī''?tinah mihkä'nāh, ini'win as kī'skiki'yʌwesu'atsin ani'nuh

"Dear me, Thunderer, what an idea! No, you won't do at all! You will get killed! Gracious me, it's no trifle! When we got up close, those humans would know it at once. Why, don't you make a frightful noise when you come anywhere? Oh, no; it won't do at all for you; no, don't go," said Turtle to the Thunderer.

The Tunderer went and sat somewhere.

Then again he sounded his flute.

"Who will go on the war-path with me?" asked Turtle.

They looked down the slope: truly the blades of grass were bending hither, as if someone were shaking them. There came the Little Turtles, a vast number of them.

"Why, these, these are warriors! These are the ones who will accompany me!" said Turtle.

Then of course, the birds gave up the idea of having some big fighting, and the Thunderers; all of them returned home.

Turtle and his followers marched off in single file to go to war; they were going against the human people. Well, you couldn't expect those Little Turtles to walk very fast: about as far off as the eye will reach, the warriors were overtaken by darkness. So there they slept, oh, a vast number of Little Turtles. On the next day, off they marched again in single file. You could not expect them to get very far! Over there a little ways they were again overtaken by darkness. So there, again, they slept. On the next day they started off again; all day long they walked, but as they were walking along, there, at one time, was a big tree lying across their path. Heigh-ho, Turtle did not want to make a detour, and they were unable to get across the tree.

"Why now, just build a fire; when it is burned through, we shall go on," said Turtle.

So then they built a fire to burn that tree. Of course it took some time before it was burnt through! At last the tree was burnt through, and then they went on. At one place after another they would sleep, as they went along in their slow progress.

At last they came to the human beings.

"Now then, little brothers, this is the place for which we are bound. Place yourselves in a circle around it. You will place yourselves just in sight of one another. Just before dawn you will sound the war-whoop; when you have sounded it, we shall make our surprise attack against these humans," said Turtle.

"Yes!"

So then the Little Turtles placed themselves round about; their line just reached all the way round the people. But as for Turtle himself, when night came, he went off and stole up to that village. When he got there and was going about peeping into the wigwams, oh, there were very many of those people! He went on, way out to one end of the place, and there he saw a woman asleep. Turtle drew his knife and cut through the woman's neck. The same way

mitä'muhsʌn. saʔye'h misi'k nikut; nī's täh neʔne'win ini's as nepā'-nit mihkä'nāh. ayē'tuh umä'win-nuh ä'ʔtuk ani'nuh mē'sʌn as awā'-tōk kutä'ʔnas anäpē'hsihsih; ini'win s sā'sehkē'hsih mihkä'nāh, nānʌtō'htawe'sit utū'skineni'ʌmʌn tā'ʔ-pih a-mūhkä'ʔtawi'kinit. hā'w, saʔyä'h tsayē'k- wä'pah, kʌni'win käh ni'w wē'yʌk wä'htsimūt: 'hh.hh.hh.hh.hu'h!' inī'tamin. hā'w, iniwi'n-pihkehkayāhtsī'ʔnotuaʔ mihkänāhkō'hsʌk, nātinetu'ʌtahkuaʔ inih minī'kān. hā^, nā'p wī'yʌk aki'kuh mmā'tsiʔtawak nō'htawe'win ani'nuh hōhō'hiwʌn.

'hē^y, ōnē'kun, unē'kun, unē'kun, unē'kun! kimēkā'nikeʔ, kimē'-kā'nikeʔ, kikā'tew-neʔnikā'ʔ! mīkā'hkikō''n, mīkā'hkikun, mīkā'h-kikun!'

hā'w, mmā'tsiʔta'wʌk wä'htsita kä'ʔtin unē'pahtawʌ'kin s kʌtä'w-mīkā'hkituaʔ, sā'kitsipahtu'kuaʔ, nʌtāwā'pumatuaʔ wī'yʌ'n mīkā'ni-ku'tuaʔ. hā^taʔ, kʌwi'n wī'yʌn unäwānū'wawʌn! hā', as nānī'pu-wituaʔ, kʌni'win käh ni'w mihkä'nāhkō'hsʌn payī'hpahtu'nik.

'hā^w, mihkänā'hku'k! mihkänāhkō'hsʌk ā'wiwʌ'k. mitemuhsā''k, kimūtī'hsōwawʌn, kimūtī'hsōwawʌn, kimūtī'hsōwawʌn pītō'ku''n, pītō'kun! kina-pē'hnahawā'wʌk ē'h-akum mihkänā'hkuk!'

mā^ʔ, mitä'muhsʌk as mäk-sä'kisi'tuaʔ, umūtī'hsōwā'wʌn kutā-pā'htamukin s sā'kitsipahtu'kuaʔ. nimā''ʔ, usā'matin mihkänā'h-kuk! wä'htsita kä'ʔtin umūtī'hsōwaʔ mamō'skinanä'wʌkin mitä'-muhsʌk. hā^taʔ, wēyʌwēkehkō'hseh täh utā'nan as awē'h-ʌmā'tinʌ'tsin, nā^h, tsi-kē-kī'skikiyʌwä'humih! hā^, iniwi'n käh s kä'ʔts-mōk, utā'-nan s nawēmā'tsin. inä'niwʌk iniwi'n-nakah ä'nawi'mituaʔ as nʌtī'-pahtuʌnā'tuaʔ; ini'win as mehkāwā'tuaʔ mä''ts-mihkänā'hkun.

'hā'w, ayu'm äʔ tsiw-ā'wit!' iwā'kin.

hā', payiʌtä'tuaʔ, mä''ts-mihkä'nāh!

'hā'w, kitā'wanu'naw kē'kina'nōʔ. wä'htsita kä'ʔtin aw-ē'sis-wē'ʔ-sakā'hpinʌ'nakih kinaw-ihpä'nanō'naw!' iwā'kin inä'niwʌk.

payiʌtä'wihatuaʔ, ini'win nanā'wēyʌw as apē'hih mihkä'nāh.

'nahā'w, hā'ʔ täh aw-ihpä'nana'kih ē'h-ayum mihkä'nāh?' iwā'kin.

'hā^taʔ, pʌs kipīpimu'anakih; imi's, imi'ʔ as pas awēh-aʔna'kih; ini'ʔ-pih täh pʌs mayā'wats-pimu'akih,' inä'wʌkin mihkä'nāhkun.

'he'h!' ēwā'hin mihkä'nāh, 'sē^h eyā^h,[1] siw ayā'wik, meʔsi'h a-neʔnitī'yäk. hā'w, pimī'yäk, ʌ-tīskā'hkihne'nun ani'nuh kē'puwa'-wʌn; kinu'aʔ teh niw a-pä'ʔtsihusī'yäk,' inä'win mihkä'nāh.

hā'taʔ, ini'win käh as ā'nawenihtā'hkuaʔ mmā'tsiʔta'wʌk.

'hā'w, ini'ʔ ni kä'ʔtin pas ä'sikē'yah; unā'mō'w mihkä'nāh,' iwā'kin.

'nahā'w, pina'h mä'ts-ahkä'h nipē'w pʌs kisē'kineʔ; ini'ʔ-pih teh meʔsi'h a-pōtawe'yah; ini'ʔ täh as pas pō'nakih as a-kī'sisit,' ēwā'kin misi'k aki'kuh mmā'tsiʔtawʌk.

'nahā'w!' ēwā'kin.

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[1] I seem to have lost a word or two at this point.

with another; two sleeping women did Turtle kill. At his sides, right here, Turtle placed the heads, and with them went off to one side a ways; there Turtle lay, waiting for the sound of his men as they attacked.

When dawn was near, suddenly someone called out; "Hh, hh, hh, hoo," was the sound he made. Thereupon the Little Turtles broke into a run, running up to that village. It happened that someone of those people heard the whoopers.

"Hey, get up, get up, get up! We are attacked, we are attacked! They want to kill us! To the fight, to the fight, to the fight!"

Truly the people leaped up from their beds to go fight; they ran out of the wigwams, they looked to see; someone was attacking them. Why, they saw no one at all! As they were standing about, suddenly the Little Turtles came running.

"Why, turtles! They are little turtles! Women, bring your bags, your bags! You must bag these turtles!"

The women, still in their fright, made a jump for their bags and ran out of the wigwams. Lo, a vast number of turtles! Indeed the women kept putting them into their bags until these were entirely full. But when one little old woman went to wake up her daughter, goodness me, someone had cut off her head! Of course she set up a loud weeping in her grief for her daughter. When the men ran thither to look for someone, there they found a big turtle.

"Oho, it must have been this creature!" they said.

They reached him: a huge turtle.

"Let us take him to our dwelling; truly, in whatever way we can cause him the most pain, we shall dispose of him," said the men.

When they got him to their dwelling, Turtle was placed in the center of the assemblage.

"Now, what shall we do to this turtle?" they said.

"Why, suppose we all shoot at him. Over there we can set him up, and then all of us shoot him," they said of Turtle.

"Bosh and nonsense!" said Turtle, "You will kill each other in great numbers. When you shoot, your arrows will glance off from my shell and you will get hit by your own shots," said Turtle to them.

So then, of course, the people gave up that idea.

"Yes that is really what might happen to us. Turtle speaks truly," they said.

"Well then, let us pour a big kettle full of water and make a big fire and put him in to boil to death," said the people.

"Good!" they said.

'heh hâ^h, pas nitāpä'ʔtsipʌkisi'mit, tsī'ʔnehnā'ʔsiyen, kī'sisī'yen? pʌs nikī'wanesi'ahkasim; pʌs nitsi'ahkipi'nān yōm nipē'w; mā'wa niw pas kikī'sisi'muaw,' ēwā'hin misi'k mihkä'nāh.

'hē'y, unā'mō'w mihkä'nāh; ini'ʔ ni kä'ʔtin pʌs ä'sikē'yah,' ēwā'kin mʌmā'tsiʔta'wʌk.

'hā'w, pina'h nipī'hih kitā'wih-ahpā'kinu'naw; a-pēhkanā'mōw; ini'ʔ as a-nipä'k,' ēwā'hin inuh ni'kut mʌmā'tsiʔtaw.

'hî^y, nipī'w nikō'ʔtʌn, nikō'ʔtʌn, nikō'ʔtʌn, nikō'ʔtʌn!' ēwā'hin mihkä'nāh.

'hāw, tā'pipu'nehkun!'

mä'ts-sē'pēw ini'win niw keʔtsi'h as pimē'hneh. hāhtayā'h, mihkä'nāh mī-tä'pipunā'win, mā'mawō'hkawa'tuaʔ mihkänā'hkun. hâ^taʔ, mihkä'nāh ini'win niw ā'nuw as sakā'hkiʔtʌt, nā'sʌp niw as isē'ʔtat, ähpi'ts-minī'nihtah nipī'hih as kʌtä'w-ahpā'kinih. hā'w, isku'ahtemih misi'k payiʌtä'wihih, hā'w, ini'win misi'k s sakā'hkiʔtʌt mihkä'nāh as kō'ʔtah nipē'w.

'hā', hā', hā', hā', tatā'hkesikun, tatā'hkesikun!'

hâ^taʔ, as kahtswä'pinatuaʔ, kōtä's mī'-pakītā'hkiʔtawin. kayēssakā'nawenih mihkä'nāh, inim-utā'tsimawin, nipī'hih as ahpā'kinatuaʔ. ōhwā'h, mihkä'nāh iniwi'n niw as ā'yakī'htsih as ni'päk anā'mipik! ā'taʔ, nā'sap teh wi'nah niw isē'ʔtawin mihkä'nāh.

hâ^taʔ, 'ini'ʔ käh s kēs-pemātesē'yen!' inänihtʌ'min mihkä'nāh, nipī'hih as ā'yakī'htsih anā'mipik.

hā'w, ni-mātsī'wʌkin aki'kuh mmā'tsiʔtawʌk; ini'ʔ käh s kēspemā'tesit mihkä'nāh. iniwi'n täh nī' mitsi' niw as ā'yakī'htsih.

iniʔ mā'waw.

92. RACCOON AND WOLF.

(nehtsī'wihtuk)

nahā'w, ä'hsipan käh pāpemō'hnewin, tsē'k sī'piah as pimī'mpahpē'sit as kʌtä'w-mī'tsihsit. nipī'hih ini'win as ki-mehkāwā'tsin nahnäkä'wʌn as ki-mu'atsin. kī'sih ä'hkuah, tipä'h ä'hkuah ini'win änanū'hkʌsit. wayā'pah s nim-mä'k-pimō'hnet kayē's-tä'pinit, hā'w, imi's nu'akōw änā'pit, kʌni'win keh niw mä''ts-mahwä'w payī'tuhnet. ä'hsipʌn kehkēnawe'win mahwä'wʌn ahpä'n niw as ki-pu'ʌwiʔtʌnit. hā'w, ini'win-pih nō'hpimih änawī'mit ä'hsipʌn. hā'w, ini'win as mē'sēt. kayē's-mēsēt, ini'win-pih wätā'hpinah ini'h umī'h; umä'win täh äs-kakī'siwe'nah; si wʌtō'w inä'namin. iniwi'n-pih täh payī'manīt; umä'win täh as a'ʔtuk, uhpā'niah. mahwä'w pītuhne'win imi's nu'akōw. hā'w, ini'win-pih wi'nah ap ä'hsipan sī'piah änawī'mit; iniwin täh as miyā'hkiwʌ'tsin.

'hâ^,' ēwā'hin mahwä'w, 'kawi'nakʌt nā'p kä'kōh ä'ʔtawan mī'tsihswan? usā'mat, nipu'ʌwiʔtam,' ēwā'hin mahwä'w.

hä', ä'hsipan nī'piʔtawin: 'mahwä'w, umä'ʔ nitā'ʔtun,' ēwā'hin ä'hsipan, sasīpā'nah upē'hsehkakan. utā'hpinamin inih umī'h kayēs-

"Pshaw, don't you suppose I'll throw myself about terribly when the hot stuff touches me and I am being scalded? I should move about like crazy, I should splash out that water, and you would all get scalded!" said Turtle again.

"Why, Turtle is speaking the truth; that is really what would happen to us," said the people.

"Well, then, let us go throw him into the water; he will drown; that will be the the end of him," said one of those people.

"Hey, I'm afraid of water, I'm afraid of it, I'm afraid of it!" said Turtle.

"All right, take hold of him!"

A big river flowed by near there. Poor Turtle, he was seized; all hands went at Turtle. To be sure, Turtle tried to hang on to things there, but he did so only in pretense, for really he was glad that he was to be thrown into the water. When they had got him as far as the door, Turtle again tried to hold on there, in fear of the water.

"Ho, ho, ho, ho, with all your might now, with all your might!"

As they tugged and heaved at him, finally he let go. Turtle was seized by the tail and dragged along, and they threw him into the water. Alas, Turtle! There he lay submerged and died under the water. But Turtle was only pretending.

"Well, here we are; I'm saved!" thought Turtle, lying there under water.

The people went away, and so now Turtle's life was saved. And he is still lying there in the water.

That is all.

92. RACCOON AND WOLF.

(Nehtsiwihtuk)

Raccoon was walking about, hunting by the river to get his food. In the water there, he found some crawfish and ate them; all day and all night he was busy at this. The next morning, when he had had his fill and was walking along, he looked downstream, and there was a big wolf walking toward him. Raccoon knew that Wolf was always hungry. So uphill from the river ran Raccoon. There he eased himself. When he had eased himself, he picked up his dung; like this he shaped it round; like a ball he shaped it with his paws. Then he tucked it into the fold of his bosom; he placed it here, on his chest. Wolf was walking hither from downstream. Then Raccoon, too, ran to the river and met him.

"Hello!" said Wolf, "Haven't you perhaps something in the way of food about you? I'm too hungry for words."

Up rose Raccoon: "Here, Wolf, I have something," he said, searching about in his jacket. He got hold of that dung of his which

kākī'siwe'nah. 'hā'w, umä'ʔ!' inä'win mahwä'wan; 'yō'ʔ käh ni'nah kiw-inā'htsike'yan.'

'hô^, wäwä'nin!' ēwā'hin mahwä'w as ōtā'hpinah s kä'ʔts-mē'tsik, mahwä'w.

hā'taʔ, 'ni'nah umäʔ-naka'h nuakō'w äsī'yen, yōm sēpē'w na'p ki-pimī'm-ntōnä'haman ninah ap kʌtä'w-mī'tsihsī'yen,' ēwā'hin ä'hsipan.

ini'win-pih wayä'puhnet s mā'tsiʌt ä'hsipʌ'n.

'hāʔ kä'h, niʔa't, ni'nah a'p umäʔ-naka'h wanā'nipih pä'pam-isī'yen,' ēwā'hin mahwä'w.

hā'taʔ, mäk-mētsihsō'win mahwä'w as mā'tsiʌt. hä'hsipan skʌs ni'w ihpih payi'ʌtät, hä'hsipʌn, isā'pume'win mahwä'wan tsē'ʔna-pumā'tsin mī'tsihsinit. hā'w, ini'win-pih kayā'htsiʔtʌt hä'hsipʌn; imi's änā'pit, mä''ts-askā'h ini'win as tsē'patsih tsī'k sī'piah. hā'w, ä'hsipʌn ani'win meʔti'kwʌn nayā'tsipā'htuʌna'tsin. saʔye'h keʔtsē'h payi'ʌtät, iniwi'n-pih misī'k tsayēʔnapumā'tsin mahwä'wʌn.

'hê^y, mahwä'w!' wāʔnāw imi'win as ʌnä'mipā'htuk; 'hê^y, mahwä'w,' inä'win ä'hsipʌn, 'tī'!'

mahwä'w nakāʔtawin ini'nakah as anā'pit. 'tāʔ ä'yen, niʔā't?' ēwā'hin mahwä'w.

'nimī'h kimē'tsin!'

nimā^ʔ, mahwä'w! 'hwē'y!' ēwā'hin.

misi'k: 'nimī'h kimē'tsî^n!'

nimā^ʔ, mahwä'w ini'win-pih kä'hkinah mī'h as mē'tsik; nimā^ʔ, mahwä'w wä'htsita kä'ʔtin ini'win-pih nä'hkusit.

nahā'w: 'ä'hsipʌn, kinä'ʔnin!' pimē'nisihā'tsin.

ā'taʔ, ä'hsipan kä'ʔts-wäpē'win as usī'mit; askā'hkun ani'win niw nayā'tine'tuanā'tsin. saʔyä'h as usī'mit payi'ʌtät askā'hkun, iniwi'n as ahku'ʌhtawe'pahtuk ä'hsipʌn. saʔyä'h spä'miah payi'ʌtät ä'hsipan, iniwi'n-pih mʌhwä'w ini's payī'hpahtuk, piʌtä'wipā'htuk. iniwi'n wä'h-kutāpāmā'tsin mahwä'w ä'hsipanan. näskä'n niw nōnipunä'win ähsipʌnʌn. ahkī'hih iniwi'n s pā'pehtsih mahwä'w. hā^taʔ, ä'hsipan spä'miah iniwin ä'siʌt skā'hkuh s awē'h-sāsehkē'h-sih. hā'w, mahwä' täh wina'h ap iniwi'n niw as kawē'ʔtʌt, ā'yapit, ä'hsipʌnʌn as ahkōnähā'tsin s a-penē'ʔtʌnit.

kī'sih ä'hkwʌh, hā'taʔ, ä'hsipʌn iniwi'n as āyī't spä'miah; mahwä'w wi'nah ap iniwi'n niw as ā'yapit. wänītipä'hkah, hā'w, iniwi'n mahwä'w tsē'k ani'nuh meʔti'kwʌn as awē'h-nē'puwit kʌnāpuma'tsin ä'hsipʌ'nʌn tipäh ä'hkuah. iniwi'n niw äs-wā'pah; nī'wuku'n kēs-kanāpume'win ä'hsipʌ'nʌn. ā'taʔ, iniwi'n saʔyä'h as kkū'hkwaʔsi'-tuaʔ. ta'ʔ, winah wi'nah ä'hsipʌn ispä'miah mä'nawats ki-nipä'win; ta'ʔ, ayu'm täh mahwä'w kawi'n unäpā'nan. ta'ʔ, kēspin mahwä'w ni'pāt, ähsipa'n kʌtä'w-pinē'ʔtaw. hā'w, mahwä' täh iniwi'n s nehkō'-sit; kawi'n ukā'ta-nipā'nan. hā', nikō'täs iniwi'n saʔyä'h mahwä'w as kakū'hkwaʔsit, mahwä'w.

hā'w, iniwin ä'ts mahwä'w: 'hä'hsipā^n, kinä'ʔ nä'ʔtʌm-nipā'yan!' ēwā'hin mahwä'w as kē'hkama'tsin ähsipa'nan.

he had shaped into balls. "Yes, here you are!" he said to Wolf; "This is at any rate what I am accustomed to eat."

"Oh, thank you!" said Wolf, taking it and starting to eat with zest.

"Downstream there, is where I am going; this river, you know, is where I always go about looking for my food," said Raccoon.

Then Raccoon started off at a walk.

"Very well, my friend; and as for me, upstream is where I go about," said Wolf.

So Wolf walked away, eating. When Raccoon had got a ways off, he looked back at Wolf and watched him as he ate. Then Raccoon broke into a run; when he looked yon way, there stood a big white-pine by the river. He ran for that tree. When he had got quite close to it, again he looked at Wolf.

"Hey, Wolf!" — Far off there he was running yon way; "Hey, hey, Wolf!" cried Raccoon, "Say!"

Wolf stopped and looked in that direction. "What's that you say, friend?" said Wolf.

"You're eating my dung!"

Oh, horrors! "Pew!" said Wolf.

Again: "You're eating my dung!"

Oh, now Wolf knew that he was eating dung; he was angry indeed.

"Raccoon, I'll kill you!" and he was after him.

Raccoon ran hard to get away; he ran for the white-pine. When he got away and reached it, up the tree he ran. Hardly had Raccoon got up aloft, when Wolf got there on the run. Wolf jumped up at Raccoon. He barely missed him as he grabbed for him. Down to the ground fell Wolf. High up on the white-pine went Raccoon and there he lay. Wolf, too, lay down right there, taking his place to watch for Raccoon to come down.

All day, there was Raccoon up above; and there was Wolf. When night came, Wolf went and stood close to that tree, on the watch for Raccoon all night. Daylight came; for four days he watched for Raccoon. Then was when they became sleepy. Raccoon, for his part, could sleep a little up there; but Wolf did not sleep at all. For, if Wolf slept, Raccoon would come down. Wolf was very angry; he would not sleep. Time came when Wolf got very sleepy.

Then Wolf said: "Raccoon, you will be the first to fall asleep!" He said this to anger Raccoon.

ā'taʔ, wi'nah ap ä'hsipʌn iniwin ä'ts:

'mahwäˆ,
kinä'tanipā'h!'

inä'win wi'nah ap ä'hsipan.

hā'w, iniwi'n käh ayī'suh as kīhkā'htituaʔ. nikō'täs mahwä'w näskäˆn niw ki-kē'kitō'win kē'hkama'tsin ä'hsipʌ'nʌn:

'ähsipäˆn,
kinä'ʔtanipā'h!'[1]

inä'win. neskä'n ni kā'kitō'win mahwä'w s kakū'hkwʌʔsit.

saʔyä'h mitā'tahnuku'n kawi'n unäpānū'wawan. hā'w, ä'hsipan iniwi'n änä'nihtah: 'häˆ, saʔyä'h kʌtä'w-nipä'w; näskä'n ni kā'kitō'w.' inä'nihtʌ'min. hā'w, wi'nah ap ä'hsipʌn iniwi'n änä'nihtah: 'hā'w, mä'nawats niw nna-kā'kitīm,' inä'nihta'min ä'hsipʌn.

'mahwä'w,
nʌwä'h kä'h
kinä'ʔtanipäˆh!'

ēwā'hin ä'hsipan.

hē'h, nʌwä'h kʌni'win käh niw wä'htsimit mahwä'w:

'ähsipäˆn,
kinätanipā'!'

ēwā'hin mahwäw.

'iniʔ saʔyä'h s nipā't,' inä'nihta'min ä'hsipan.

hā'w, kawin ä'hsipʌn ukā'kitī'nan. ā'ʔ, nawē'naw, hā'h, kʌniwi'n keh niw mi's tsī'kahkiah kä'kōh nayō'htah ä'hsipan: 'hhh hh hhh hh hhrrr.'

'hā', nipä'w,' inä'nihtʌ'min ä'hsipʌn.

hā'w, iniwi'n-pih pä'niʔtʌt, sinawā'ʔ niw. tsī'kahkiah imi's payi'ʌtät, ōhwā', mahwä'w siwas ä'nitsinihkī'hsinin as ni'pāt: 'hō' ā'h.'

apäʔsi'k niw kōʔne'win ä'hsipʌn.

'hā', kä'kōh nā'sap niw tsiw-isē'ʔtaw mahwä'w,' inä'nihtʌ'min.

ā'taʔ, as tsi-tsēʔnapumā'tsin, hā'taʔ, nipä'win käh niw wä'htsita' niw. hā'w, iniwi'n-pih pä'niʔtʌt kä'ʔtsih as awē'h-niw-tsē'ʔnapumā'tsin mahwä'wan ini's meʔti'kuh; iniwi'n wi'nah as ī't; hā'taʔ, nipä'win käh ni wä'htsita' niw. hā'w, ä'hsipan, anih uhtä'hkwʌnan as takī'kin inu'h askāh, pikē'wʌn iniwi'n as mā'watsihā'tsin ä'hsipʌn. hā'w, meʔsi'h wī'hkihe'win pikē'wʌn. iniwi'n-pih pis-pinē'ʔtʌt, mahwä'w as sehkē'hsih; uskē'hsikuh iniwi'n as aʔtuwā'tsin ani'nuh pikē'wʌn. āˆ, misēwä' niw as aʔtuwā'tsin pikē'wʌn. mā'waw kayēsaʔtuwā'tsin ä'hsipan, iniwi'n-pih mayā'tsiʌt as usī'mit.

ā'taʔ, mahwä'w wi'nah nā'nipat, hā', nikōtä's keh niw kuskō'siwin mahwä'w.

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[1] This and the following speeches in very weak, high-pitched voice.

Then said Raccoon in turn, to him:

"Wolf,
First shalt 'ee sleep!"

And in this way they taunted each other. At last Wolf could hardly talk, as he taunted Raccoon:

"Coo-oon,
Firs' shalt 'ee slee-eep!"

he said to him. Wolf could scarcely make a sound, so sleepy was he.

For ten days now they had not slept. Then thought Raccoon: "He'll soon be asleep now; he can scarcely make a sound." This is what Raccoon thought: "I'll just call very quietly," he thought.

"Wolf,
At last
It's you who're first asleep!"

said Raccoon.

It was a long time before Wolf gave forth a sound:

"Raccoon,
Firs' sh'll 'ee sleep!"

said Wolf.

"Now he'll soon be asleep," thought Raccoon.

Raccoon made not a sound. Soon, in fact, he heard something down there at the foot of the tree: "Hhhh-hh, hhh-hh, hhrr."

"Well, he's asleep," thought Raccoon.

So then he came down, noiselessly. When he got to the foot of the tree, there was poor Wolf lying on his back, asleep: "Ho-oh, ha-ah."

Raccoon was still afraid of him.

"Perhaps Wolf is just pretending," he thought.

He observed him closely: why, he was indeed really asleep. So then he came all the way down to observe Wolf at close range there by the tree; there he lay; he was really asleep. From the place where the limbs of the white-pine sprang out, Raccoon collected a quantity of rosin. He managed to get a lot of rosin. Then he came down again to where Wolf was lying; he put the rosin into his eyes. All over them he put the rosin. When he had put all of it on him, then off started Raccoon and fled.

Wolf kept on sleeping and in due time woke up.

'hē'y, hē'y,' inä'nihtʌ'min. 'nimä'k-kanä'pumaw kahmī'tsit ä'hsipʌn.' inä'nihtʌ'min nēpuwē'pahtuk mahwä'w.

hâ, spä'miah imi's kʌtä'w-anä'pit. hä', kawi'n unä'minan; yä'hpits kä'kōh kipē'hnenin umʌ's uskē'hsikōh.

hâ, yō'm ntūtsī'nah, 'wä'ki? umʌs ä'ʔtik niskē'hsikōh?' inä'nihtʌ'min.

hâ, pikē'wʌn yähpi'ts mōskinä'wʌnin uskē'hsikuh, pikē'wʌn.

'hē' hä', apä'hpenisiwʌ'k! ini'? kä'h saʔyä'h s kē's-kasē't!' inä'nihtʌ'min mʌhwä'w.

hä'taʔ, tä'ʔ-nakah täh aw-i'siet? kʌwin unä'minan. â, pimō'hnet meʔtikwʌ'n iniwi'n päʔtä'hkihsih. hâ pinah, ta'ʔ? nitūtsīnä'tsin, meʔti'kwʌn ä'wiwʌn. hä'w, misi'k kutä'ʔnas tsīw-isī'win; mä'k-keh-niw-pimō'hnet, kʌniwi'n käh ni'w misik, hō'h ä'h, iniwi'n utī'h s pä'pehtsih mahwä'w pākä'hkihsih.

'hē', pähpini'siwʌk, ninä'pim!' ēwä'hin mahwä'w.

hä'w, iniwi'n käh ä'sikimake'sit, hä'w, kä'ʔtin niw as kutä'kihtuk. hä'w, nikō'täs iniwi'n s pākä'hkihsih meʔti'kwʌn.

'hē', pähpenisiwʌ'k! wäʔsē'h-inä'htik ayä'wiyen?' inä'win mahwä'w ani'nuh meʔti'kwʌn.

'hō'h, sōpumä'htik nitä'wim,' ēwä'hin meʔti'k.

'hē', apä'hpenisiwʌ'k! ninä'pim! kʌneʔ na'p s a-kehkē'naman nipē'w s a-takī'k?' inä'win.

'hē', mahwä'w, kʌn kä'kōh nipē'w. ini's niw miyä'w isi'ʌnun; kutä'ʔnas nawēnä'ʔs kina-mehkä'n,' inä'win sōpumä'htik.

hē', ta'ʔ, mahwä'w miyä' niw as īsī'ʌt, nikōtä's iniwi'n misik s pākä'hkihsih.

'hōhwä', hē', wäʔsē'kiw ayä'wiyen?' inä'win misi'k mahwä'w.

'hē, sīpi'ah-sōpumä'htik niki'w-ikäm,' ēwä'hin sīpi'ah-sōpumä'htik.

'hē, kʌneʔ na'p nipē'w kä'ʔtsih s a-takī'k?' inä'win mahwä'w.

'hä'w, miyä' niw inis isyʌ'nun. keʔtsi'h niw umʌ's nipē'w iniʔ as takī'k; miyä' niw ini's isyʌ'nun; kina-mehkä'n nipē'w,' inä'win sī'piah-sōpumä'htik.

hä'w, miyä' niw mahwä'w isī'win; nikōtä's käh saʔyä'h mīhkutsī'namin nipē'w. kutätsī'nah, hä'taʔ, nipē'w käh niw ä'wiwin. hä'w, mahwä'w nipī'hih iniwi'n s pimō'hnet. miyä' niw nō'ʔsōh isī'win mahwä'w. hī'y, wäʔnä'w äts-pakī'win ini'h nipē'hseh. mahwä'w kawi'n ukähkina'nan tä'ʔ tsiw-ahkū'ahah.

hä'w, kʌniwi'n käh niw wä'htsimīt mahwä'w as kī'kitit:

'tä nī hä kō mō yä nē,
tū kä nä, tū kä nä?'[1]

ēwä'hin mahwä'w.

hä'w, wi'yʌk iniwi'n niw wä'htsimīt ahkī'hih: 'hē'y, kipähkikanäkanē'!' inä'win.

'hō',' ēwä'hin mahwä'w, pimō'hnet nipī'hih.

[1] Informant gives the prose words (Potawatomi ?) as follows: *tä' nīn ä'hkuaʔamä'nih?*

"Tut, tut," he thought, "Come to think, I'm watching for Raccoon!" thought Wolf and leaped up.

But when he tried to look up aloft, he could not see; something was entirely obstructing his eyes.

He felt for it with his hand; "What's that in my eyes?" he thought.

Why, his eyes were entirely full of rosin!

"Oh, dear, it's all up! Now he has got away from me!" thought Wolf.

But where was he to go? He could not see. He walked a ways and bumped into a tree. What's that? He felt for it with his hand: It was a tree. Again he walked in some other direction; as he walked on, again he knocked into some hard thing and fell.

"Hey, it's all up, I'm as good as dead!" said Wolf.

That was the way things went with him; he was truly in a painful plight. Again he knocked into a tree.

"Hey, this is dreadful! What sort of tree are you?" asked Wolf of that tree.

"Why, I am a Sugar-Maple," said the tree.

"Oh, this is dreadful! I am as good as dead! Please, do you know where there is some water?" he asked him.

"Oh, Wolf, there's no water here. Go straight ahead; likely enough you'll find it, somewhere or other," said the Maple to him.

As Wolf walked on straight ahead, he again knocked into a tree.

"Dear me! What sort of tree are you?" Wolf again asked.

"Why, River-Maple I am called," said the River-Maple.

"Please, isn't there some water near here?" Wolf asked him.

"Yes, walk straight on. Right near, over there, is water; just go straight on and you will find water," said the River-Maple.

Straight ahead went Wolf; soon he felt water. When he reached out to feel for it, it really was water. So into the water walked Wolf. Right out away from the shore he went. For a long ways out that lake was shallow. Wolf did not know how far in he was.

After a while he called out, saying:

"How deep am I in,
Am I in, am I in?"

Then someone on the land called out: "Why, up to your ankles!"

"All right," said Wolf, walking along in the water.

hā'taʔ, nikōtä's käh niw ayā'wik—ta'ʔ, kawi'n umō'sihtunan ini'h nipē'w. imi's s kēs-pimō'hnet s kēs-pākā'hkihsih meʔti'kuh, yāhpi'ts pā'hsisi'win yō'm wē's; misēwä' niw wēʔsakesiwi'n yōm wē's; kēs-pākā'hkihsinin ahkī'hih as kēs-pimō'hnet. hā'w, saʔyä'h misi'k uhtsē'-muwin mahwä'w. hē^y, saʔyä'h uhkī'kʌn iniwi'n nisi'k sayā'kipik.

hā'w, iniʔ-pih misi'k kayā'kitit:

'tā^nī häkōmōyānī,
tuka'ne, tukā^nä?'

ēwā'hin mahwā'w.

'hē'y, kihkī'kanē'h,' inā'win.

'ō^,' ēwā'hin mahwā'w.

'hā', nā's käh niw ihpih nä'piyan aw-ā'wiw,' inä'nihtami'n mah-wä'w as pimō'hnet nipī'hih.

hā'w, nikōtä's iniwi'n saʔyä'h as anī'wipit. anā'miah nipī'hih iniwi'n s pimō'hnet. hā', nikō'tä's iniwi'n käh as ni'päk as pīhhkanā'-mīt mahwä'w.

iniʔ käh s kē's-nipäk mahwä'w.

hā'w, ayō' winah keʔts-inä'niw iniwi'n as wāwē'kit nipē'hsehsih; mä''ts-nipē'hseh āwiwi'n. hā'w, utāʔnapi'man tanä'win inu'h keʔts-inäni'ʌhseh; iniwi'n nʌmä'ʔsʌn s kīw-nakuanā'tsin nipī'hih. iniwin mahwä'w as nō'weʔneh i'nakah kayēs-inā'hukit. mī'p mātsī'win keʔts-inäni'ʌhseh nānā'tsin utāʔnape'mʌn. payi'ʌtät, hā^, kawin kä'kōh ani'nuh meʔtiku'ʌhsʌn ukä'hkiwä'htsika'nʌn; mā'wa niw kehtāpī'skawa'nin. hā'w, kayēs-pehkōnā'tsin, iniwi'n-pih sayūwī'-kinʌ'tsin keʔts-inä'niw. hē'yʔ, kawin uwī'hkiha'nan s kʌtä'w-aku'ʌnā'tsin kʌtä'w-pō'siha'tsin umeʔtikō'nimih.

hā'w, iniwin-pih wayē'htamōwā'tsin umä'timō'hsemʌn: 'hēy^, kuʌpahē'kʌn pītōnō^n[1]!' inä'win wē'wan.

hā'w, wēyʌwēkehkō'hseh, taʔ, nō'htawe'win ukäʔts-inäni'ʌmʌn; sā'kitsi'pahtawin.

'hō', pyʌnū^un, kuʌpahē'kan pītōnō^n!' inä'win wē'wʌn.

hā'w, wēyʌwēkehkō'hseh utāhpina'min inih kuʌpahē'kan, meʔtikō'-nih s pō'sit, kä'ʔts-pimē'tsimit as isi'ʌt ukä'ʔts-inäni'ʌmʌn. hā'w, payi'ʌtät käʔts-inäni'ʌmʌn, nimā^, hāʔna'p anā'mipik imi'win as akī'htsih.

'hā'w, umā'ʔ!' inä'win ukäʔts-inäni'ʌmʌn.

keʔts-inä'niw kayē's-utā'hpinah iniwi'n-pih kū'tskuʌna'tsin. hā'w, pā'hpesī'w pīsehka'win inuh aʔna'p. hā'w, iniwi'n-pih täh kayīwä'-tuaʔ pimī'tsime'tuaʔ; wēyāwēkehkō'hseh wä'htsita'w iniwi'n kayä'ʔts-pī'hiket pimē'tsimet. hā'w, hā'w, payiʌtä'tuaʔ wē'kōwaʔ, iniwi'n-pih äku'ahsimʌ'tuaʔ ani'nuh aʔnapi'ʌn. nimā^, wiyʌk isē'kiw siwas apē'win, mä''ts-mahwä'w tsi-kē's-nipäk.

'ō^, weyāwēkä^h, kinā-nā'siwä^?!' ēwā'hin keʔts-inä'niw.

hā'w, iniwi'n-pih kēʔts-inä'niw wayēnanē'htsiket. nimā^?, usā'-matin wēninō'hseh; unā'kuwin mahwä'w; mānä'tin pimē'h. hā'w,

[1] Foreign, for Men. *pī'tōh.*

And then, — Wolf did not feel the water clearly. Because, while walking along, he had knocked into trees, his head was very much swollen; it ached all over; he had violently knocked into things while walking on the land. So now Wolf sang out again. By this time only his neck was above water.

So now he cried again:

"How deep am I in,
Am I in, am I in?"

"Up to your neck," he was told.

"All right!" said Wolf.

"Oh, I don't care when I die," he thought, as he walked along in the water.

Finally he got beyond his depth. He kept right on walking under the water, until at last he was drowned and died.

So that is the way Wolf died.

Now this old man lived there by the lake; a big lake it was. This little old man had a net; he caught fish in that water. To this place the Wolf drifted before the wind. In the morning the little old man went to bring in his net. When he got there, the little sticks that were his marks were gone; they had all gone under water. He untied the net and pulled at it. Why, he couldn't manage to get it out of the water to put into his dug-out.

So then he said to his wife: "Hey, bring a dipper!"

The little old woman heard her husband; she came running out of the house.

"Hey, come here, bring a dipper!" he said to his wife.

The little old woman took the dipper, got into her dug-out, and paddled fast toward her husband. When she reached him, why, there was the net way under water.

"Here it is!" she said to her husband.

The old man took it and caught the net on it, and at last, up came the net. Then they canoed back home; truly, the old woman paddled hard. When they got home, they landed the net. Why, some sort of creature was in there, a big dead wolf!

"Ho, wife, we shall give a feast!" said the old man.

Then the old man prepared the carcass. Most plentiful was the grease; the wolf was fat; there was much oil.[1] Then the old man

[1] Inconsistent with first part of story.

iniwin-pih wä'sihtuk wē'kiwʌm, mä''ts-kinō'htem ke?ts-inä'niw. iniwi'n, sa?yä'h kayēs-kē'sihtuk, nayā'kʌtawä'nihtah kä'taw-isē'?tʌt.

'nahā'w, ini? sa?ye'h s aw-usē'htawan aw-isē'kih ä'ts ahkē'w a-takī'k aw-is-mī'tsihsit ayu'm mʌnätō'w,' inä'nihtʌ'min ke?ts-inä'niw; 'mä'wa niw nna-natōmā'wʌk mʌnätō'wʌk,' inä'nihtʌ'min.

hā'w, iniwi'n-pih, — mä''ts-utā'hkehkun ā'wiwʌ'nin, — utā'hkehkun kayē's-akōnā'tsin, nipē'w iniwi'n as a'?tuk ahkä'kuh, pō'tawet. wēyʌwēkehkō'hseh nā'tamōwä'win ukä?ts-inäni'ʌmʌn tsīpā'hkitua?, mä'ts-mahwä'wʌn as anā'tua?. iniwi'n api'ts as mō'skinet inuh mä'ts-ahkäh, mahwä'w as anē'h ahkä'hkuh. nimä^?, usä'matin pimē'h! sa?yä'h as tsi-mō'skinepī't inuh ahkä'h inih pimē'h, iniwi'n-pih inu'h ke?ts-inä'niw kayu'ʌpahah ini'h pimēh, unä'kanih as a'?tuk. hā'w, yähpi'ts mūskinepī'win mä''ts-utōnā'kan pimē'h. iniwi'n-pih ä'wihpī'htikatō'k ini's wē'kiwʌmih kayēs-usē'htuk; nänā'wēyʌw as ā'wik inih wē'kiwʌm. iniwi'n as a'?tōk inih unä'kan. hā'w, iniwi'n-pih misi'k nikut utōnā'kan wätā'hpinah, hā'w, mētsimē'hseh iniwi'n misi'k as a'?tōk; yā'hpits mōskine'win inih mä'ts-unä'kan. iniwi'n misi'k s pī'htikatōk inih wē'kiwʌm kayē's-usē'htuk.

hā'w, iniwi'n-pih wätā'hpinah upä'pikwʌn; spä'miah umä'winnakah ä'sis-käkitōwä'htah ke?ts-inä'niw. nimä^?, mä'wa niw tä'pehtamu'kin ispä'miah ayī'tua? uhpē'?tawʌk.

'hā^w, kinänikä'?!' itō'wʌkin.

nimä^?, pā'hpisiw käkitōwä'win yō'm kē'sik as pinī'?tatua? uhpē'?tawʌk, mamā'h-uhpē'?tawʌk. mā'wa niw pī'wʌkin as pīhtike'tua? ini'h wē'kiwʌm tsi-kēs-usē'htuk inu'h ke?ts-inä'niw. hā'w, iniwi'n-pih misi'k kayäkitōwä'htah ini'h upä'pikwʌn inu'h ke?ts-inä'niw; ahkī'hih täh akum ayī'tua? mʌnätō'wʌk mā'wa niw pī'wʌkin. pisē'w, awä'hseh, amä'skusuk, atä'hkuk, apä'hsusuk, mahwä'wʌk, wä'pusuk, akuʌhkō'hsʌk, me?nuku'ʌhkuk, wä'kuhsʌk, ä'hsipʌ'nʌk, mā'wa niw isē'kiwʌk kinū'pikuk, misäsä'hkuk, misäsähkō'hsʌk, sakēmä'wʌk, pehkō'hsʌk, mā'wa niw isē'kiwʌk nʌmä'?sʌk, — kʌnkawä'h isē'h-nʌmä?sʌk mā'wa niw kīs-pī'wʌkin, — nʌmä'hkuk, mikē'kuk, utsī'kuk, wāpehsi'ahsʌk, sähkī'hsʌk, sikō'hsʌk, unäwanī'kuk, kahkī'kuk, wīpīskä'hsʌk, mā'wa niw isē'kiwʌk kīs-pī'wʌkin; mihkänä'hkuk kīs-pī'wʌkin. nahā'w, ini'? mäw. yähpi'ts mōskine'wʌkin inih wē'kiwʌm wē'yʌk sēh-mʌnätō'wʌk.

nahā'w, kayēs-mūskine'tua?, iniwi'n-pih inu'h ke?ts-inä'niw kayī'kitīt: 'nahā'w,' iniwi'n änā'tsin mʌnätō'wʌn, 'nahā'w, kʌtä's usē'htukun kēyʌwä'wʌn aw-inim-isē'kimakah ä'ts ahkē'w a-takī'k. ini? wäh-ä'wik natōminʌ'kuk,' inä'win ke?ts-inä'niw. 'ī'h-inih pimē'h unä'kanih ä'?tek, ini's kehtāpī'?takun. kē'spin wī'yʌk misē'wä niw kehtāpī'?tʌt, äts ahkē'w a-takī'k kinaw-unä'kimuʌw,' inä'win. 'ini? sa?yä'h s a-wä'pi?tayä'k,' inä'win ke?ts-inä'niw.

built a house, a big round-lodge. When he had finished it, he considered what he would do.

"Well then, now I shall arrange the way it shall be as long as the earth endures, the way of eating of the animals," thought the old man; "I shall call all the animals."

And then, — he had a large kettle, — he hung up his kettle, put water into it, and made a fire. The little old woman helped her husband cook, and they boiled the big wolf. Exactly full was that large kettle when the wolf was being boiled in it. Oh, there was a plenty of fat! When the kettle was entirely full of fat, the old man dipped out the fat and put it into a bowl. Entirely full of fat was his big bowl. Then he brought it inside the house he had built; at the very center of the house he placed the bowl. Then he took another of his bowls and put the meat into it; entirely full was the big vessel. This too he brought into the house he had built.

Then the old man took his flute; up into the air he sounded it. All the birds that dwell up in the air heard the sound.

"Oh, we are being invited!" they said to each other.

In a short time the sky resounded as the birds came down, the great birds. All of them came and entered the house which the old man had built. Then again did the old man sound his flute; and the animals that dwell on the earth all came: the panther,[1] the bear, caribou, elks, deer, wolves, hares, woodchucks, badgers, foxes, raccoons, all kinds of snakes, horse-flies, deer-flies, mosquitoes, gnats, all kinds of fish, — a great variety of fish, all of them came, — beavers, otters, fishers, martens, minks, weasels, squirrels, chipmunks, gophers; all kinds of animals came; the turtles came. That is all. The many kinds of animals entirely filled the house.

When they were all inside, the old man spoke: "Hail!" he said to the animals, "Hail! Do you now arrange the way your bodies shall be as long as the earth endures. That is the purpose for which I have called you." So spoke the old man. "In that fat over there in the bowl do you dip yourselves. Any one of you who dips himself all over, will be fat as long as the earth endures," he told them. "Now begin."

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[1] Named first probably in compliment to me or in jest at my expense (my name is Pisēw, *panther*); cf. below, where the panther is hero of the episode usually related of the deer.

hā'w, pisē'w mī-nī'piʔta'win nā'sehkah inih unā'kan. iniwi'n s awē'h-kehtāpī'ʔtʌt. nimē'wa niw kehtāpī'ʔtawin inih pimē'h; iniwi'n-pih yā'h-aku'ʌʔtʌt. hā', pisē'. tsīʔnapā'hsīt, wēninō'hseh sāmī'natin wē'yō as ūnā'kit.

'hā'w, ini'ʔ!' inä'win keʔts-inä'niw; 'awē'h-unā'pinun; awē'h-misā'hsih,' inä'win pisē'wʌn.

awēh-misä'hsinin pisē'w. hā'w, nimāˆʔ, wähtsita'w iniwi'n as minī'nihtah pisē'w as unā'kīt.

hā'w, iniwi'n-pih misi'k awä'hseh nayī'piʔtʌt, unā'kanih iniwi'n s awē'h-kō'kēt. nimāˆʔ, awä'hseh wē's nisi'k iniwi'n mä'nawats sayā'kipik pimē'hih s sehkē'hsih! hā'w, nō'mʌ käh niw sehkē'hsinin pimē'hih. hā'w, nayī'piʔtʌt, kayē's-aku'ʌʔtʌt, ta'ʔ, tsīʔnapā'hsit awä'hseh, usā'matin wēninō'hseh pimē'h; misēwä' niw pimē'h ā'wiwin wē'yaw.

'hā'w, ini'ʔ!' inä'win keʔts-inä'niw. 'awē'h-misä'hsih,' inä'win keʔts-inä'niw.

hā'w, awä'hseh näskä'n niw wī'hkihe'sōwin as pimō'hnet, tsiw-ahpi'ts-unā'kīt.

hā'w, iniwi'n-pih misi'k apä'hsus awēh-kehtāpī'ʔtawin, apä'hsus, pimē'hih. hā'w, kayēs-aku'ʌʔtʌt, yō'm änā'pahsit apä'hsus, tsiw-ōsā'matin pimē'h as unā'kīt.

'hā'w, iniʔ kä'h!' inä'nihtʌ'min pä'hsus s awēh-misä'hsih.

mā'wa niw iniwi'n s kēs-kōkī'tuaʔ mʌnätō'wʌk. usā'm kinī's pas ā'wiw mā'wa niw kʌtä'w-ā'tsimʌ'kihtuaʔ; tsiyä'w täh kina-pā'sitʌ'häʔ. ēh-yō'm kayē's-isī'ʔtʌtuaʔ mʌnätō'wʌk, umʌ's s kēs-unä'nituaʔ yō'm pimē'h, kayēs-mā'waw-kēsiʔtʌ'tuaʔ, mā'wa niw minī'nihtʌmu'kin as ūnā'kituaʔ.

hā'w, iniwi'n-pih misi'k kayī'kitit inuh keʔts-inä'niw: 'hā'w, kʌtä's mītsihsiku'n!' inä'win.

hā'w, wä'htsitʌ kä'ʔtin mʌnätō'wʌk iniwi'n s kä'ʔts-mītsihsi'tuaʔ as mu'atuaʔ mahwä'wʌn nāniti'tua.

mā'waw kayē's-kitākä'tuaʔ, hā'w, iniwi'n-pih misi'k kayēkitōta-wa'tsin inuh kēʔts-inä'niw: 'nahā'w, tā'ʔ täh aw-isē'kimakah? inih ni'w aw-iyä'k, ini'ʔ aw-isē'kih äts ahkē'w a-takī'k,' kēs-inä'win inuh keʔts-inä'niw mʌnätō'wʌn. 'hēh-yō'm as wā'ʔsinʌ'kuah kē'sik, tā'ʔ ä's-nʌtāwä'nihtʌmäk kʌtä's usē'htukun,' inä'win, 'kämā'w s a-kē'sikah kämā'w s a-wanī'tipä'hkah ahpä'n niw hä'ts ahkē'w a-takī'k,' inä'win.

hāˆ, mʌnätō'wʌk kawi'n wi'yʌk ukī'kitī'nan.

hā'w, awä'hseh mi'-nī'piʔtawin; nā'wīkʌmik iniwin ä'siʌt as awē'h-kī'kitit: 'nahā'w, nina'h, nē'mʌtʌk, änä'nihtʌ'mʌn: ēh-yō' ni nina'h äsinakōsē'yan, ini'ʔ käh ni'nah ä'sis-nitāwä'nihtʌ'mʌn s aw-isīnā'kuah yō'm kē'sik, hpä'n niw s a-wanī'tipä'hkah.'

'hēˆy, pahpenisiwʌ'k!' iwā'hin inu'h keʔts-inä'niw, 'hā'w, hā'w, hā'w, nʌtōnä'hamuku'n aw-isē'kimakah,' inä'win misik inuh keʔts-inä'niw.

hā'w, kawi'n wi'yʌk ukī'kitī'nʌn. nʌwä'h ayā'wik kahkī'k nī'piʔta'win:

Panther arose and went up to the vessel. He dipped himself in it. For a little while he dipped himself in the fat, then he got out. So, when Panther took a look at himself, plenty of lard there was on his body; he was fat.

"That will do!" said the old man to him, "Go be seated; take your place."

Panther went and sat down. Ah, Panther was truly glad to be fat!

Then Bear arose and went for a dive into the vessel. Oh, but only Bear's head stuck out a bit from the liquid, as he lay in the fat! For a while he lay in the fat. When he arose and came out and took a good look at himself, a plenty of lard there was; his body was fat all over.

"That will do!" said the old man to him; "Go be seated."

Bear could hardly manage to walk, so fat was he.

Then Deer went and dipped himself in the fat. When he came out and looked around at himself, like this, there was plenty of fat on him.

"Well enough!" thought Deer as he went to his seat.

Then all the animals dived there. It would be too long, were we to tell them all; we shall have to skip it. When all the animals had gone through that act of bathing in this fat, when they had all finished, all rejoiced at being stout of body.

Then again spoke the old man: "Now then, come eat!" he said to them.

Truly the animals then made a hearty meal, eating the wolf to which they had been invited.

When they had eaten it all up, the old man again addressed them: "Now then, as to the way things are to be, whatever you say, so will it be as long as the earth shall endure," said the old man to the animals. "As to this sky's being light, whatever way you desire it, arrange it now," he said to them, "whether there is to be day or to be night for all time, as long as the earth shall endure."

Not one of the animals spoke.

Bear arose and to the middle of the house he went to speak: "Well, friends, this is the way I think of it: even as I look, that is the way I want this sky to appear, that it may always be night."

"Ho, that is bad!" said the old man, "Well, well, well, seek out the way things are to be," he said to them again.

No one spoke. After a long while Chipmunk got up:

'nahā'w, nēmʌtʌ'k, nina'h änä'nihtʌ'mʌn pʌs ä'sinʌ'kuah yō'm kē'sik misi'k yōm wʌnī'tipä'hkʌn: ēh-anu'm nitā'sa?su'anan äsina'-kuahkin; ini'? käh ni'nah ä'sis-nitāwä'nihtʌ'mʌn s aw-isīnā'kuah yō'm kē'sik; as a-kē'sikah misi'k täh s a-wanī'tipä'hkah; niku't ah-kē'w s aw-itā'hkua? mamā'tsi?tawʌk, nikūtu'ʌsitah kē'sō?nʌk pʌs ā'wiwʌk, misi'k as a-pipōnō'wik nikūtu'ʌsitah s aw-ā'witua? kē'sō?-nʌk. ini'? ni'nah ä'sis-nʌtāwä'nihtʌmʌn s aw-isīnā'kuah yōm kē'sik misi'k wʌnītipä'hkʌn. misik s a-nē'pinō'wik misik a-pipōnō'wik s a-kiw-itā'hkua? mamā'tsi?ta'wʌk äts ahkē'w a-takī''k,' ēwā'hin kah-kī'k as kī'kitit.

aki'kuh mʌnätō'wʌk mā'wa niw iniwi'n mänī'nihtā'hkua?.

hā'w, awä'hseh iniwi'n-pih misi'k kayī'kitit: 'hā'w, kʌ'n, kʌ'n inih wē'skiwʌtu'n! yō'? käh ni ni'nah ä'sis-nitāwä'nihtʌmʌn; ini'? ni'nah mänu'ʌpahtʌ'mʌn,' ewā'hin awä'hseh.

'hē^, tā'? täh nā'p aw-inim-isī'kitua? kä'taw-inim-pimā'tesitua??' ēwā'hin inuh ke?ts-inä'niw.

'nahā'w, nipā'kitenā'n käh nē'yaw,' iwā'hin awä'hseh; 'ē'h-akum mamā'tsi?tawʌk kä'taw-mī'tsihsitu'awin inis wē'kōwa?, kä?tsi'h ni'-nah ap ini'? as a-kē-wē'kiyen. mī'm-nanā?tutsī'nitua? nina-kīw-mī'hkutsī'nikuk as wē'kiyʌn. ini'? käh s a-kī-mī'tsihsi'tua? mamā'-tsi?ta'wʌk,' iwā'hin misi'k awä'hseh.

'hē', kʌn wēskiwʌtō^n!' iwā'hin kahkī'k.

'hā'w, a?tati'kun pina'h! inu'h aw-anē'hēwet, ini'? aw-ā'wik,' ēwā'hin inuh ke?ts-inä'niw.

nahā'w, iniwi'n täh s kīs-a?ta'titua? awä'hseh misi'k täh kahkī'k.

awä'hseh iniwi'n wi'nah ä'ts: 'tipī'hkʌt, tipī'hkʌt, tipī'hkʌt, tipī'hkʌt, tipī'hkʌt, tipī'hkʌt, tipī'hkʌt, tipī'hkʌt!' ēwā'hin awä'hseh s a-wanītipä'hkah ahpä'n niw; kahkī'k täh: 'wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan!' awä'hseh winah ap: 'tipī'hkʌt, tipī'hkʌt, tipī'hkʌt, tipī'hkʌt, tipī'hkʌt, tipī'hkʌt, tipī'hkʌt!' wi'nah ap kahkī'k: 'wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan!' — nimā^?, tipä'h ä'hkuah.

nikōtä's keh niw awä'hseh iniwi'n as pä'?tsitunä'mit: 'wā'pan!' ēwā'hin awä'hseh. mā^?, pā'pik kēs-wā'panin.

awä'hseh iniwi'n-pih kō'tapamā'tsin kahkī'kun as anē'hikut, kä'?ts-nehkō'sit; kʌtä'w-ne?ne'win kahkī'kun as anē'hikut. nimā^?, iniwi'n täh pī'htik kahkī'k misi'k kutä'?nas s ki-pimē'pahēwät kʌtä'w-payānā'tsin awä'hsʌn. ta'?, awä'hseh näskä'n niw wī'hkihe'sōwin as wäpē't tsiw-ahpi'ts-unā'kit. nikōtä's yā'hpits ni'w payānā'win awä'hseh. sā'kitsi'pahtuk kahkī'k, pimē'nisihā'tsin awä'hseh, wē'kih anā'mahkiah iniwi'n s kehtā'?tʌt kahkī'k. awä'hseh payi'ʌtät inih utäsku'ʌhtem awä'hseh, mā'wa niw pēkuna'min, wā'nehket, kahkī'kun tä-tä'pipōnā'tsin. nikōtä's käh iniwi'n as nī'hni?tʌt awä'hseh. hā'w, pits-kēwä'win. payi'tʌt ini's s tasēh-mā'watsī'hsihkua?, hā'w, ini'? käh s kēs-anē'hih awä'hseh. hā'w, iniwin wä'h täh as ki-wā'pah misi'k teh as ki-wʌnītipä'hkah, misi'k teh nikūtu'ʌsitah as ā'witua? kē'sō?-nʌk nikut nē'pin as ā'wik, misi'k teh as pipōnō'wik nikūtu'ʌsitah as

"Well, friends, the way I think this sky should be and this night; like these markings of mine, that is the way I want the sky to look; that there be day and that there be night; that what human mortals will call a summer may be six months, and that in the winter-time there may be six months. That is the way I want this sky to appear and this night, and that there be summer and that there be winter, as the human mortals will call it, as long as the earth endures," said Chipmunk in his speech.

All the animals were pleased with this.

Then Bear spoke again: "No, no, that is not well! This is the way I want it; this is the way I find it to be good," said Bear.

"Oh, but how will they get along who are to live through the course of time?" asked the old man.

"Very well, then I offer up my body," said Bear; "Whenever these mortal men desire to eat there in their dwellings, I shall be living close by. They will seek me by groping with their hands, and feel me out where I dwell. Thus then will mortal men have their food," said Bear again.

"Oh my, that is'nt good at all!" said Chipmunk.

"Come, have a contest! Whoever wins, his way it shall be," said the old man.

So now Bear and Chipmunk contended.

Bear said, "Night, night, night, night, night, night, night!" wanting it to be always night; and Chipmunk: "Day, day, day, day, day, day, day, day!" And Bear: "Night, night, night, night, night!" and Chipmunk: "Day, day, day, day, day!" — all night long.

But at one time Bear made a slip of the tongue: "Day!" said Bear. Lo, at once it was daylight.

Then Bear made a jump for Chipmunk, because he had been beaten by him and was very angry; he wanted to kill him for having defeated him. Chipmunk ran from him, here and there within the house, trying to get away from Bear. You see, Bear could hardly bring himself into a run, so fat was he. Finally Bear was left far behind. Chipmunk ran out of the house, Bear pursuing him, and went into his hole under the wigwam. When Bear got there to Chipmunk's door, he tore it all up, digging to reach Chipmunk and get hold of him. At last Bear gave up. He came back. When he came to where they were holding council, Bear was declared defeated. And that is why there is day now and night, and why there are six months of summer and of winter six months, the whole count of twelve months being called a year, — because Raccoon carried

ā'witua? kē'sō?nʌk, māh-mā'wa täh niku't pepō'n as itā'meh, metā'tah nī's-inē kē'sō?nʌk as akī'mihtua?, s kēs-ʌnē'hiwet kahkī'k. ini? s kēs-kī'sihtukua? yō'm teh yō'hpih äsiki'makah pimā'tesiyah.

hā'w, iniwi'n-pih misi'k kayī'kitit ke?ts-inä'niw: 'nahā'w, mʌnätō'-wʌk, ini? s kēs-kē'si?tayäk ni'kut aw-inim-isē'kima'kah ä'ts ahkē'w a-takī'k,' inä'win. 'hā'w, kʌtä's täh unāpahti'kun ta'? aw-ēnā'htsike'-yäk ä'ts ahkē'w a-takī'k. kinaw-tatākā'pahti'muʌw,' inä'win inuh ke?ts-inä'niw mʌnätō'wʌn.

hā'ta?, pisē'w iniwin ä'ts: 'nahā'w, nina'h käh wi'nah mamā'tsi?-taw nikā'ti-muaw,' ēwā'hin pisē'w.

'ā^ ā^, kʌn pʌs kinä'?nanan! mʌtsē'?-wi'yʌk ā'wiw mamā'tsi?taw!' inä'win.

'kʌ''n, nikā'ti-mu'aw,' ēwā'hin pisē'w.

'hā'w, hā'w, mātsi'ah, awēh-ne?si'n! kī'spin pī'nat, kina-mu'aw äts ahkē'w a-takī'k,' inä'win.

hā'w, pisē'w iniwi'n-pih mayā'tsiʌt. hā'w, mʌmā'tsi?taw kutä'?nas iniwin s wāwē'kit. wē'wʌn misi'k teh unītsi'ʌnehsʌn utī'hsehsʌn tä'wanin; nī'siwʌnin utī'hsehsʌn. hā'w, nikō'täs as ā'wik iniwi'n-pih mayā'tsiʌt mʌmā'tsi?taw as pahpē'sit. umä?ti'kwʌn tä'wʌnin mʌmā'-tsi?taw; wē'pʌn takō'nin. pāpimō'hnet utī'hsehsʌn wītsīwä'win. hā'w, pisē'w, ini'h umī'hikan tsiw-ā'wik inuh mʌmā'tsi?taw, mä''?ts-me?ti'k iniwi'n as pimā'hkihsih, iniwi'n s awēh-ki'ʌsit pisē'w. pimō'hnenit ini's, iniwi'n-pih kä'taw-kutāpāmā'tsin mamā'tsi?ta'wʌn s kʌtä'w-ne?na'tsin s kʌtä'w-mu'atsin. sāsehkē'hsih, hā'ta?, ayō' wi'nah mʌmā'-tsi?taw kä?tsi'h payi'ʌtät ani'nuh pisē'wʌn, iniwi'n-pih wʌyäpī'tua? aki'kuh ʌnä'muk; kehkē'nawe'wʌkin aki'kuh ʌnä'muk ani'nuh pisē'wʌn inis mī'hikanih as ā'yahkunä'hukutua?. hā'w, ʌnä'muk iniwi'n-pih kayā'htsi?tʌ'tua? pisē'wʌn as awē'h-mikēnā'tua?. hā'w, pisē'w ē'h-anum uhpēkä'kanan ā'yiskuʌ?ts tsayēpate'kin, anī'win kayēs-kākī'?-tinah; umä'win teh wē'pitih s kē's-a?tuk inih uhpēkä'kʌn; napā'n misik; nī's täh kē's-a?ta'win. mā^, pisē'w mamā'h-wē'pitʌn mamā'-tsi?tawʌn s kʌtä'w- mu'atsin! ʌnä'muk payiʌtä'tua?, iniwi'n pisē'wʌn mayīkānā'tua?. hā', wä'htsi'taw iniwi'n as utsi'ʌnemihih pisē'w. nikōtä's käh wätsi'ʌnemi'hikut, iniwi'n-pih ähku'ahtawe'pahtuk me?ti'kuh s usī'mit. hā', ʌnä'muk iniwi'n s kä'?ts-mikīnā'tua? pi-sē'wʌn. hā'w, mʌmā'tsi?taw iniwin ä'siʌt utī'hsehsʌn as mikē'nit. hā'w, me?ti'kuh ini's änā'pit mʌmā'tsi?taw, nimā^, mä''ts-pisē'w iniwi'n as aku'ahkihsih! mʌmā'tsi?taw wi'nah tsi-yō'h-nawēnähā'tsin, kä?tsi'h payi'ʌtät, umä'?tikwʌn wē'pʌn ini'win kīs-pimu'atsin pisē'wʌn. hā'w, pisē'w pā'pehtsih ahkī'hih, ʌnä'muk aki'kuh pmī'm-utsi'ʌnimihā'tua?, nikō'täs ayā'wik ini'win kīwä'pahtuk inuh pisē'w.

hā'w, payi'ʌtät ini's s tasēh-mā'watsī'hsihkua?, iniwin ä'kut ani'-nuh ke?ts-inä'niwʌn: 'ā^, ā'ni? täh inuh mʌmā'tsi?taw? kipī'nā?!' inā'win pisē'w.

off the victory. So now they had completed the way things are in this time when we live.

Then the old man spoke again: "Well now, animals, now you have finished one way that things will continue to be so long as the earth shall endure," he said to them. "Now come, select one another for the food you are to eat as long as the earth endures. You will fix your eyes on one another," said the old man to the animals.

Well, then Panther[1] said, "All right, as for me, I am going to eat Man." Thus spoke Panther.

"Oh, oh, you can't kill him! Man is a hard one to deal with!" he said to thim.

"No, I am going to eat him," said Panther.

"Well and good! Go ahead, go kill him! If you bring him, you shall eat him as long as the earth endures," he was told.

So now Panther went off. Somewhere dwelt Man. A wife, children, and dogs he had; two was the number of his dogs. Now, at one time Man started out to go hunting. Man had a bow and arrows. As he walked about here and there, his dogs went with him. In the place that seemed to be Man's path there lay a big tree by the way, and there Panther went and hid. He planned to leap upon Man when he walked by, and kill him and eat him. So he lay there, but when Man got near to Panther, the dogs started running; the dogs perceived that Panther was watching for them there by the trail. The dogs broke into a run and went barking at Panther. Now, Panther had pulled out his lowest ribs at both sides, where they were attached; in one place among his teeth he had placed a rib; and at the other side also; two of them he had put there. Large were Panther's teeth for eating Man! When the dogs got there, they attacked Panther. It was really close quarters then for Panther. Finally, when they pressed him too close, he ran up a tree in flight. The dogs barked at Panther all the harder. Man went to the place where his dogs were barking. When he looked up at the tree, lo, there was a big panther lying up on the tree! Man went toward him and when he had got quite near, he shot Panther with his bow and arrow. Panther fell to the ground and the dogs made it hot for him, and at last Panther ran back whence he had come.

When he got to where they were holding council, the old man said to him: "Well, where is that Man? Have you got him?" So was Panther addressed.

[1] This episode is usually told of the deer, cf. note on, p. 313.

ā', kawin pō'ts ukī'kitī'nʌn pisē'w.

'ē^, mʌtsē'ʔ-wi'yʌk ā'wiw, kitäkä'm; kʌn pas kinä'ʔnʌnʌn,' inā'win pisē'w.

hā'w, ini'ʔ-pih täh apä'hsusun kēs-ne'ʔnew pisē'w. hā'w, yō'hpih täh mītsimē'hseh minī'nihtah mī'tsuah[1]*; pisä'hkiw, apä'hsus, nī's, as mī'tsihsit pisē'w.*

awä'hseh kē's-mātsī'w mʌnätō'wʌn s kʌtäw-mu'atsin; kʌn wī'yʌn; mā'wa niw kēs-payā'nik. usā'm unā'kōw; kʌn uwī'hkihtō'nan s kʌtä'w-ʌtämā'tsin; mā'wa niw kēs-payā'nik mʌnätō'wʌn. hā'w, meʔ-tiku'minan kīs-mī'tsuah; mē'nʌn, anō'hkʌnan, mā'wa niw kä'kōh sē'wʌn mī'tsuah; ini'ʔ wi'nah.

nahā'w, mahwä'w apä'hsusun kēs-pimē'nisihäw. mä^ts-nipē'hseh yō'ʔ s kēs-pimē'nisihā'tsin. nī'w-inuh kēs-pinē'nisihä'win yō'm nipē'hseh. nī'w-inuh ayā'wik, ini'ʔ-pih ätämā'tsin. hā'w, ini'ʔ s kēs-neʔna'tsin.

keʔts-inä'niw: 'hā'w, ini'ʔ käh ki'nah ahpä'n niw aw-inā'htsike'yan hä'ts ahkē'w a-takī'k,' inä'win.

yō'hpih täh mitsi' niw apä'hsusun ki-ne'ʔnew as kimu'atsin. ini'ʔ.

nahā'w, uhpē'ʔtawʌk spä'miah nʌmä'ʔsʌn kēs-pimē'nisihä'wʌk.

hā'w, nʌmä'ʔs ini'ʔ ä'ts: 'hā^, kʌn pʌs kinä'ʔsinan; wā?nā'w nipī'hih anā'miah anā'mahkiah ni'nah ini'ʔ as ki-ki'ʌsiyen,' ēwā'hin nʌmä'ʔs.

'hā'w, kikā'te-mōn!'

'hā'w, hā'w, hā'w, inih-pih ni'w pimē'nisihi'n,' inä'win keʔts-inä'niw.

hā'w, nʌmä'ʔs sā'kitsipahta'win; winah a'p uhpē'ʔtaw spä'miah umä'ʔnak ä'siʌt; spä'miah nʌmä'ʔsʌn tsē'ʔnapumä'win nipī'hih pimētsime'nit. hē^y, nʌmä'ʔs anā'miah nipī'hih wā?nā'w iniʔ s awē'h-ki'ʌsit. hā'w, inuh uhpē'ʔtaw spä'miah iniʔ as ī't, tsē'ʔna-pumā'tsin; ahkī'hih anā'miah ini's näwä'w sehkē'hsine'nik. hā'w, tipā'h inis as ī'nit, spä'miah misik umä'ʔ ä'siʔtʌt uhpē'ʔtaw misi'k teh uhkā'tʌn ume'ʔ ä'ninah s kʌtä'w-tä'pipōnā'tsin. nʌmä'ʔs s mäk-sā'sehkē'hsih uma'nakah as anā'pit anā'mipik, ō^, ini'ʔ as näwā'tsin anā'miah imi's uhpē'ʔtawan kʌtä'w-tä'pipu'nikut! nʌmä'ʔs ini'ʔ-pih uma'nakah spä'miah ä'siʌt. ahpä'n niw näwä'w anā'miah imi's umō'tih tä-tä'pipunikut nipī'hih; ahpä'n niw wahkē'ts nipī'hih wah-kī'tsipik umä'ʔnak ä'siʌt. nikō'täs saʔyä'h nipē'w inih yō'ʔ-pih niw ayā'wik; hā'w, ini'ʔ-pih inuh uhpē'ʔtaw kō'tapamā'tsin, nipī'hih tä'pipōnä'win nʌmä'ʔsʌn, awānā'tsin.

kēs-pīnä'win nuh keʔts-inä'niw as ī't.

'hā'w, ini'ʔ käh ki'nah aw-inā'htsike'yan äts ahkē'w a-takī'k,' inä'w uhpē'ʔtawʌn.

nʌmä'ʔsʌn täh ki-mī'wʌk uhpē'ʔtawʌk yō'hpih.

hā'w, misi'k mihkä'nāh mikē'kun kēs-pimē'nisihäw as kʌtäw-mu'atsin. hā'w, kīs-pimē'nisihōtō'wʌk. mikē'k nipī'hih kēs-inā'-

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[1] One expects *minī'nihtam as mē'tsik.*

Panther did not speak at all.

"Yes, he is a hard one to deal with; that is what you were told; you can't kill him," Panther was told.

Then Panther killed Deer. To this day the panther likes to eat meat: cattle and deer, these two the panther eats.

Bear started off to eat some animal; but there was none for him; everyone outran him. He was too fat; he could not overtake them; all the animals outran him. So he took to eating acorns; blueberries, raspberries, and all kinds of fruit he eats; that is his share.

Wolf pursued Deer; by a big lake, that is where he pursued him. Four times he pursued him round this lake. At the fourth time he overtook him. Then he killed him.

Said the old man to him: "Very well, this is what you shall always eat, as long as the earth endures."

And to this very day he kills and eats deer. That is the way it is.

The Birds on high pursued Fish.

Fish said: "Oh, you can't kill me; I am used to hiding far under the water, way down below," spoke Fish.

"Well, I am going to eat you!"

"Very well, very well, pursue him right now," the old man said to him.

Fish ran out of the wigwam; Bird rose up into the air; from up there he watched Fish swimming along in the water. Well, Fish went and hid way down under the water. Bird was up aloft watching him; he saw him as he lay down there on the bottom. He was exactly below, and so Bird went, like this, in the air and turned his claws, like this, intending to seize him. As Fish was lying there, he looked down toward the bottom of the water, and lo! there, down below, he saw Bird making ready, to seize him! So then Fish went upward. He kept seeing him down below there in the water, making ready to seize him at his belly. So he kept going upwards in the water, toward the surface. Finally there was only about this much water over him; then Bird swooped upon Fish, snatched him from the water, and carried him off.

He brought him to where the old man was.

"Very well; this, then, is what you shall eat as long as the earth endures," said he to Bird.

And so now birds eat fish.

Also Turtle pursued Otter, wishing to eat him. So they ran in flight and pursuit, and Otter ran into the water, fleeing because

wimōw as usī'mit; mihkänā'hkun kʌtä'w-ne?nik kʌtäw-mō'kut. mihkä'nāh kēs-pimē'nisihäw. mikē'k nipī'hih anā'miah kīs-isī'w; misēwä' niw kēs-papā'm-isīw mikē'k. mihkä'nāh ni'? niw utī'h s kēspimī'm-tāt. pimē'nisihā'tsin mikē'kun. hā'w, wähtsita' kinī's kēspimē'nisihōtō'wʌk. hā'w, payi'ʌtua? inuh ke?ts-inä'niw inis as ī't, ini'? täh s kēs-ʌtämā'tsin mihkä'nāh. kēs-kutsi'ʌhkatō'wʌk mihkä'nāh mikē'kun. hā'w, tä'pipuniti'tua?, mihkä'nāh tatā'hkesiw; kutsi'ʌhkati'tua? kiw-ahpā'kinew mikē'kun. nimā^, kinī's kēs-kutsi'ʌhkatō'wʌk; ahpä'n niw kēs-ahpā'kinaw mikē'k, pä'n niw. yā'hpits sa?yä'h wē'?sakesi'w wē's mikē'k as ahpā'kenih. nikōtä's ini? as kēs-nī'hni?tʌt mikē'k. nayā'nikutu'hkin ki-ne'?new mikī'kun kē'spin s tä'pipunā'tsin mihkä'nāh, s kēs-ʌtämā'tsin. ini? wä'h s nepā'kikeh inih wē's mikē'k, ahpä'n s kēs-ahpā'kinih.

hā'w, sakēmä'w: 'mʌmā'tsi?taw nikā'ti-mwaw,' ēwā'hin.

'ā^h, nanī'sānesi'w!' ēwā'hin kä?ts-inä'niw.

'kʌ'n, nikā'ti-mwaw!'

'ō^h, nahā'w, mātsi'ʌh; nitōnä'hin,' inā'win sakēmä'w.

mātsī'win nitōnähā'tsin mamā'tsi?tawan. ä'?, nikō'täs iniwi'n s mehkāwā'tsin s wē'kinit. hā'w, sakē'mäw nawēnähä'win mʌmā'tsi?tawʌn; uhpä'hkwʌnih iniwi'n sakē'mäw as unā'pit as patsē'skaha'tsin, mamā'tsi?tawʌn. ā^, mehkī'h yā'hpits täpinū'win. kayēs-tä'pinit, iniwi'n-pih mayā'tsiʌt sakē'mäw. payi'ʌtät imi's ke?ts-inä'niwʌn, nimā^?, sakē'mäw yähpi'ts mūskinepī'win mehkī'h payī'tōk.

'hā'w, yō'? käh kina'h ap aw-inā'htsike'yan,' inā'win sakē'mäw.

hā'w, yō'hpih teh kiki-mō'kunaw as ki-patsēskahō'nah.

hā'w, mānä'wʌk; hā'w, ini'? tipā'h kayēs-isī'kitua? mʌnätō'wʌk, ini'h-pih s kīs-nāniti'tua?.

ini'? mā'waw.

93. RACCOON AND WOLF. SECOND VERSION.

(Mä'sinikā'puwiw.)

nahā'w, ähsipʌ'n käh pāpemōhne'win. s mä'k-pemō'hnet niw, kʌniwi'n niw nayäwā'tsin imis minä'?, as pī'tuhnet mahwä'w.

iniwi'n änä'nihtah ä'hsipan: 'ski'n täh nikā'ta-pu'a?-nitō'tamʌ'kin[1] *kä'kōh kä'ta-mē'tsik ayu'm mahwä'w,' inä'nihtʌ'min ä'hsipʌn.*

iniwi'n-pih ini's tsiw-awēh-unā'pit s mē'sēt. kayēs-anī'h-mē'sēt, iniwin-pih kō'hkē?tʌt s utā'hpinah ini'h umī'h, pahkī'sikä'hsʌn as usēhā'tsin nī's. iniwin-pih tsi-pī'manīt.

hā'w, iniwin-pih täh tsi-wä'puhnet s miyā'hkiwa'tsin täh aninuh mahwä'wʌn. tā'?, mahwä'w ta'? pī'tuhne'win.

iniwi'n täh ä'ts inuh mahwä'w: 'ā^, nehsē'?, yō'sa? niw ā'nōw ki'nah ap as pāpemō'hneyʌn?' ēwā'hin mahwä'w.

[1] The quotative here may be a slip of the tongue; one should expect interrogative.

Turtle wanted to kill and eat him. Turtle pursued him. Otter went under water; here and there and everywhere went Otter. Turtle kept close at his heels, in his pursuit of Otter. For a long time indeed they ran in this chase. Just as they got to where the old man was, Turtle overtook him. Turtle and Otter came to a clinch and wrestled. When they laid hold of each other, Turtle was the stronger; in their wrestling he kept throwing Otter. Oh, a long time they wrestled; always Otter got thrown, every time. Otter's head ached terribly from his being thrown. Finally Otter gave up. So now once in a while the turtle kills otters, if he overtakes them and succeeds in getting hold of them. That is why the otter's head is flat, because he always got thrown.

Mosquito said: "I want to eat Man."

"Oh, but he is a dangerous creature!" said the old man.

"Just the same, I am going to eat him!"

"Oh, very well, go ahead; look for him," Mosquito was told.

He went off and looked for Man. At last he found him where he dwelt. So Mosquito sneaked up to Man; he sat down on his back, and jabbed him. He got a splendid fill of blood. When he had got his fill, Mosquito departed. When he got back to the old man there, lo and behold, Mosquito was entirely full of the blood that he was bringing with him.

"Very well, this is the way you will eat," Mosquito was told.

So, to this very day he stings and eats us.

Well, they are many; even thus then did the animals fare, what time they held their feast.

That is all.

93. RACCOON AND WOLF. SECOND VERSION.

(Mäsinikapuwiw.)

Raccoon was walking about. As he walked along, he saw Wolf on ahead there, walking toward him.

Then Raccoon thought: "I daresay there's no chance of his failing to ask me for something to eat, this Wolf!"

So then he went and sat down and eased himself. When he had eased himself, he turned round and picked up his dung, and made two little cakes. Then he tucked them into the bosom-fold of his robe.

Then he started to walk to meet Wolf. For Wolf was coming towards him.

Wolf said: "Hello, my younger brother, so here you are, walking about?"

'ā',' inä'win taʔ ä'hsipʌn.
'āˆ, nehsē'ʔ, kawi'nakʌt nā'p kä'kōh pä'mi-nīmā'yen mä'nawats?'

'äˆ,' inä'win ä'hsipʌn, 'pahkī'sikä'hsʌk käh nī's nisi'k niw nipä'mi-nī'mām.'
'ōˆ, nehsē'ʔ, iniʔ nī tāpā'nih s pas ā'wik, kī'spin ahsā'miyen.'

hā'w, iniwi'n-pih kä'tinatsin ä'hsipʌn upāhkī'sikä'hsimʌn s inä'-sinamōwa'tsin. hā'w, utā'hpinewin mahwä'w s kä'ʔts-mu'atsin.
kayēs-kitā'muatsin: 'āˆ, iniʔ käh wäwä'nin, nehsē'ʔ, s kēs-ahsā'-miyen. ini's teh wi'nah nina-papā'm-mä'hnu-papā'muhnem,' ēwā'hin mahwä'w.
'āˆʔ käh!' inä'win ä'hsipʌn.
hā'w, iniwi'n saʔyä'h as mā'tsiat mahwä'w. ä'hsipʌn wina'h ap mātsī'win.
skʌs niw ī'hpih inis payyʌ'tät ä'hsipʌn, āpamē'ʔtawin tsē'ʔna-pʌmā'tsin mahwä'wʌn. iniwi'n-pih kayē'kitōtawa'tsin: 'mahwäˆ!'
'hwäˆ?' ēwā'hin mahwä'w.
'nimī'h kimē'tsin,' inä'win.
'hwäˆ?' ēwā'hin mahwä'w.
'hāˆ, kehsē'mehsi'nawʌk yō'ʔ as tsi-kīs-pimī'm-isyʌ'tuaʔ,' inä'win ä'hsipʌn.
'ōˆ!' ēwā'hin mahwä'w.
taʔ, iniwi'n saʔyä'h misik s mā'tsiʌt mahwä'w, wi'nah ap ä'hsipʌn mā'tsiʌt. iniwi'n s tsiw-inim-unā'pumatsin; mä'ts-askāh iniwin s tsē'patsih keʔtsi'h niw.
iniwi'n-pih misik ayā'pamē'ʔtat, kē'kitutawa'tsin misik mahwä'-wʌn: 'mahwäˆ, nimī'h kimē'tsin!' inä'win.
'hyēˆy, thw, thw, thw!'[1] *ēwā'hin mahwä'w, 'kinä'ʔnin, ä'hsipʌn!' ēwā'hin mahwä'w, tsi-kāhtsī'ʔnet.*
hā'w, ä'hsipʌn wi'nah ap kāhtsī'ʔnewin, askā'hkun aninuh nā'ti-netuanā'tsin, inim-ahku''ahtawe'pahtuk. mahwä'w iniwin saʔyä'h inis s piʌtä'wipā'htuk; tsiw-inim-ispē'ʔtʌt mahwä'w, mä'nawats niw inim-nō'nipunä'win. ha', iniwi'n käh ä'hsipʌn inim-ahku'ahtawet, spä'miah imis awēh-ā'yapit. hā'w, mahwä'w wi'nah ap iniwi'n niw tsēkā'htik s ā'yapit s kā'kanapuma'tsin anuh ä'hsipʌnʌn.
hā'w, iniwin saʔyä'h s nehkā'h, ä'hsipʌn iniwi'n saʔyä'h s nikā'mīt:

'mʌwē', kinehtanipā'nun,
mʌwē', kinehtanipā'nun!'

iniwin ä'nahah.
hā'w, iniwi'n saʔyä'h misik ā'sit mahwä'w s nikā'mīt:

'äsipā'n, kinä'htanipā'nun,
äsipā'n, kinä'htanipā'nun!'

[1] Aspirated dental explosive with lip-rounding, to represent noise of spitting.

"Yes," Raccoon answered him.

"Oh, brother, can it be that you have a little something with you in the way of provisions?"

"Yes," said Raccoon to him, "I have just two little cakes along for lunch."

"Oh, little brother, that would be quite enough, if you would give them to me!"

So Raccoon took out his little cakes and handed them to him. Wolf took them and ate them with zest.

When he had finished eating them, "Ah, that's fine! Thanks, little brother, for having given me food. Over there now I shall walk about and be comfortable," said Wolf.

"First rate!" said Raccoon.

So away went Wolf, and Raccoon did the same.

When Raccoon had got a ways off, he faced about and watched Wolf. Then he addressed him: "Woo-oolf!"

"What?" asked Wolf.

"You ate my dung!" he said to him.

"What?" asked Wolf.

"I say, our younger brothers must have been going by here," said Raccoon to him.

"Oh, yes!" answered Wolf.

So now again Wolf started off and Raccoon, also, started off. As he went along, he picked out a big white-pine that stood there, close by.

Then he again wheeled about and addressed Wolf: "Wolf, you ate my dung!" he told him.

"Fie! Ptew, ptew, ptew!" went Wolf. "I'll kill you, Raccoon!" said Wolf, starting into a run.

Raccoon, too, broke into a run, rushed up to that white-pine, and ran up the tree. Wolf got there on the run; he threw himself aloft, and by only a little missed him as he grabbed. Raccoon kept on climbing and found a seat way up high. Wolf sat down right at the foot of the tree, keeping watch over Raccoon.

Soon night came, and then Raccoon sang:

"Wolf, first shalt 'ee sleep,
Wolf, first shalt 'ee sleep!"

That was what he sang.

Then Wolf in turn sang:

"Raccoon, first shalt 'ee sleep,
Raccoon, first shalt 'ee sleep!"

hā'w, iniwi'n käh tipäh ä'hkwa'h ayī'suh s nīkä'mitua?. kayēs-anī'h-ä'pehta-tipä'hkah, iniwin misi'k s nikä'mit ä'hsipʌn:

'mʌwē', kinä'htanipä'nun,
mʌwē', kinä'htanipä'nun,
nī'n mō'ts kitō'simä'men.'[1]

hā'w, mahwä' iniwi'n niw wi'nah ap:

'äsipä'n, kinä'htanipä'nun,
äsipä'n, kinä'htanipä'nun,
nī'n mō'ts kitō'simä'men!'

ā^, ini? sa?yä'h s tsē'k-wā'pah. näskä'n ni ki-kā'kitō'win mahwä'w, tsi-kakū'hkwa?sit. sa?yä'h pä'mi-pä'tskapah, iniwi'n sa?yä'h kʌn s kā'kitit mahwä'w, sa?yä'h tsi-kē's-nipāt. nahä'?s ni'w ä'hsipʌn tā'tani'tamin.

hā'w, iniwi'n täh änä'nihtah ä'hsipʌn: 'ini'? käh kʌna'pats tsi-kē's-nipāt ayu'm mahwä'w,' inä'nihtʌ'min.

iniwi'n sa?yä'h s nim-ā'piku'ahtawet; kä'?tin näwä'win ini's sehkē'hsine'nik tsēkā'htik. ä'hsipʌn ini?-pih wʌnākä'hkun tsi-pā'pʌkunā'tsin inis; iniwin täh s pʌkāmā'tsin anuh mahwä'wʌn. hē'?, kawin pō'ts nap utsē'pi?tanan inu'h mahwäw.

'hā'w, ini'? käh s tsi-kē's-nipāt,' inä'nihtʌmin ä'hsipʌn, sa?yä'h tsi-pinē'?tat. 'tā'nituk yō'm pas ähpina'nak ayu'm mahwäw?' inä'nihtʌ'min ä'hsipʌn.

hā'w, ini? sa?yä'h tsi-mehkāwä'nihtah kä'taw-ihpä'nanatsin.

'nahā'w, pikē'w nina-papā'm-nitōnä'hāw.'

hā^, kä'?tin iniwi'n s mehkāwā'tsin pikē'wʌn. kayēs-pā'pakunā'tsin, iniwin-pih tsi'-pyʌt misi'k mahwä'w as sehkē'hsih, uskē'hsikuh täh nuh mahwä'w inis s sisō'mamōwā'tsin anuh pikē'wʌn. kayēs-pä''tssisō'namō'wā'tsin, ini?-pih kutä'?nas tsiw-isis-mā'tsyʌt winah ä'hsipʌn.

hā'w, nkōtä's sa?yä'h tsi-kuskō'sit ma'hwäw. nmā'?, as tä-ntāwā'pit, kʌn uwī'hkihtu'nan; yā'hpi'ts niw kawi'n unä'minan.

'ʌnä''mikut ä'hsipʌn! ini'? käh kä'kōh s kēs-tō'tawit,' inä'nihtʌmin mahwä'w. 'ta'? täh inih tsi-kʌtä'w-isē'kiyʌn?' inä'nihtʌmin. 'nahā'w, pas nimā'tsiʌm käh.'

nipē'w as tanä'nihtah iniwi'n-täh-nakah ä'siʌt. s mä'k-pimō'hnet, kʌniwi'n niw pä?tā'hkihsih me?ti'kwʌn.

'ē^, nimehsō'?, wä?sē'kiw ayā'wiyen?' ēwā'hin mahwä'w.

'sō'pumā'htik nitā'wim,' ēwā'hin inuh me'?tik.

iniwi'n täh änā'tsin mahwä'w: 'hā^, nimähsō'?, tsī'k sī'piah kikitātsē'patsinä'mipah?' inä'win.

'ē^, mahwä'w, ta? ä's-kitämākī'yen? kʌn pō'ts täpā'puminā'kwʌtun kutä'?nʌs nipē'w,' ēwā'hin inuh me'?tik.

[1] Informant says these songs are in Potawatomi. For the last line he gives the obviously correct gloss: *ninä'? nehsē'h kitā'wim.* More literal would be: *ni'nah keh kitō'hsimemin.*

That was the way they sang by turns all night. When it was past midnight, Raccoon again sang:

"Wolf, first shalt 'ee sleep,
Wolf, first shalt 'ee sleep,
As you're my younger brother!"

And then Wolf too:

"Raccoon, first shalt 'ee sleep,
Raccoon, first shalt 'ee sleep;
As you're my younger brother!"

By that time day was breaking. Wolf could scarcely utter a sound for sleepiness. By the time full daylight had come, Wolf was no longer using his voice; he must have been asleep. Raccoon was noising it there all by himself.

Then Raccoon thought: "And now this Wolf has probably gone to sleep."

So now he climbed downwards and sure enough, he saw him as he lay there stretched out at the foot of the tree. Then Raccoon peeled off a piece of bark there; with it he hit Wolf. No, Wolf did not even budge.

"Well, so now he has gone to sleep," thought Raccoon, descending. "I wonder what I shall do to this Wolf?"

Soon in his mind he hit upon the mischief he would do him.

"Well, I shall look round for some rosin."

He found the rosin, as he expected. When he had pulled it off, he went back to where Wolf was lying, and into Wolf's eyes he rubbed the rosin. When he had rubbed it well into his eyes, Raccoon went off wherever he was going.

After a while Wolf woke up. Dear me, when he wanted to open his eyes, he was not able; he could not see at all!

"Confound that Raccoon! So now he has done something or other to me!" thought Wolf. "What's going to happen to me now? Well, suppose I go away from here."

He went in the direction where he thought there was water. As he was walking along, he suddenly bumped into a tree.

"Oh, Grandfather, what sort of creature are you?" said Wolf.

"I am a Maple," said the tree.

Then Wolf said to him: "Oh, Grandfather, you are wont to stand by the river-side, are you not?"

"Oh, Wolf, what pitiful speech is that you are speaking? There is no water anywhere in sight," said the tree.

hā'w, iniwi'n saʔyä'h misik s wä'puhnet mahwä'w. nkō'täs misi'k s nim-mäk-pemō'hnet, kʌniwi'n ni'w misik päʔtā'hkihsih.
'ä^, nimehsō'ʔ, wäʔsē'kiw ayā'wiyen?'
'hā'w, anē'p nitā'wim.'
'hā'w, nimehsō'ʔ, tsīk sī'piah kiki-tātsē'pʌtsinä'mipah?'

'hē^h, mahwä'w, taʔ ä's-kitämākī'yen? kʌn pō'ts täpā'pʌminā'kwʌtun ni'pēw.'
iniwi'n käh niw hpä'n ni kayēs-inim-isē'kit, mā'wa ni niw meʔtikwʌ'n as tsi-kē's-nim-peʔtā'hkihsih. hā'w, nikōtā's saʔyä'h misik tsi-peʔtā'hkihsih:
'hē', nimehsō'ʔ, wäʔsē'kiw ayā'wiyen?'
'sī'piah-sōpumā'htik nitā'wim.'
'hä^h, nimehsō'ʔ, tsīk sī'piah kiki-tātsē'patsinä'mipah?' inä'win mahwä'w.
'ä', täpā'paminā'kwʌt niw ā'nōw nipē'w,' iku'ahin.
iniʔ saʔyä'h misik as tsi-wä'puhnet mahwä'w. nikōtä's misik tsiw-ini-peʔtā'hkihsih:
'hä^, nimehsō'ʔ, wäʔsē'kiw ayā'wiyen?'
'kinūsī'ʔsikapʌwih nitā'wim.'
'hä^, nimehsō'ʔ, tsīk sī'piah kikiw-tātsē'patsinä'mipah?' inä'win mahwä'w.
'hä^h, umä'ʔ niw yōm pä'mihneh sē'pēw,' inā'win mahwä'w.

hā'w, iniwi'n saʔyä'h misik s tsi-mā'tsyʌt. s mäk-pimō'hnet mahwä'w, nkōtä's niw s yā'tanä'hkīt, ini'win s pʌnāhkī'skah. 'tsō^h!' isē'hsini'n mahwä'w. hā'w, kayēs-nī'piʔtʌt mahwä'w, iniwin saʔyä'h s wä'puhnet. iniwi'n-pih nä'kʌmit:

'tā'nī ä'hkuha'mānē,
tu'hkānī tuhkā'nē?'[1]

'hä^h, kipä'hkikanā'kanih,' inā'win.
hā'w, misik tsi-mā'tsiʌt:

'tā'nī ä'hkuha'mānē,
tu'hkānī tuhkā'nē?'

'hä^h, kikä'tikuh,' inā'win.
hā'w, misik tsi-mā'tsyʌt:

'tā'nī ä'hkuha'mānē,
tu'hkānī tuhkā'nē?'

'ä'h, kipā'kuahtä'hunih,' inā'win.
hā'w, misik tsi-mā'tsyʌt:

'tā'nī ä'hkuha'mānē,
tu'hkānī tuhkā'nē?'

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[1] Informant's explanation: *tā'ʔ tāh ä'hkwʌhaman?*

So Wolf again started walking. After a while, as he walked along, again he knocked into something solid like wood.

"Ho, Grandfather, what sort of creature are you?"

"Hello! I am a Rock-Elm."

"Well, Grandfather mine, are you not accustomed to stand by the side of the river?"

"Oh, Wolf, what pitiful speech is that of yours? Not at all is water in sight."

And so he always fared as he went along, bumping into every kind of tree. Finally again he bumped into a tree:

"Hey, Grandfather, what sort are you?"

"A River-Maple am I."

"Alas, Grandfather mine, are you not wont to stand by the river's edge?" Wolf asked him.

"Yes, of course, there is water right in sight," the other told him.

Now Wolf started walking again. Again he bumped into a tree:

"Alas, Grandfather, what kind of creature are you?"

"I am a Willow."

"Alas, Grandfather mine, are you not wont to stand by the river's edge?" Wolf ask him.

"Yes, of course, right here is this river running by," Wolf was told.

So now again he started off. As Wolf was walking along, once, as he took a step, he missed solid ground. "Splash!" went Wolf as he fell. He got up and started to walk. And now he sang:

"How deep am I in,
Am I in, am I in?"

he said.

"Why, up to your ankles," he was told.

He started off again:

"How deep am I in,
Am I in, am I in?"

"Why, up to your knees," he was told.

Off he went again:

"How deep am I in,
Am I in, am I in?"

"Why, up to your waist,"[1] he was told.

Again he started off:

"How deep am I in,
Am I in, am I in?"

[1] Anthropomorphic, as throughout.

'ä^h, kinä'hkih,' inä'win.
hä'w, misik tsi-mä'tsyʌt:

'tä'nī ä'hkuha'mānē,
tu'hkānī tuhkä'nē?'

'ē^, kihkī'kanih,' inä'win.
hä'w, iniwin misi'k tsi-mä'tsiʌt:

'tä'nī ä'hkuha'mānē,
tu'hkānī tuhkä'nē?'

'ä^, kitō'nih!'
hä'w, misi'k s tsi-wä'puhnet:

'tä'nī ä'hkuha'man — ku'p!'[1] —

ini? as kēs-anī'wipit.

hä'w, ini'? täh s ni'päk, tsi-wä'pipu'kit nu'akōw.

nu'akōw imis ini'? s tsi-wāwē'kit ke?ts-inäni'ahseh kikē'h niw wētswē'yʌwē'kehkun; utä'?napiman täh tsi-ki'w-a?ne'win nis sī'piah inuh ke?ts-inä'niw. ta'?, inuh mahwä'w s wä'pipukit, payiʌtä'wipukit inis, ini? s tsi-pitä'hahsit inuh mahwä'w. hä'w, ayō ke?ts-inäni'ahseh wʌyä'pah mī'p tsi-mä'tsyʌt nä'ta?nōnä'kanet ta'?napiman. payi'ʌtät inis, iniwin-pih s sōwī'kina'tsin anuh utä'?napiman. hä^, kawin pō'ts nap ukä'tiskinä'nan!

hä'w, ini? sa?yä'h tsiw-ōhō'hima'tsin ani'nuh wēts-wē'yʌwēkehkun: 'ē^y, wēyʌwēkä^h, pyʌnū^n! wiyʌk sēki'w pitä'hahsōw! pis-nä'tamōwina?!' inä'win aninuh wēts-wē'yʌwē'kehkun.

mä'?, inuh wē'yʌwēkeh wä'htsta kä'?tin iniwi'n pis-kä'?ts-mä'tsiʌt.

kayī's-pis-piʌtä'wipähtuk: 'wä?sē'ki täh ayä'wit?' inä'win.

'ēnä^k; wēyʌk isē'kiw tsiw-ä'wiw; kusä^kwʌn!' inä'win.

hä'w, iniwin sa?yä'h inuh wēyʌwēkehkō'hseh as nä'tamōwä'tsin kä'?ts-inäni'ʌmʌn s akuatä'tsimatua?. mä'? täh mahwä'w!

'ä^, wē'yʌwēkeh, kisāwä'nihtakusi?!' inä'win anuh wēts-wē'yʌwē'kehkun.

hä'w, iniwi'n käh as wē'nanihä'tua?. mä', nanä'h-pakä'tsika'mōwin mahwä'w.

'hä'w, wēyʌwē'keh, kina-nä'siwe?,' inä'win aninuh wēts-wē'yʌwē'kehkun inuh ke?ts-inäni'ʌhseh.

hä'w, ini?-pih tsiw-äyīwatä'?situa?, wī'kuwa? as isiʌnä'tua?. wē'ki käh mä'waw piʌtä'wihe'wʌkin. hä'w, iniwin sa?yä'h s unäsi'ʌhkitua? s tä-nä'siwet inuh ke?ts-inä'niw.

kayēs-kī'sisi'ʌhkīt, iniwi'n sa?yä'h utō'skʌpä'wihsiman tsiw-anōnä'tsin: 'nahä'w, papä'm-nä'siwe'nun,' inä'win ani'nuh utō'skapä'wihsiman.

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[1] Strongly labialized k.

"Why, up to your armpits," he was told.
Again he started off:

"How deep am I in,
Am I in, am I in?"

"Why, up to your neck," he was told.
So then again he started off:

"How deep am I in,
Am I in, am I in?"

"Why, up to your mouth!"
When he started again to walk:

"How deep am I— —"

"Gulp!" and the water closed over him.
So then he died and started to float downstream.
Downstream there lived a little old man along with the old woman, his wife, and into that river this old man used to place his net. So, when that Wolf got to drifting, he drifted to that place, and there got snared. Early the next morning the little old man went out to look over the catch in his net. He got there and pulled at his net. Why, he could not lift it at all!

So now he whooped for his wife: "Hey, wife, come here! Some beast has got snared! Come help me!" he called to his wife.

Oh, truly did the old woman start in a hurry to come.

When she had come running all the way: "What kind of creature is it?" she asked him.
"I don't know; some kind of animal it must be; it's heavy enough!" he said to her.
Then the little old woman helped her husband drag it out of the water. Lo, it was a wolf!
"Why, wife, we are in luck!" he said to his wife.

So then they flayed and cut it up. Oh, nice and fat was the wolf![1]

"Well, wife, we will give a feast," said the little old man to his wife.
Then they hauled their load of game little by little, bringing it to their dwelling. With a good deal of trouble they got it all there. Then they prepared their cooking for the feast the old man was going to give.
When he had finished cooking, he gave orders to his servant: "Now, then, go about and give the invitation," he said to that servant of his.

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[1] Cf. first version.

iniwi'n käh s mā'tsiʌt, mā'wa niw wiyʌk isē'kiwʌk, awä'hsʌk apä'hsusuk, mā'wa ni wi'yʌk isē'kiw as nā'nih.

hā'w, iniwi'n saʔyäh s pyʌ't inuh uskāpä'wis: 'hā'w, ini'ʔ käh mā'waw s kēs-papā'm-nʌtū'makuaʔ,' ēwā'hin inuh skāpä'wis.

ta'ʔ, kēsā'ts kēs-aʔne'win inis unā'kanih aninuh kä'ta-nā'siwet misik inih pimē'h; mä'ts-unā'kan, meʔtik-unā'kan iniwi'n s mō'skinik ini'h pimēh. hā'w, iniwi'n saʔyä'h s pyʌ'tuaʔ nānā'wʌk, pī'htika-wane'tituaʔ. mā'wa niw isēh-mʌnä'tōw kēs-nānä'win.

mā'wa kayēs-pī'htike'tuaʔ, hā'w, iniʔ saʔyäh s kī'kitit inuh nayā'-siwet: 'nahā'w, kinā'nine'muʌw nā'p ayum kayēs-sāwä'nihtakusē'yah ē'h-ayu nī'ts-kitskīw,' ēwā'hin inuh keʔts-inäni'ʌhseh. 'ini'ʔ täh saʔyä'h as a-mī'tsihsiyäk,' inä'win.

hā'w, iniwin-pih mayī'tsihsituaʔ akikuh nānā'wʌk.

kayē's-anī'h-mī'tsihsituaʔ, iniwi'n-pih misik kayī'kitit inuh nayā'-siwet: 'nahā'w, ēh-yōm ä'ʔtik unā'kanih pimē'h, ini'ʔ saʔyäh as a-wä'piʔtayäk, awä'ʔ inuh aw-inä'nihtah misēwä' niw as aw-unā'kīt yō'm s kʌtä'w-inim-mātsī'hkamikah,' ēwā'hin inuh nayā'siwet.

hā'w, pā'pik sā'hkīh pimī'w-ahpā'kisō'win ini's unā'kanih. 'hā'w, nine'ʔ käh misē'wä niw aw-unā'kiyen,' ēwā'hin inuh sā'hkīh.

'sī^h! inuh winah akuapī'nehkun; wīnā'kamī'skamōwäw inä'-niwʌn!'

iniwi'n-pih pä'mi-akuapī'nih sā'hkīh.

'sī'nipine'hkun!' inā'win.

hā'w, iniʔ-pih tsi-sī'nipinih.

'mä'nawats inis pä'hsipīnamō'hkun ini'h pimēh; uwāpī'hkumih inis sisōnamō'hkun,' inā'win sā'hkīh.

hōhwā'h, iniʔ käh, kute'ʔnas awēh-unā'pewin sā'hkīh.

hā'w, ini'ʔ saʔyeh awä'hseh: 'nahā'w, nine'ʔ käh misēwä' niw aw-unā'kiyen.'

iniwi'n-pih pä'mi-kihtāpī'ʔtat; sā'kihkī'htsinin täh nisi'k niw. hā'w, iniwin-pih pä'mi-aku'aʔtat.

nahā'w, misik apä'hsus: 'nahā'w, umä'ʔ käh ni'nah ap nihpā'niah as aw-unā'kiyen, misik nihpä'hkwʌnih misik nisī'kanih,' ēwā'hin apä'hsus.

hā'w, iniwi'n-pih sä'sunamōh inih pimē'h.

kikēh misēwä' niw mʌnä'tōw ä'htahsit, kēs-ini-wē'htamin inis as kʌtä'w-inim-unā'kīt.

hā'w, iniwin saʔyäh mā'waw kayēs-mä'ʔtsihsī'hkuaʔ; hā'w, iniwin-pih misi'k kayī'kitit inuh nayā'siwet: 'nahā'w, ini'ʔ käh saʔyä'h as pas unā'ʔsutsikä'yäk kä'taw-isē'kimakah as kʌtä'w-inim-mātsī'h-kamikah,' ēwā'hin inuh nā'siwew.

hā'w, kahkīkō'hseh kutä'ʔnas inis ā'yapi'win, kākā'kitīt: 'nahā'w,' ēwā'hin kahkīkō'hseh, 'pits-tsē'ʔnapā'htamu'kun anum nitā'saʔswʌ-nan,' ēwā'hin kahkī'k.

niku't täh inih miyā'wihkaw inih utā'saʔswʌn kiatā'win; usō'hseh inih iniwi'n pä'taku'ahiket. hā'w, iniwin-pih tsayēʔnapā'htamōwā'-tuaʔ awä'tukʌk.

So off he went, and all kinds of creatures, such as bears, and deer, every living creature was invited.

Soon the servant came: "Now I have called them all, in every place," said the servant.

Already beforehand the host had placed the wolf into a vessel, and the fat too; a big vessel, a wooden bowl, was entirely full of the fat. Soon came the guests, filing into the dwelling. Every kind of animal had been invited.

When they had all come inside the dwelling, then the host spoke; "Now then, we are inviting you to partake of this creature which we, this old wife of mine and I, have received as our small share of good fortune," said the little old man. "And now you are to eat," he told them.

So then the guests ate their meal.

When they had finished eating, the host again spoke: "Now, as to the fat that is in the vessel, now you will begin to bring it about that whosoever wishes it shall be fat all over his body, through all the future course of this world," said the host.

At once Mink went and threw himself into that tub: "Well, I, for my part, I am going to be fat all over," said Mink.

"Fie! Pull that fellow out of there; with his whole body he is dirtying that liquid for mankind!"

Then they went and Mink was taken out of his bath.

"Wring him out!" was said of him.

So then he was wrung out.

"Just give him a little touch with the fat; at the crotch there smear him a bit," was said of Mink.

Poor Mink, he went and sat down someplace or other.

Then came Bear: "I am going to be fat all over."

He went and dipped himself in the liquid, and lay soaking with only his head sticking out. Then he came out of the vessel.

Then Deer: "Here on my breast is where I am going to be fat, and on my back and on my rump," said Deer.

So then he was smeared on these parts with the grease.

Everyone of the animals, as many as they were, one after another told where he wanted to be fat.

Then in time no more were left; then the host again spoke: "Now then, it is time for you to plan and arrange how things are to be throughout the future course of the world," said the host.

Little Chipmunk sat somewhere in that place, and now called out: "Well then," said Little Chipmunk, "come look at these markings of mine!" Thus spoke Chipmunk.

But the one of his markings that is right in the middle, he hid; with his little tail he covered it. Then the animals looked at his markings.

'akĭ'htamu'kun aninuh ntā'saʔswanan,' ēwā'hin kahkī'k, 'ini'ʔ a-tahsī'tuaʔ kē'sōʔnʌk nē'pinō'wik; misi'k as a-pepōnō'wik ini'ʔ ni misi'k a-tahsī'tuaʔ,' ēwā'hin kahkī'k.

hā'w, iniwi'n s akī'htahkuaʔ awä'tukʌk. 'ä^, kāʔti'n ni'w unāmō'w ayō' kahkī'k,' ēwā'kin awä'tukʌk; 'hā'w, iniʔ käh niw kä'ʔtin aw-isē'kimakah aw-inim-ä'ts-ahkī'-takī'k,' ēwā'kin mʌnätō'wʌk.

hā'w, iniwi'n-pih misik kayī'kitit inuh nayā'siwet: 'hā'w, ini'ʔ wi-nah yō'm s kēsā'hkwʌnʌ'mäk. umä'ʔ täh mi'sik aw-isē'kimakah, s pas niw-wāwā'pah; ini'ʔ misik aw-unā'ʔsōtʌ'mäk,' ēwā'hin inuh nayā'siwet.

hā'w, iniwi'n-pih ini's wäh-kī'kitit awä'hseh: 'nahā'w, yō'm käh ni'nah ä'sinʌkusē'yen as apē'sine'yan, ini'ʔ aw-inim-isīnā'kwah as aw-inim-mātsī'hkami'kah,' ēwā'hin awä'hseh. 'ayō' täh mamā'tsiʔ-taw kī'spin änä'nihtā'hkin as a-kʌtä'-näwit, nina-ki-pimī'-tähnanā'ʔtutsi'nik,' ēwā'hin awä'hseh.

'hä^h, kinä'nawatsini'niwä^tesimit? tsiyā'ʔninih inuh mʌmā'tsiʔ-taw, iniʔ ni'w as pas ne'ʔnat,' inä'win awä'hseh.

ä^taʔ, 'ini'ʔ käh ni'w ni'nah änä'nihtʌ'mʌn,' ēwā'hin awä'hseh.

'nahā'w, aʔta'tikun,' inä'waki'n saʔyäh.

ayō' täh kahkī'k inō'win kayēs-pahku'ahkunikā'sīt wi'nah as a'w-aʔtawā'tsin ani'nuh awä'hsʌn. kēs-wē'tsitehami'kin täh awä'tukʌn as aw-anē'hiwet inu'h kahkīk. hā'w, iniwi'n saʔyä'h as a'ʔtatī'tuaʔ.

ayum awä'hseh iniwi'n ä'ts: 'käkītipeh, käkī'tipeh, käkī'tipeh, käkī'tipeh, käkī'tipeh!' iniwi'n ä'ts.

hā'w, ayō' täh kahkī'k: 'wā'pan, wā'pan, wā'pan, wā'pan, wā'pan, wā'pan!' ini'win ä'ts.

hā', nikō'täs saʔyä'h awä'hseh ini'win s pä'ʔtsitunä'mīt: 'wā'pa'n!' ēwā'hin awä'hseh.

hā', iniwi'n täh niw as pis-wā'pah! ini'win käh s kēsā'hkwʌnikä'-tuaʔ nikōtä'yaw.

hā'w, iniʔ-pih misik tsi-kī'kitīt inuh nayā'siwet: 'nahā'w, iniʔ käh saʔyä'h misik s pas unā'ʔsutsikä'yäk taʔ kā'tiw-inim-inā'htsike'-yäk s aw-inim-mātsī'hkami'kah,' ēwā'hin inuh nā'siwew.

hā'w, ā'yapi'win inis myʌ'nīw wina'h ap; misi'k wā'pus iniwi'n kute'ʔnas wi'nah ap as ā'yapit. hā'w, ayum mie'nīw ahpä'n ni nī' tsē'ʔnapumä'win aninuh wā'pusun.

'hā^, taʔ ayum änā'pumit mi'enīw?' ēwā'hin wā'pus.

'ta'ʔ täh aw-inā'pʌmi'nan? kikā'ta-mō'n käh!' ēwā'hin myʌ'nīw.

'hē^, tā'ʔ ä's-kitämākī'yen? niku't käh wi'nah ni'nah mä'ts-kī'seh-kī'hkīw nimä'ʔtsipā'htutan tipäh ä'hkwah', ēwā'hin wā'pus.

'ā'nu käh, pō'ts keh ni kikā'ta-mōn,' isēwä'win myʌ'nīw.

'nahā'w, ini'h-pih ni'w mātsiʌ'kun,' inā'wʌkin.

hā'w, iniwi'n saʔyä'h s mā'tsiʌt wā'pus, kī'sehkī'hkiw as tsi-

"Count these markings of mine," said Chipmunk; "Even thus shall be the number of the summer months; and in winter, the same number there shall be."

Then the spirit-animals counted them. "Yes, indeed this Chipmunk speaks truly," said the spirit-animals; "Very well; this, then, is the way it shall be throughout the course of the earth's existence," spoke the animals.

Then the host spoke once more: "So now you have settled and fixed this matter. But this too must be the way of things, that there be a succession of days; this also you must now arrange and plan."

Then Bear spoke up from somewhere: "Very well, like this black color of mine, that is the way things shall look, through the future course of the world," said Bear; "And whenever mortal Man wishes to get sight of me, he will go groping about to seize me with his hands," Bear said.

"Oho! You haven't a bit of a frightful temper, have you? If Man should startle you by a touch, you might kill him on the spot!" Bear was told.

"Well, just the same, that is the way I want it," said Bear.

"Well, then, settle it by a contest," they were told.

Chipmunk was elected by the company to contend with Bear. The spirit-animals favored Chipmunk in their hearts, hoping that he would win. So then they began their contest.

Bear said, "Eternal night, eternal night, eternal night!"

But Chipmunk said, "Day, day, day, day, day!"

After a while Bear made a slip of the tongue: "Day!" said Bear.

And then dawn came. So now they had fixed and established this matter.

Then the host spoke again: "Well then, it is now time for you to plan and arrange also what you will continue to eat throughout the future course of things," said the host.

Owl was sitting there among them; and so was Rabbit sitting somewhere in that place. Now, Owl kept watching Rabbit.

"Hey, why is this Owl looking at me?" said Rabbit.

"Why do you suppose I am looking at you? Of course, I want to eat you!" said Owl.

"Ho, what pitiful speech is that? Why, I run all through a big cedar swamp in the course of a night," said Rabbit.

"Just the same, I certainly want to eat you," said Owl, before them all.

"Very well, start off right now," they were told.

So now Rabbit started out; he ran for a cedar swamp, ran hither

nā'tsipā'htōtah, papā'mipā'htuk, neʔswʌnā'tsipā'htuk niw, neʔswʌnā'tsikunä'hah. hā'w, iniʔ-pih kutä'ʔnas tsi-ki'ʌsīt. hā'w, ayum mie'nīw iniʔ saʔyä'h wina'h ap as mā'tsiʌt ntōnähā'tsin aninuh wā'pusun. kī'sehkī'hkiwin ini's as ppā'm-ntāwā'pumʌ'tsin.

ā', nkōtä's saʔyä'h kʌniwi'n niw kutä'ʔnas inis nayäwā'tsin: 'ä^, ä^, tsī kʌ'n täh kipuaʔ-nyʌ'nine'nan!' inä'nime'win mye'nīw.

iniwi'n-pih inis ini-pipā'kwʌhkä'hsih tipā'h inis s ki'ʌsīt inuh wā'pus. hā'w, inuh wā'pus kʌniwi'n ni pä'mi-kitsī'pisit. hā'w, myʌ'nīw ini-nawā'tsipunä'win as pīnā'tsin inis kayēs-yōh-mātsyʌ'tuaʔ.

'nahā'w, wayē'pats käh mī'n,' inā'win myʌ'nīw; 'iniʔ keh niw hpä'n niw aw-inim-inā'htsike'yʌn aw-ä'ts-ahkē'w-takī'k,' inā'win.

hā', misik ayā'h pī'niki'kunew ā'yapiwin wi'nah ap inis kutä'ʔnas; misi'k täh nʌmä'ʔs winah a'p inis ā'yapi'win kutä'ʔnas. ā'w, inuh pē'niki'kunew pän ni niw tsē'ʔnapumä'win ani'nuh nʌmä'ʔsʌn.

'ä^, ä'ʔ täh änā'pamit ayum pēniki'kunewʔ' ēwā'hin nʌmä'ʔs.

'hā'ʔ täh aw-inā'pami'nan? kikā'ta-mō'n käh!' ēwā'hin inuh pēniki'kunew.

'hä'h, taʔ äs-kitämākī'yen? nanāwī'htim käh wi'nah ni'nah nikipapā'mipisim,' isēwä'win nuh nʌmä'ʔs.

'ā'nu käh, pō'ts keh niw kikā'ta-mōn,' isēwä'win nuh pē'nikikunew.

'hā'w, ini'h-pih niw mātsyʌ'kun,' inā'wʌkin.

hā'w, nʌmä'ʔs iniwi'n as mā'tsiʌt. nipē'hseh inis taku'ahin, mä'tsnipē'hseh. hā^, iniwi'n käh as papā'mitsimä't namä'ʔs ppā'm-ntōnä'hah tä-ki'ʌsit. hā'w, nkōtä's as tsi'-mehkāh, kayēs-pä'ts-ki'ʌsīt nʌmä'ʔs, hā'w, iniʔ saʔyä'h wi'nah ap pēniki'kunew as mā'tsiʌt s papä'm-ntōnähā'tsin anuh nʌmä'ʔsan, nipē'hsehsih papā'miʔnit. hā'w, nikōtä's niw kʌniwi'n niw kutä'ʔnas äkī'htsih anā'mipīk inu'h nʌmäʔs.

'ä^, he'h, tsī' kʌn kipu'aʔ-niʌnine'nan!' inä'nimewin hinuh pī'niki'kunew.

hā'w, iniwi'n-pih saʔyä'h spä'miah inis ä'siʌt tipā'h inis s akī'htsinenik. ini'ʔ täh pis-ke'ʔtakutsih, sinawā'ʔ ni niw s pis-nā'siʔtʌt pē'niki'kunew. hā^, nʌmä'ʔs winah s mäk-akī'htsih, kʌni'win niw imi's anā'mipik nayäwā'tsin ani'nuh pē'nikikune'wan!

'hī hī^h, umʌs ā'ʔ-nakah anā'mahkiah kā'taw-pits-yō'h-tä'pinit!' inä'nihtʌ'min nʌmä'ʔs.

hā'w, iniwin-pih tsiyā'w āspē'ʔtʌt. hā'w, misik niw ini'win tä'pis-tä'pinikut, iniwin-pih misik ä'spiʔtʌt; kōʔsi'k niw yā'hpits wahkäpī'ʔtawin; kōʔsi'k niw mōʔtā'wikanä'hsinin nʌmä'ʔs. pē'nikikunew wi'nah iniwi'n-pih tayä'pipunā'tsin s niw-awānā'tsin kayēs-pitsyō'h-mātsyʌ'tua; ini-pakē'tinewin inis.

and thither and in all directions, and mixed up his trail. Then he hid somewhere. Soon Owl started out too, looking for Rabbit. It was a cedar swamp where he went about trying to get sight of him.

Finally, some place or other, he suddenly saw him; "Ho, ho! I thought I wasn't going to be able to see you!" Owl in his mind said to him.

So then he came down with a flapping noise of his wings, right where Rabbit was hiding. At once Rabbit started and jumped from his lair. Owl seized him with his claws as he went past, and brought him back to where they had started from.

"Very well, you are free to eat him," Owl was told, "and this, now, is what you will eat as long as the earth endures," he was told.

Then, again, he who is called Fish-Hawk was sitting somewhere, and so was Fish. Fish-hawk kept staring at Fish.

"Why is this Fish-Hawk looking at me?" said Fish.

"Why do you suppose I am going to be looking at you? Of course, I want to eat you!" said that Fish-Hawk.

"Hah, what a pity, for you to talk that way! Way down in the deep water I always dart about," said Fish before all of them.

"Just the same, I intend to eat you, without fail," said Fish-Hawk for them all to hear.

"Very well, start at once," they were told.

Off went Fish. There was a lake there, a big lake. There Fish swam about, on his way looking for a place to hide. Finally he found it, and when Fish had well hidden himself, then Fish-Hawk started out to seek Fish, flying about over the lake. All at once, there was Fish, suspended someplace in the water.

"Oho, I thought I wasn't going to be able to see you!" thought Fish-Hawk of him.

Then he went up aloft, exactly over the place where Fish was staying submerged. There Fish-Hawk hovered nearer and nearer and silently came down. Fish, staying there submerged, suddenly saw Fish-Hawk underneath in the water!

"Dear me! Why, of all places, it's here, from below he wants to come and snatch me!" thought Fish.

So he must needs dart upward. Again the other was coming to seize him, so again he darted upward; finally he came to the very surface of the water; at last, there was Fish with his body clear of it. Then was when Fish-Hawk got him into his claws and carried him off to the place from which they had started, and there laid him down.

'nahā'w, wayē'pats käh mī'n! ini'ʔ käh niw aw-inim-inā'htsike'yan ki'nah ap aw-inim-äts-mātsī'hkami'kah,' inā'win pēniki'kunew.

iniwi'n käh niw mā'wa ni niw kayēs-inim-isī'ʔtatuaʔ akum mʌnätō'wʌk.

nahā'w, winah ap sakē'mäw ā'yapiwin kutä'ʔnas wi'nah ap.

'nahā'w, sakē'mäw, tā'ʔ täh ki'nah kā'tew-inā'htsikeyan?'

'ō^, mamā'tsiʔtaw käh nkā'ta-muaw,' ēwā'hin sakē'mäw.

'nahā'w, mātsi'ah; ntōnä'hin mʌmā'tsiʔtaw, kī'spin wī'hkihat as a'-muat,' inā'win.

iniwi'n-pih mayā'tsiʌt sakē'mäw. nkōtä'sniwkʌniwi'n niw pis-pī'htiket; yāhpi'ts mehkūtsī'win, tsi-kēs-awēh-mu'atsin mʌmā'tsiʔta'wʌn.

'nahā'w, ini'ʔ keh ni kina'h ap aw-inim-inā'htsike'yan as aw-inim-mātsī'hkami'kah,' inā'win sakē'mäw.

ini'ʔ ähku'atsimi'yan.

94. RACCOON'S PRANKS.

(mä'sinikā'puwiw.)

I.

pāpimō'hnewi'n käh ä'hsipʌn tsī'k sī'piah. s mäk-pāpimō'hnet, akā'miah imis tsiw-anā'pit, nimā'ʔ, usā'matin nahnäkä'wʌk! a'ʔ, iniʔ ni'w tsiw-isis-ki'ʌsit, s nawā'ts-nā'katawä'nihtah taʔ kä'taw-isē'ʔtat. kayēs-mehkāwä'nihtah, ini'ʔ-pih tsiw-asī'ʔtat, pīkutsī'hnak papā'm-nitōnä'hah. kayē's-mehkāh, ini'ʔ-pih yō'm tsiw-inä'nah; uskē'hsikuh umʌs sisō'nam misēwä' niw, misik imis utsē'hkih. iniʔ-pih täh tsi-kawē'ʔtat as nipä'hkasit, 'hā'w, ū'hkiwʌk aw-ā'wiwak a'kum,' as itā'h inih pīkutsī'hnʌk. hā^taʔ, kä'ʔtin ū'hkiwʌk usā'matin! ini'ʔ täh s sāsehkē'hsih inis.

hā'w, nikōtä's saʔyeh as tsi-pis-misā'kät inuh nikut nahnā'käw papā'muhnet. s mäk-pimō'hnet nahnā'käw, kʌniwi'n niw wi'yʌk isē'kiw sä'hkihsih; ä'h, ä'hsipan ā'wiwin! hā', iniwi'n käh s tātsē'ʔnapumā'tsin; kō'ʔnewin niw apä'ʔsik niw. wina'h saʔyeh iniwi'n s tsi-kī'hkuhnet, kä'ʔtsih as awē'h-uhsā'pamatsin. nimā'ʔ, ū'hkiwʌk!

'kʌnō'h niw tsi-kē's-nipäk,' inä'nihtamin nahnā'käw; 'nī'māʔ, nī'māʔ, nī'māʔ, nī'māʔ, nānītskanä'nā tsi-kēs-ni'päk! nahā'w, kʌs nitā'wih-ā'tsimīm.'

iniwin saʔä'h s mā'tsiʌt.

ä'hkupik inis ini-pyʌ'tät: 'ū^w, kä'kōh nipītā'tsimīm!'

taʔ, h tsiw-inim-misā'kät: 'hē^y, kä'kōh, ē'wāh, kä'kōh pītā'tsimōwi'n!' ēwā'kin aki'kuh nahnäkä'wʌk.

taʔ, iniwin saʔyä'h as tsiw-inim-aku'aʔtat: 'hē^h, kä'kōh nipītā'tsimīm! nānītskʌnänä'w tsi-kēs-ni'päk; imi'ʔ s sehkē'hsih; yā'hpits ū'hkiwiw, ahka'nuh ni tsi-kē's-nipäk!'

"Very well, you are free to eat him! This, in fact, is what you will eat, for your part, through the entire course of things that are to be," Fish-Hawk was told.

Thus, one after another, did all these animals.

Now, Mosquito, too, was sitting somewhere.

"Now. Mosquito, what kind of food do you want to eat?"

"Oh, I want to eat Man," said Mosquito.

"Well, then, go out and look for Man, to see if you can manage to eat him," he was told.

Then Mosquito went away. After a while, into the lodge he came; all red was his belly; he must have been eating Man.

"Well and good; this, then, is what you will always eat, throughout the future course of the world," Mosquito was told.

This is as far as my story goes.

94. RACCOON'S PRANKS.

(Mäsinikapuwiw)

I.

Raccoon was walking about by the side of the river. As he walked along, he looked across at the other bank; why, there were more crawfish than you could count! At once he hid himself, stopping to take thought as to what he should do. When he had hit upon an idea, he went back in the other direction and looked round for some rotten wood. When he had found it, he handled it like this; he rubbed it here all over his eyes and there on his buttocks. Then he lay down and acted as if he were asleep, and said of the rotten wood, "Let these be maggots!" Lo, truly, there was a great quantity of maggots! So then he lay stretched out there.

After a while, a certain crawfish came across the river and walked about. As the crawfish walked along, why, there lay some sort of creature; it was Raccoon! He kept looking at him; he was still afraid of him. Soon he stepped nearer, to look at him from close by. Dear me, the maggots!

"He must have died a long time ago," thought the Crawfish; "Well, well, well, well! Nanitskanänaw is dead! Well, I had better go tell it."

Off he went.

When he got to the edge of the water: "Halloo! I'm bringing some news!"

And while he was on the way across, "Hey, he says he's bringing some news!" cried those Crawfish.

Then, when he was coming out of the water, "Hey, I'm bringing some news! Nanitskanänaw is dead; over there he is lying; he is all full of maggots; a long time ago he must have died!"

'nahā'w, kitä'siʌʔ, kitā'wih-mmä'nawe? ! tō'wahkeh inuh uhpē'-nehkun!'

ta'ʔ, iniwin s kā'kutiwät tō'wahkeh. niʔ-pih saʔyä'h as tsi-misā-kä'tuaʔ mā'wa ni niw.

'hā'w, tā'ʔ inis tä'h?' ēwā'kin akuh nahnäkä'wʌk.

'hā'w, umā'ʔ as sehkē'hsih.'

'hā'w, isyʌ'kun hā'neh, awē'h-tsē'ʔnapu'mehkun mämä'tsik kä''ʔtin as a'-nipäk,' ēwā'hin inuh nikut nahnā'käw.

hā^taʔ, kä'ʔtin s näwātu'aʔ aki'kuh nahnäkä'wʌk. ta'ʔ, yā'hpits ū'hkiwiwin ä'hsipan.

'ē^y, pyʌ'kun, yā'hpits keh winah ū'hkiwiw ē'h-ayum ä'hsipan!'

hā', iniwin s wäpā'wanititua?.

'nahā'w, kʌtä's kʌts kinī'miʔ!'

ta'ʔ, anuh utō'wahkä'hkuwawan:

'nīpimū
kāsāsākuminkupan.
nimähkawā,
nimähkawā,
nimähkawā,
nimähkawā!'

hā', wähtsita kä'ʔtin ah tsi-kä'ʔts-nī'mitua? nahnā'kä'wʌk.

'sī^h, nā'sʌp niw tsiw-isē'ʔtaw ē'h-ayum ä'hsipan!'

'nahā'w, sē'ʔsahō'hkun!'

iniʔ-pih tsiw-unā'pumih tätahke'sit s sē'ʔsahōwät.

'hā'w, skē'hsikuh sē'ʔsahō'hkun!'

nimā'ʔ, ä'hsipan skē'hsikuh s sē'ʔsahuh! nikōtä's niw tsē'piʔtat mä'nawats, hā', iniwin saʔyeh misi'k kayä'nit as inā'hahkuaʔ:

'hähsipanä
kīsāsākumäkōnānī;
tsēpiskawä
sipanä,
tsēpiskawä!'

ini'win änahā'hkuaʔ.

mā', wä'htsita niwin as unu'ahtukuaʔ, misa's niw wē'yō imi's wahkē'ts as tasī'hsimituaʔ hā'neh.

'nahā'w, misi'k pina'h sē'ʔsahō'hkun utsē'hkih inis!'

ta'ʔ, iniwin saʔyä'h misik inuh tä'tahke'sit utsē'hkih täh inis s sē'ʔsahatsin. nimā'ʔ, ä'hsipan wä'htsita iniwi'n s wē'ʔsake'sit. nikōtäs' iniwi'n mä'nawats niw h tsē'piskʌt.

hā'w, iniwi'n saʔyäh tsi-nī'mituaʔ:

'häsipanä
kīsāsākumäkunānē;
tsēpiskawä
ähsipanä,
tsēpiskā^wä
sipanä!'

"Very well, we shall go there; we shall go hold a jubilee! Tie the deerskin cover on the water-drum and make it ready!"

Then the trial-sound of the water-drum was heard. Soon they crossed over, all of them.

"Now, where is the place?" asked the crawfish.

"Over there he lies."

"Now then, some of you go look at him and see whether he is really and truly dead," said one crawfish.

The crawfish saw him, sure enough. All full of maggots was Raccoon.

"Hey, come on, this raccoon is all full of maggots, I tell you!"

They began to march along, one behind the other.

"Come, let us dance!"

Now, to the sound of the water-drum:

"Dead
He who crunched us of old,
See, I have found him,
See, I have found him,
See, I have found him,
See, I have found him!"

Truly with zeal did the crawfish dance!

"Look out! Perhaps this raccoon is only acting this way!"

"Very well, pinch him with your claws!"

Then they were chosen who were strong at pinching.

"Go on, pinch his face."

Oh, but Raccoon was pinched in the face! Once he jerked a little, and then they struck up another tune:

"Raccoon
Crunches us all in his teeth;
He moves with a jerk,
Raccoon,
He moves with a jerk!"

was what they sang.

They hit it up in great shape! All over his body, right on top of it, danced some of them.

"Come on, pinch him again, on his buttocks!"

Then again the strong pinchers pinched him, this time on his buttocks. Raccoon was truly in pain. Finally he moved with a slight jerk of his body.

Thereupon they sang:

"Raccoon
Crunches us all in his teeth;
He moves with a jerk,
Raccoon
He moves with a jerk,
Raccoon!"

'sī^h!' inä'nihtʌ'min ä'hsipan mänawa'ts tsi-ntāwā'pit tsē'ʔnapumā'tsin; ā'neh imi's äh'kupik iniwin s tasī'hsimi'tuaʔ; ani'ʔ teh aninuh wä'htsitaw wayē'hkiʔnatsin. hā'w, iniwin saʔyä'h s nē'puwē'pahtuk, imi's ä'hkupik imis as inā'wimit, pimī-sā'ʔsakumā'tsin s mu'atsin pmīm-mī'tsihsit. ta'ʔ, ā'neh täh wi'nah ini'ʔ s täp-nipī'hihahpā'kesituaʔ. hā'w, ini'ʔ käh as tä'pinit ä'hsipan. hā'w, kutä'ʔnas ini's s aku'aʔnahtik iniwin s wēh-sā'sekē'hsih as tā'tahketsī'hsih.

ta'ʔ, akum nahnākä'wʌk s yāh-misākä'tuaʔ, ini'kuh na'p kayēskʌsīwä'tuaʔ, payiʌtä'tuaʔ ini's s umä'nikanituaʔ. kīʔsē'hseh täh ni'kut tsiw-ā'wiw misi'k uhsē'mehsʌn; nayōmä'win uhsē'mehsʌn.

ini'ʔ täh s wē'htamū'htuaʔ: 'kēs-neʔna'wʌk kikī'yah misik kō'hneʔ!' iniwi'n ä'nihtuaʔ kikuh nahnākä'hsʌk.

'nahā'w, nina'ʔ ap kä'h niw ninaw-isyʌ'minaw inuh ä'hsipan, nā's kʌt nina'ʔ ap nina-mō'kunaw,' ēwā'hin inuh kīʔsē'hseh.

iniwi'n-pih s tsi-mātsyʌ'tuaʔ misākä'tuaʔ. kayēs-inim-aku'aʔtatuaʔ imi's. iniwi'n täh ini'm-itāh: 'hä'hsipʌn, mī'naʔ!' iniwin ni'm-itāh inuh kīʔsē'hseh, inim-isyʌ'tuaʔ inis s sehkē'sih ayā'h ä'hsipan.

hā'w, iniwin saʔyä'h unī'yātskī'ʔtat ä'hsipan as tsē'ʔnapamā'tsin. tā'ʔ, pī'tuhne'wʌkin. iniwin-pih täh s nē'puwinit nis kä'ʔtsih s sehkē'hsih ä'hsipʌn.

'ä'hsipʌn, mī'naʔ!' ēwā'hin misi'k.

ä'hsipan iniwin-pih tayä'pinatsin aninuh, pīpī'hkitsipu'natsin. nipī'hih iniwin täh ä'hpakinā'tsin.

'nahā'w, nahnākä'wʌk kinaw-ikōwā'wʌk mamā'tsiʔtawak as awinim-mātsī'hkami'kah!'

iniwin-pih nayī'piʔtat ä'hsipʌn s mātsyʌ't.

II.

misik s mä'k-pāpimō'hnet ni misik, kʌniwi'n niw pämā'paʔtek; wē'kiwam teh ā'wiwin, tipī'kān. sinawā'ʔ niw s nawēnä'htuk, sku'ahtemih ini's as ini-pyʌ'tät, iniwi'n-pih pis-sā'kitō'hnet mitä'muh.

ta'ʔ, tsi-näwä'win nuh mitä'muh ähsipʌ'nʌn; iniwi'n-pih imi's äs-kī'kitit pī'htik: 'nimē'ʔ, ähsipa'n ayum!'

hā', ini'ʔ-pih saʔyä'h tsi-pis-nī'piʔtat mʌtsikihkwä'wis pis-tsēʔnapumā'tsin wi'nah ap.

'hā', nehsē'ʔ, kina-wēkimu'naw!' ēwā'hin inuh mʌtsikihkwä'wis.

'nahā'w!' inä'win taʔ inuh wä'mihsit.

ini'ʔ käh s pī'htikanā'tuaʔ s uskä'hkiwet ä'hsipʌn. ta'ʔ, iniʔ tä'h ni nayī's niw s wē'kima'tsin.

nikō'täs niw ayā'wik as tsiw-unītsyʌ'nehsit nuh mitä'muh, winah a'p niw inuh mʌtsikihkwä'wis; pähnī'hsʌn teh ā'wiwʌnin nayī's niw.

nikō'täs tsiw-inā'tsin ani'nuh wē'wan nuh ä'hsipan: 'tā'ʔ-pih täh ki-kī'sikituaʔ a'kum kinītsyʌ'nehsuwā'wʌk?' inä'win ani'nuh wē'wʌn.

"Whew!" thought Raccoon, and peeped to look at them; some of them were dancing there by the edge of the water; these were the very kind whose taste he liked best. So up he leaped and ran to the water's edge and started crunching them up with his teeth and eating them, making his meal as he went about. Some of them managed to reach the water and throw themselves in. Soon Raccoon had eaten his fill. Off he went somewhere into the shade, stretched himself out, and lay there cooling his belly.

The crawfish crossed back, as many of the poor things as had escaped, and arrived at their village. There was a girl there with a younger sister, whom she was carrying on her back.

And now they were told, "Your mother and father have been killed!" That is what these little crawfish were told.

"Then we too will go to that Raccoon; let him eat us too," said the girl.

They went away, crossing the river. When they had reached land over there, she went along saying: "Raccoon, eat me!" That is what that girl kept saying as they went on to where Raccoon was lying.

Then Raccoon raised up his head and looked at them. They walked toward him. There they stood, close by where Raccoon was lying.

"Raccoon, eat me!" she said, again.

Then Raccoon took hold of them with his paw, bursting their bellies one after the other. He threw them into the water.

"So then, 'Crawfish' is what men will call you through the future course of the world!"

Then Raccoon arose and went away.

II.

When he was again walking along, there was some smoke drifting along; it was a house, a small lodge standing alone. He went up to it noiselessly, and when he got to the door, a woman came out.

The woman saw Raccoon and spoke to someone within, "My older sister, it is a raccoon!"

Then the Foolish Maiden arose and came to look at Raccoon, too.

"Why, little sister, let's marry him!" said the Foolish Maiden.

"Very well," said the younger sister.

So then they took him into the house, and Raccoon was newly married. In fact, he married both of them.

Time came when the one woman had a child, and so did the Foolish Maiden; both children were boys.

Once Raccoon said to one of his wives, "When do these children of yours generally get their growth?" he asked his wife.

'ē^, nawä'h keh ni' nap,' ēwā'hin inuh mitä'muh.

'hā', kina-wē'htamu'n käh aw-isē'ʔtayen. wā'pah mī'p kēs-pehkō'-nat ayō kinītsi'ʌneh, ini'ʔ-pih imi's aw-isī'yen, aw-isyʌ'nat,' — sē-pē'w teh inis pimē'hnenin, — 'ini's täh ä'hkupik kēs-pistä'yʌn, ini'ʔ-pih ini's a-yō'h-wä'pinat; nō'ʔsuh teh imi'ʔ aw-ahpā'kinat. umʌ's ni kēs-wä'pinat, ini'ʔ-pih niw a-pis-kēwä'ʔtʌyʌn. pōn wi'nah isā'-pahtsikä'nun. ni'ʔ täh s a-pis-kēwä'yʌn s a-pits-ā'yapiyen yōs pī'h-tik,' inä'win ä'hsipʌn anuh wē'wʌn.

hā'w, wayā'pah saʔyeh mitä'muh kayēs-pehkōnā'tsin unītsyʌ'neh-sʌn, ini'ʔ-pih tsiw-isiʌnā'tsin ä'hkupik. kayēs-pyʌ'tät, kayēs-sakē'-kātänā'tsin anuh unītsyʌ'nehsʌn, nō'ʔsuh imiwi'n ähpakinā'tsin. hā'w, iniʔ-pih tsi-pis-kēwä'ʔtat pits-kē'wät. kayēs-pī'htiket, wē'kōwaʔ tsiw-ā'yapit, nawēnā'hsihsih niw kʌniwi'n niw wi'yʌk payītiwä'-pahtuk; pis-pī'htike'pahtawin. pā'pik meʔnike'nin inuh apähnī'hseh; mä'ts-apähnī'hseh ā'wiwin. hā'w, iniwi'n käh as ā'yutsimā'tsin inuh mitä'muh unītsyʌ'nehsʌn!

mʌtsikihkwä'wis yō'win niw änā'puma'tsin: 'yā^, nehsē'ʔ, inut ayā'wit kikī'ʔsʔ' inä'win.

'āē^!' ēwā'hin inuh mitä'muh.

'tā'ʔ täh kinah kayēs-awēh-isē'ʔtayen, nehsē'ʔʔ' inä'win.

'ō^, äkä'yan keh niw nikēs-isē'ʔtam,' inä'win.

'nahā'w, nehsē'ʔ, wēhtamō'winaʔ, tā'ʔ täh kayēs-isē'ʔtayenʔ'

'wä'pah käh mī'p kis-ōnē'yen, iniʔ-pih a-pehkō'nʌt ayō' kikī'ʔs; imi'ʔ täh aw-isi'ʌnat ä'hkupik; ini'ʔ täh a-yō'h-wä'pinat, nō'ʔsuh täh imis s aw-ahpā'kinat. kʌ'n täh winah kinaw-isā'pahtsikä'nan,' inä'win aninuh umē'hsʌn.

hā'w, iniʔ saʔyeh wayā'pah mī'p mʌtsikihkwä'wis kayēs-pehkō-nā'tsin unītsyʌ'nehsʌn, tsi-wä'puhnet, ä'hkupi'k inis kayēs-pyʌ'tät, kayēs-sakē'kātänā'tsin unītsyʌ'nehsʌn, tsiw-ōh-wä'pina'tsin, 'tsō'h!' isē'hsinin täh.

iniwi'n-pih täh tsiw-ayā'pamē'ʔtat: 'yā^, nikī'ʔs!' ēwā'hin.

iniwi'n-pih teh kʌniwi'n pis-mā'tsiʌt pis-kē'wät.

ta'ʔ, ayō wi'nah ap ä'hsipan s nō'htawatsin ani'nuh s isā'pahtsi-kä'nit, ini'ʔ-pih kēmō'ts tsiw-inim-sā'kitō'hnet, ni-mā'tsiʌt.

ta'ʔ, matsikihkwä'wis tsi-pis-pī'htiket, iniwin-pih s ā'yapit inis pī'htik. iniwin niw ä's; kawi'n nanā's upi'ʌnan apähnī'hseh.

iniwin teh änā'tsin inuh wä'mihsit: 'ā'ʔ täh wi'nah s kēs-sā'pahtsi-kä'yanʔ' inä'win ani'nuh umē'hsʌn, 'niʔ wä'h kʌn s pī'ʌt.'

hā'w, iniwin s kä'ʔts-nehkō'sit mʌtsikihkwä'wis. utah ä'win inakah wäh-tä'pina'tsin aninuh ä'hsipanan.

"Why, after a long time, of course," said the woman.

"Well, I shall tell you what to do. Early tomorrow morning, first untie this child of yours from the cradle-board; then go over there, take him over there," — a river flowed by there, — "and when you have reached the bank, fling him out from there; throw him right out into the middle of the water. When you have flung him there, you will come right back home. Do not by any means look back. Then you will come home and stay right here, indoors," said Raccoon to his wife.

The next day, when the woman had untied her child, she took him to the edge of the water. When she got there, she took hold of the child by one leg and threw him out into the middle of the water. Then she turned round and came back home. When she had gone into the house and was sitting there, after a little while, someone suddenly came running with noise; he came running into the house. In this short time had her son grown large; he was a big young fellow. Oh, but the woman kissed her child again and again!

The Foolish Maiden looked askance at them: "Gracious me, Little Sister, is this your son?" she said to her.

"Yes!" said the woman.

"How did you bring this about, Sister?" she asked her.

"Oh, I just simply did as I was told," she answered.

"Please, Little Sister, tell me; how did you do it?"

"Early tomorrow morning, when you have got up, untie this son of yours from the cradle-board; take him over to the edge of the water; fling him out from there, throwing him out into the middle of the water. But do not at all look behind you," said she to her older sister.

Then, early the next morning, the Foolish Maiden untied her child and started off at a walk, and when she got to the edge of the water, she took hold of him by his leg and flung him out from there; "Splash!" he went down.

Then she turned about: "Goodness me, my son!" she said.

Thereupon she went away from there and returned home.

But as for Raccoon, when he heard that she looked back, he stole out of the house and departed.

When the Foolish Maiden came into the house, she sat there, indoors, but things stayed as they were; a long time passed and her boy did not come.

Then the younger sister said to her, "Now, why did you look behind you?" she said to her older sister; "That is why he doesn't come."

Then the Foolish Maiden was very angry. But there was no way of getting her hands on Raccoon.

III.

hā'w, ini? misi'k tsi-mā'tsyʌt ä'hsipan. mäk-pāpimō'hnet, kʌniwi'n ni misi'k pämā'pa?tik; wē'kiwʌm täh misi'k ā'wiwin, tipī'kän. hā'w, iniwi'n käh misi'k s nawēnä'htuk. isku'ahtemih inis payyʌ'tät, ini' s tsi-kēmā'pit. ke?ts-inä'niwʌk āwiwʌ'kin nī's; āsuakā'mahetō'wʌkin; kākē'pihkō'wʌkin täh akuh ke?ts-inä'niwʌk. ini'?-pih tsi-pī'htiket ä'hsipʌn; sinawā'? niw nanā'kuhtiah imiwin s awē'h-unā'pit, tātsē'?na-pā'htsiket. mē'tsimē'hseh usā'matin äs-mānä'k!

hā'w, nikōtä's iniwin s kī'kitit inu'h nikut ke?ts-inä'niw: 'nahā'w, nē'ts-ke?ts-inä'niw, ini'? keh sa?yä'h kʌna'pats s pas tsīpā'hkiyah,' inä'win ani'nuh wē'ts-ke?ts-inä'niwʌn.

iniwi'n-pih misik kē'mōts sayā'kitō'hnet ä'hsipan. ini's täh isku'ah-temih ini'win wäh-wäpāpī'hneh kā'hkap; unäpī'muwa? täh inis ini'-win änāpī'hneh. ä'hsipan iniwi'n täh s awēh-pehkō'nah inih kā'hkʌp; kutä'?nas täh sasākī'yuh iniwi'n s awēh-kehpē'tōk.

hā'w, iniwi'n sa?yä'h inuh ke?ts-inä'niw tā'hkehkun as nawā'ti-natsin as ni-nā'katuapī'nah inih kā'hkap. ē', ahkō'?sik niw i'nis sasākī'win ini's s ini'm-isyʌt, as tsiw-awē'h-ānu'ahkitsih. iniwi'n täh s pis-yā'h-wʌskēt.

'hē', nēts-ke?ts-inä'niw, ta? yō'm ä'siki'makah? kkā'hkapi'minaw sasākī'yuh ume'?-nakah änāpī'hneh!'

'ayā', nā'sa keh ni nā'p s tā'?takats-tsīpā'hkiyen ini'? tsi-yō'h-iyān! tā'? täh pas ä'siki'makah sasākī'yuh as pas ināpī'hneh?' inä'-win anuh wē'ts-ke?ts-inä'niwʌn.

'ā', kʌn wi'nah, nēts-ke?ts-inä'niw, nikänō'hkinan; ini'? niw kä'?tin ä'siki'makah,' inä'win ā'sit.

'nahā'w, nina'h täh ā'sit kas ninā'tin,' ēwā'hin inu'h nikut ke?ts-inä'niw.

iniwi'n-pih misi'k kēmō'ts wayä'pēt ä'hsipan s aw-awē'h-pehkō'nah nih kā'hkap; nipē'w inis s takī'k iniwi'n s awē'h-yā'h-kehpē'tōk.

hā'w, ta'?, inuh ke?ts-inä'niw utā'hkehkun kayēs-nawā'tinatsin mā'tsiʌt s ni-nā'katuapī'nah inih kā'hkap, ta'?, awēh-mehkā'min keh ni'w inih nipē'w. kayēs-ku'ʌpahah pis-mā'tsiʌt mi's pis-kē'wät, kayēs-pis-pī'htikatōk, 'hā'ni?, nēts-ke?ts-inä'niw? ini'? niw änāpī'h-neh inih kkā'hkapi'minaw kinäpē'minaw inih s takī'k. nā'sap käh ni na'p s tā'?takats-tsīpā'hkiyen kitō'h-isē'?tam,' inä'win aninuh wē'ts-ke?ts-inä'niwʌn.

hā'w, iniwin sa?yä'h as mī'm-pinä'nah inih mē'tsimē'hseh; pā'h-sawʌnan nī's täh pō'namin; misik wē'nin-misēhā'wʌn nī's misik ani'nuh pō'newin tsēpā'hkit.

ā'ta?, ä'hsipan s ā'yapit nanā'kuhtiah, nikōtä's sa?yeh iniwi'n änä'nihtah ä'hsipan: 'ini'? käh kʌna'pats s kē'sitek yōm mē'tsimē'h-seh,' inä'nihta'min.

iniwi'n-pih nayī'pi?tat, — unā'kʌn ini's a?te'win ahkä'hkiʌnih, me?tik-unā'kʌn, misi'k ä'miskwʌn, me'?tik-ä'miskwʌn, — sinawā'?

III.

So Raccoon was on his way again. As he was walking along, there, again, was some smoke drifting along; again it was a house, a lone lodge. Again he approached it. When he got to the door, he peeped in. There were two old men; they were sitting at opposite sides of the wigwam; and these old men were blind. Then Raccoon entered; noiselessly he went and took his seat at the rear of the lodge and looked at things. There was an enormous amount of meat!

After a while one of those old men spoke: "Well, my fellow oldster, I suppose it's time for us to be cooking," he said to the other old man.

Then Raccoon sneaked out of the house. From the door some cord was strung out; to their well it was stretched. Now Raccoon went and untied that cord; somewhere out in the thick brush he tied up the end of it.

So now the one old man took his kettle and felt his way along the length of that string. Oh, at the end, it was thick brush there where he was going along, until he could go no farther, being snagged in the wood. He retraced his steps, coming back.

"Why, old man, what's this? Our cord is strung over that way, into the deep brush!"

"Nonsense! Of course, just because you don't want to cook, that must be the reason you say it! What in the world could make it lead into the brush?" he said to the other old man.

"Why, old friend, I'm not lying; that is really the way it is," answered the other.

"Well, let me go and fetch it," said the other old man.

At that, Raccoon again stealthily ran and untied that string; he went and tied it back to where the water was.

So now, when this old man took his kettle and went off, feeling his way along the string, of course he found the water. When he had drawn some, he started back home, and when he had brought it inside the wigwam, "How's this, old man? That string of ours certainly does lead to the place where our well is. But, of course, you only did that way because you didn't want to cook," said he to the other old man.

Then he went and took down some meat from where it was hanging; two pieces of jerked meat he put in the kettle, and also two clean-cut slabs of fat, and started to cook.

After a while, Raccoon, sitting at the rear of the wigwam, thought, "By now this meat is probably cooked."

So then he arose, — there was a bowl there by the kettle-place, a wooden bowl, and a spoon, a wooden spoon, — and noiselessly

niw as akuapī'hah inih mētsimē'hseh niku't, misik anuh misēhā'wan wē'nin ayā'winit. iniwin-pih kayēs-awēh-ōnā'pit ä'hsipan s kä'ʔts-māmī'tsihsit. kayēs-kitā'kät, awēh-aʔta'win inih unā'kan. iniwin s tsi-pis-yā'h-unā'pit.

nawēnā'hsihsih iniwin s kī'kitit inuh keʔts-inä'niw: 'hā'w, nēts-keʔts-inä'niw, ini'ʔ käh saʔyä'h kʌna'pats s kī'sisi'ahkiyah.'

'ō^,' ēwā'hin taʔ i'nuh nikut.

ini'ʔ saʔyä'h tsiw-akuanā'tsin utā'hkehkun.

'nahā'w, nēts-keʔts-inä'niw, kitōnā'kan pits-inä'sinamāʔ!'

taʔ, niʔ s inä'sinamōwa'tsin. keʔts-inä'niw iniʔ s kapā'tahkit. ä^ʔ, iniwin s kī'nuha'h inih nikut pā'hsʌwʌn, misik inuh wē'nin.

'tayā'h, nēts-keʔts-inä'niw, kikēs-mī'tsihsi'misah ki''nah!' inä'win.

'ā^, kʌn wi'nāh, nēts-keʔts-inä'niw!' ēwā'hin winah a'p inuh.

'kʌ'n, nēts-keʔts-inä'niw, kikēs-mī'tsihsim. kʌn kä'kōh yō'm nikut pā'hsʌwʌn; misi'k ayum wē'nin kʌn wi'yʌk.'

iniwi'n käh āyi'suh s kē'kitōtā'tituaʔ. nikōtä's iniwin saʔyä'h s nī'piʔtat ä'hsipʌn, ani'nuh mayäk-akuahisi'ahkinit, kayēs-kakī'-siwenah unä'h, pʌkāmä'win uskē'hsikuh.

'tihsa'h!' ēwā'hin, 'taʔ, kikā'te-mēkā'simisah, nēts-keʔts-inä'niw!'

iniwin misi'k ani'nuh nikut tsi-pakāmā'tsin misik, kipī'hkihatsin.

'ti'hsah!' ēwā'hin taʔ wina'h ap inuh keʔts-inä'niw.

hā'w, iniwi'n saʔyeh s kutāpā'htituaʔ keʔts-inä'niwak mīkā'tituaʔ. mā'ʔ, ä'hsipan sakana'h niw s ki-pimī'-kī'nitsī'skuh. nikōtä's tsi-pmī'm-ahpā'kine'tituaʔ akuh keʔts-inä'niwʌk, ä'hsipan ini'ʔ as kī'-nitsī'skuh.

'hā'w!' ēwā'hin ä'hsipan.

'ä^, nēts-keʔts-inä'niw, ä'hsipan ā'wiʌsah ayum käkā'putsihinah! kitā'ʔnapeminaw sku'ahtemih ahpā'kisin!'

nuh keʔts-inä'niw kayēs-nawā'tinatsin, sku'ahtemih ini'win s kaskā'ʔnatsin. ä'hsipan kayēs-nawā'tinatsin utā'hkehkuwā'wan akikuh kēʔts-inä'niwʌk, iniwin ä'hpakinā'tsin inis hā'ʔnap inuh a's apēt.

'ha'h hā'w, nē'ts-keʔts-inä'niw, ini'ʔ saʔyä'h pakā'min!' ēwā'kin.

kō'hteh nawā'tinamin inuh keʔts-inä'niw pā'pakamā'tsin aninuh utā'hkehkuwā'wan. iniwi'n täh as yā'hpits-pē'ʔsakanāmā'tuaʔ aninuh utā'hkehkuwā'wan.

'hā'w, nēts-keʔts-inä'niw, ini'ʔ keh nā'p saʔyeh tsi-ne'ʔnakih!' ēwā'kin.

nanā'ʔtutsīnā'tuaʔ, kʌniwi'n niw utā'hkehkuwā'wan!

'yä^h, nēts-keʔts-inä'niw, kikä'tima'kesiʔ, kitā'hkehkunaw, inu'ʔ täh winah ayā'wit payā'paka'makih!'

taʔ, iniwin käh ä'hsipan s ini-sā'kitō'hnet.

ini'ʔ täh ä'hkuʌtsimī'yen.

he ladled out one of those pieces of meat and one of the clean-cut slabs of fat. Then Raccoon went and seated himself and ate heartily. When he had eaten all, he went and put back the dish. Then he came back and sat down again.

After a bit, one of the old men spoke, "Well, old man, I suppose by this time our cooking is done."

"Yes," answered the other.

Then he took his kettle from the hearth.

"Well, old man, hand me your bowl!"

So then he handed it to him, and the old man began to take the food from the kettle. Ho, that was when he missed the one piece of jerked meat and the piece of fat!

"Oho, old man, so you have eaten your meal, have you!" he said to the other.

"Oh no, old friend, certainly not!" answered he.

"No, old man, you have eaten; one piece of jerked meat is gone, and so is one slab of fat."

In this way they kept talking, first one, then the other. Finally, up rose Raccoon, doubled his fist, and struck in the face him who was ladling out the food.

"Ouch!" he said, "And so you want to fight with me, do you, old boy!"

And with that, he hit the other, punching him in the eye.

"Ouch!" said the other old man.

Then the old men jumped at each other and fought. Oh, more than once Raccoon nearly got stepped on! Then once, as the old men were struggling about, Raccoon got under their feet.

"Wow!" said Raccoon.

"Why, old friend, so it is a raccoon that is playing tricks on us! Throw our net across the doorway!"

The old man seized it and placed it so as to cover the entrance-way. Raccoon took the old men's earthenware kettle and threw it where the net was placed.

"There, old friend, now hit him!" they cried.

One old man picked up the poker and banged away at their kettle. So they knocked their kettle completely to bits.

"Well, old friend, now at last we have surely killed him!" they said.

They groped for him; why, it was their kettle!

"Alas, old man, we are in a sorry plight, it's our kettle we've been pounding!"

At this, Raccoon walked out of the house.

That is as far as my story goes.

95. SAW-WHET.

(nehtsī'wihtuk)

hā'w, tōtō'peh keh wāwē'kiwin, hä^ta?, tsi-pā'pahpisit, hä^, mānä'h-tawin mē'tsim, mētsimē'hseh, s nā'ne?tʌ'kät, apä'hsusun ki-pīnā'tsin wē'kih, mētsimā'hket, s pā'?sah mētsimē'hseh.

hā'ta?, nikōtä's winah mitä'muhsʌk nī'siwʌ'kin, winu'a? ap as tsi-wāwē'kitua?.

hā', nikōtä's ayā'wik, aki'kōh mitä'muhsʌk, 'hā'w, akē'?, pʌs ki-kēs-pʌpā'm-nitō'hkiwe?!'

'hā'w!' ēwā'hin inuh nikut, s kʌtäw-wē'kimiwä'tua?, inä'niwʌn nitōnähā'tua?.

ta?, mātsī'wʌkin, pā'pimō'hnetua? mitä'muhsʌk. hē^y, nikōtä's keh as ā'wik, ini'win sa?ye'h s pisʌtä'tua? tōtō'peh as wē'kit. wā'kinī-kān ā'wiwin inih wē'k tōtō'peh. hā'w, payisʌtä'tua? inis wē'kiwʌmih, nānē'puwi'tua? sku'ʌhtemih, hē'?, kawin wi'yʌk tōtō'peh.

hā^ta?, 'tsi-ppā'm-pahpē'siw tōtō'peh. tōtō'peh ä' käh ē'h-yōm wē'k,' ēwā'kin mitä'muhsʌk.

'hā'w, kipī'htike?,' ēwā'kin; 'kipā'pīhō'naw tōtō'peh; kinaw-wēki-mō'naw,' ēwā'kin.

'hā'w, kinaw-wēkimō'naw!'

usāmī'natin ta? mētsimē'hseh!

'hā'w, yō'? keh s a-māmī'tsihsī'yah mītsimē'hseh!' ēwā'kin ta? aki'kuh mitä'muhsʌk.

hā'w, ā'yapi'tua? pī'htik, nikōtä's käh sa?ye'h nä'hkah kʌniwi'n keh niw payī'ʌt tōtō'peh, pis-pī'htiket wē'kih. nimā'?, mitä'muhsʌk nī's siwʌs apē'wʌkin utä'htanih! ā^ta?, apä'hsusun pītōmä'win tōtō'-peh. hā'w, mitsikihkwä'wis nēpuwēpahta'win, apä'hsusun as pī'h-tikanā'tsin, wīnanē'htsiket, tsīpā'hkīt mītsimē'hseh.

hā'ta?, niku't täh inuh unā'kan utā'hpenʌ'min, tōtō'pehsʌn as ahsāmā'tsin. sīwā'pimi'nan kēs-ʌnä'win mʌtsikihkwä'wis; ani'win täh ä'hsama'tsin. nimā^?, ta?, tōtō'peh wä'htsita'w ini'win s kä?ts-mī'tsihsit, wā'pimi'nan as mū'ʌtsin.

hā^ta?, kayēs-anī'h-mī'tsihsit, āsū'ʌkām ini'win s ā'yapit, tātsē?-napumā'tsin mitä'muhsʌn. ā^ta?, ki'kuh wi'nah mitä'muhsʌk kākē'-kitō'wʌkin s āyāyä'nitua? as tsīpā'hkitua?, mītsimē'hseh as anā'h-kua?. kayēs-kīsisi'ʌhkitua?, mētsihsōwʌ'kin mitä'muhsʌk, mītsi-mē'hseh as mī'tsikua?. ta'?, kawi'n nikō'tuh umītsinuwā'wan mītsi-mē'hseh; wähtsita'w ini'win s kä?ts-mī'tsihsi'tua? mitä'muhsʌk.

hā'ta?, kayē's-anī'h-mī'tsihsi'tua?, pāhpiskahä'win sa?ye'h wänī'-tipä'hkah, inim-unānāhkī'htsike'wʌkin, s sā'sehkī'hsihkua? sa?ye'h s nipā'tua?. hä^ta?, tōtō'peh wi'nah ap āsū'akām iniwi'n as ni'pāt.

95. SAW-WHET.[1]

(Nehtsiwihtuk)

Saw-Whet dwelt somewhere, and was always hunting. He had a great deal of food, of meat, for he always killed game, brought deer to his house, and prepared stored-food by drying the meat.

Now, once upon a time there were two women who, also, dwelt somewhere.

Then, at one time, these women: "Come, Sister, it is time we went about looking for a husband!"[2]

"Very well!" answered the other, and they decided to get married, and to look for a man.

So the women set out and walked along. And then, in time, they came to where Saw-Whet dwelt. A round-lodge was Saw-Whet's house. When they reached that lodge and stood at the door, why, Saw-Whet was not at home.

"Saw-Whet must be out hunting. For this is surely Saw-Whet's house," said the women.

"Very well, let us go in," they said; "Let us wait for Saw-Whet; we shall marry him," they said.

"Very well, let us marry him!"

Why, there was an enormous amount of meat!

"Good, here is our chance to eat plenty of meat!" said those women.

Then, as they sat within the lodge, after a while, when evening had come, there came Saw-Whet and entered the lodge. Lo and behold, there sat two women on his settee! Saw-Whet was bringing home a deer, carrying it on his back. So the Foolish Maiden sprang to her feet and brought the deer into the lodge,[3] and skinned and cleaned it, and cooked a dinner of meat.

The other one picked up a bowl and gave Saw-Whet his meal. Foolish Maiden had boiled some sweet-corn, and this she gave him to eat. Lo, then did Saw-Whet eat heartily indeed of the Indian corn.

When he had finished his meal, he sat across the lodge and observed the women. They, for their part, were chatting and laughing, as they prepared their meal, stewing the meat. When they had finished cooking, the women took their meal, eating meat. For they had never before eaten any meat; most heartily now did the women eat.

When they had done eating, and night had fallen, they laid out mats for the bed, and lay down to sleep. But as for Saw-Whet, at the far side of the lodge was where he slept.

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[1] The Accadian or saw-whet owl; Cryptoglaux acadica.

[2] Literally "seeking a woman"; the term for a man's courting is here comically retained in the inverse situation.

[3] The duty of a wife.

ta^ʔ, saʔyä'h. 'hä'w, ta'ʔ teh ä'sikit ayu'm tōtō'peh, kʌn s kʌtä'w-wēkimi'nah?' itō'wʌkin aki'kuh mitä'muhsʌk.

'hä'pina'h nʌtō'min; nä'wiyaw umʌ's kʌt sehkē'hsin, s a-wēh-pimʌ'kih,' iwä'kin mitä'muhsʌk.

hä^taʔ, iniwi'n-pih nä'tumʌtsin mitsikihkwä'wis: 'kahkāpä'h, wih-pä'mihsinä'nk, wihpä'mihsinä'nk!'[1] *inä'win inuh mitsikihkwä'wis.*

hä^taʔ, tōtō'peh ini'win niw sāsehkē'hsih utä'htanih, s kōʔnʌ'tsin; kōʔne'win ani'nuh mitä'muhsʌn s kʌtä'w-wē'hpima'tsin.

hä'taʔ, mʌtsikihkwä'wis saʔyä'h misik ntōmä'win: 'kākambä'h, kākambä'h, nitāssä'n, nitāssä'n, nitāssä'n, nitāssä'n, ōtāssä'n, kā-kambä'h; wihpä'mihsinä'nk!'[2] *inä'win taʔ mitsikihkwä'wis.*

hä'w, iniwi'n-pih keh nayī'piʔtʌt tōtō'peh as awēh-wēhpima'tsin ani'nuh mitä'muhsʌn.

'hä'w, nä'wiʔē'k umä' kawi'ssimmu'n, kaka'mpäh!'[3] *inä'win.*

hä'taʔ, tōtō'peh ini'win keh nä'wēyaw as kawē'ʔtʌt, as wē'hpimʌ'tsin ani'nuh mitä'muhsʌn. hä'taʔ, mitä'muhsʌk tōtō'pehʌn ayūtsime'-wʌkin. ta'ʔ, nahä'nisit, taʔ, inä'nime'wʌkin tōtō'pehan; pa'hpisiw ayī'sōw māmahkä'htōwʌ'kin tōtō'pehan, ayūtsimä'tuaʔ.

'hē^. pahpeni'siwʌk kä'kōh ē'h-akum nikä'taw-ihpä'nani'kuk!' inä'nihtʌmin tōtō'peh, kōʔna'tsin mitä'muhsʌn.

wähtsita'w iniwi'n as kō'ʔts-mä'tsiʔtʌt tōtō'peh, as kōʔnʌ'tsin mitä'muhsʌn. hä^, nikōtä's tayäpä'nimituaʔ mitä'muhsʌk ayūtsi-mä'tuaʔ, iniwi'n teh saʔye'h as natāwä'nihtä'hkuaʔ as aw-kēmini'-kutuaʔ tōtō'pehan.

'hä'w, kakambä', kī'minissinä'nk!' inä'win, 'kī'minissinä'nk!'[4]

hä'taʔ, tōtō'peh yä'hpits niw kōʔne'win.

'hē^y, pähpeni'siwʌk kä'kōh nikä'tew-isē'kim!' inä'nihtʌ'min; 'kä'-kōh nikä'tew-ihpä'nani'kuk ē'h-akum mitä'muhsʌk,' inä'nihtʌ'min tōtō'peh.

'hä'w, wäwī'p kimini'ssinä'nk, kakampä'!'[5] *inä'win saʔye'h misik.*

hä', tōtō'peh säkitsi'pahta'win; anīpi'ʌhkan teh nī's awēh-pahkī'-namin aku'ʌtsih; pīhtikatō'k, hä'w, iniwi'n teh nä'nikut ä'ʔtuwʌtsin ini's utī'nih. hä'w, iniwi'n teh, kayēs-aʔtuwä'tsin, ä'yaʔsitenamu-wä'tsin inih anīpi'ʌhkʌn; saʔye'h misi'k nikut ani'nuh mitä'muhsʌn. hä'w, iniwi'n misi'k as ä'yaʔsitenamuwä'tsin inih anīpi'ahkʌn. ini'win-pih teh nayē'puwē'pahtuk tōtō'peh; äsū'ʌkām, hä'w, ini'win keh as awēh-tasi'ʌhkah ani'nuh anīpi'ʌhkanan, kīputetsī'nah, kʌn-kawä'h as inätsī'nah ani'nuh ʌnīpi'ʌhkanan. ä^taʔ, kuh mitä'muhsʌk yō'win niw änāpuma'tuaʔ, ani'nuh anīpi'ʌhkanan as tasi'ʌhkah tōtō'peh.

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[1] Ojibwa; informant translates: *tōtō'peh, pits-wē'hpimiyah.*
[2] *tōtō'peh, piʌ'nun; pits-wē'hpimiyah.*
[3] *ini'ʔ niw: umʌ's kawē'ʔtah nä'wēyʌw.*
[4] *kē'miniyah.*
[5] *wē'pats kē'mini'yah.*

Then, of course, "Why, what is the matter with this person Saw-Whet, that he does not want to marry us?" the women asked each other.

"Suppose you call him, do; let him lie down between us and sleep with us," said the women.

So then Foolish Maiden called him, "Petit-Hibou, couche avec nous, couche avec nous!"[1] that Foolish Maiden called to him.

But Saw-Whet remained lying right there on his settee, afraid of them; he was afraid to sleep with those women.

Then Foolish Maiden again called him, "Petit-Hibou, Petit-Hibou, viens ici, viens ici, viens ici, viens ici, Petit-Hibou; couche avec nous!" Foolish Maiden called to him.

Then did Saw-Whet rise to his feet and go over to sleep with those women.

"Viens, mets-toi ici, entre nous deux, Petit-Hibou!" she told him.

So now Saw-Whet lay down between them, to sleep with those women. The women kept kissing Saw-Whet. For he was small and they thought him cunning; and so they took him back and forth, one from the other, and kept kissing him.

"These persons are going to do some frightful thing to me!" thought Saw-Whet, in fear of the women.

Truly, then Saw-Whet did not so much as stir, in fear of the women. In time, when the women had enough of kissing him, they wanted Saw-Whet to feel them with his hands.

"Alors, Petit-Hibou, tâte-nous," said one of them to him, "tâte-nous!"

Then Saw-Whet feared them all the more.

"Dear me, something dreadful is going to happen to me!" he thought; "These women intend some harm to me," thought Saw-Whet.

"Viens, tâte-nous donc, tout de suite, Petit-Hibou!" she was saying to him again.

Saw-Whet ran out of the lodge; out of doors he broke off two leaves; he brought them in and put one on each woman's affair there. Then, when he had put that leaf there, he pressed it down; and then, in the same way, he pressed down that leaf on the other woman. Then Saw-Whet jumped to his feet; across the lodge he went and there manipulated those leaves, rubbing them between his palms and handling them in all sorts of ways. These women simply stared at Saw-Whet as he fussed with those leaves.

[1] She speaks Ojibwa.

hā'w, sä'kats-pīhā'tuaʔ as a-pi'ʌnit: 'hāw, kahkāpä'h, nitāssū'n; wāwī'p wihpä'missinānk!'

hā^, tōtō'peh iniwi'n-pih apä'ʔsik kʌn-kawā'h kiw-inä'nah ani'nuh anī'pishkanan; misi'k niku't kiw-utā'hpina'min, kīputetsī'nah tōtō'peh.

nahā'w, iniwi'n keh niw ä's-wā'pah. hē'ʔ, mʌtsikihkwä'wis kawi'n umänī'nihtanan s sēhkani'kutuaʔ tōtō'pehan. wayā'pah, hā^taʔ, mātsī'win winah tōtō'peh, kayēs-mī'tsihsit, kōʔna'tsin mitä'muhsʌn kʌtäw-wēhpima'tsin. hā'w, mitsikihkwä'wis wi'nah mātsī'wʌkin.

hā'taʔ, kas keh niw payiʌtä'tuaʔ, 'hā'pina'h, wähtsita'w niw kʌts kiwēkimū'naw! kina-wē'htamōwō'naw aw-isē'ʔtat; kʌn ni'naʔ utskehkēnā'nan tōtō'peh s kʌtä'w-wēkimē'wät. kina-kehkēnō'hamōwō'naw teh aw-isē'ʔtat, wʌnītipä'hkah,' itō'wʌkin misi'k aki'kuh mitä'muhsʌk.

'hā'w!' ēwā'kin, kiwä'tuaʔ misik iyā'h tōtō'peh wē'kih.

hā', nä'hkah saʔye'h misi'k pītōmä'win apä'hsusun tōtō'peh. hā^taʔ, mʌtsikihkwä'wis nēpuwē'pahtawin, mītsimē'hseh as pī'htikatōk, wēnanē'htsiket. hā'taʔ, misi'k wi'nah ap inuh ni'kut unā'kan utā'hpinʌ'min; wāpimi'nan ahsāmä'win tōtō'pehan. mā^ʔ, tōtō'peh wehtsita'w iniwi'n s kä'ʔts-mu'atsin wāpimi'nan. taʔ, kawi'n nikō'tuh umū'anan; wehtsitʌ' täh ini'win as wē'hkiʔnʌ'tsin wā'pimi'nan s ahsā'mikut mitä'muhsʌn. hā', pāhpiskahä'win taʔ winū'aʔ ap akuh mitä'muhsʌk mētsimē'hseh ini'win s kä''ʔts-mī'tsikuaʔ. kayēs-anī'hmītsihsi'tuaʔ mitä'musʌk, iniwi'n saʔye'h misik as wʌnītipä'hkah.

'hā'w, kʌts kinä'pāʔ!' iwā'kin mitä'muhsʌk, anāhkī'htsike'tuaʔ, nipā'tuaʔ.

taʔ, tōtō'peh wina'h ap āsū'ʌkām ini'win as ni'pāt.

'hē'h, pahpini'siwʌ'k kä'kōh keh niw nikā'tiw-tōtā'kuk ē'h-akum mitä'muhsʌk,' inä'nihtʌmin tōtō'peh.

hā'w, kä'ʔtin kʌniwi'n keh niw misi'k nä'tumi'kut tōtō'peh.

'hā'w, kakampe'h, wihpämissinā'nk!' inä'win mitsikihkwä'wis tōtō'pehan.

'hē'h, pāhpeni'siwʌk kä'kōh keh ni kä'ʔtin nikā'tew-ihpä'nani'kuk hē'h-akum,' inä'nihtʌ'min.

iniwi'n niw ā'nu wā'wahteʔ s sā'sehkē'hsih utä'htanih tōtō'peh.

hā', saʔye'h mi'sik, 'kaka'mpä, wäwī'p wīhpä'missinā'nk!'

'hwā', ki'nah, hā'ʔ käh!' inä'nihtʌmin tōtō'peh.

nī'piʔta'win as awēh-wēhpima'tsin mitä'muhsʌn. nānā'wiyʌw ini'wi'n as sehkē'hsimi'kut. hā^taʔ, inä'nime'wʌkin aki'kuh mitä'muhsʌk tōtō'pehan.

'naʔs tsiyā'w kʌts kiwēkimi'kunaw!' inä'nihtʌmu'kin aki'kuh mitä'muhsʌk.

hā'w, āyōtsīmā'tuaʔ taʔ kōh mitä'muhsʌk, kākinā'ʔtsipunā'tuaʔ tōtō'pehan, ā'nuw s kʌtä'w-nehkī'puna'tuaʔ, 'ē', pā'hpeni'siwʌk

Impatiently they waited for him to come: "Eh bien, Petit-Hibou, viens-ici; couche avec nous, tout de suite!"

Then all the more zealously did Saw-Whet keep handling those leaves; he would take now one, now the other, and rub it in his hands.

At last the day broke. Oh, Foolish Maiden did not like it that Saw-Whet had scorned them. When day came, Saw-Whet went away, after eating his meal, afraid to sleep with the women. Foolish Maiden and her sister also went away.

When they came to where they were going, "I say, do let us really marry him. We shall tell him what to do; I really believe Saw-Whet does not know how to live with women. We shall teach him what to do, tonight," said those women to each other.

"Yes!" they said, and went back to Saw-Whet's lodge.

In the evening Saw-Whet again brought home a deer, carrying it on his back. Foolish Maiden leapt to her feet, brought the carcass into the lodge, and cut it up. Again the other woman took up the bowl; she gave Saw-Whet Indian corn to eat. Truly with zest did Saw-Whet eat the corn. For he had never eaten any; he liked very much the taste of the Indian corn which the woman gave him to eat. And when it was ready, these women, in turn, ate heartily of the meat. By the time the women had finished their meal, night had again fallen.

"Come, let us go to bed!" said the women, and laid out the mats, and went to bed.

Now, as for Saw-Whet, at the far side of the lodge he went to bed.

"Oho, things have come to an evil pass; these women want to do something dreadful to me!" thought Saw-Whet.

And in fact, soon again they called Saw-Whet.

"Eh bien, Petit-Hibou, couche avec nous!" said Foolish Maiden to Saw-Whet.

"Oho, surely some frightful harm do these persons mean to do me!" he thought.

Then Saw-Whet tried in vain to ignore them, lying where he was, on his settee.

But then again: "Petit-Hibou, dépêche-toi, viens coucher avec nous!"

"There you are! Of course!" thought Saw-Whet.

He arose and went to sleep with the women. They laid him between them. Oh, but these women thought Saw-Whet charming!

"I do wish he would marry us!" thought those women.

When the women kissed and kissed Saw-Whet, and kept tickling him, trying in vain to excite him by caresses, "Hey, surely some

kā'kōh keh ni'w nikā'taw-ihpä'nani'kuk ē'h-akum,' inä'nihtʌmin tōtō'peh.

ā^, kä'ʔtin: 'nahā'w. kakambä', wihpä'missinā'nk!'

hā^taʔ. tōtō'peh wā'wahteʔ sāsehkē'hsinin tōtō'peh.

'hā'w, kakampä', wäwī'p wihpä'missinā'nk!'

'hwā', ki'nah!' inä'nihtʌ'min tōtō'peh.

mī-nī'piʔta'win. hā'w. mʌtsikihkwä'wis iniwi'n niw as nōnipunā'tsin tōtō'pehan.

'kahkampä'. sinā'hkwaʔi'hsinā'nk!'

ā^taʔ, yō'win niw änāpuma'tsin tōtō'peh. ta'ʔ pʌs ä'siʔtʌt as a-sīnā'hkuhʌ'tsin?

'wäwī'p sīnā'hkwaʔessinā'nk. kahkampä'!' kiw-inā'win.

sā'kitsi'pahta'win tōtō'peh; utä'nina'peh kayēs-mʌmä'k, meʔti'k awēh-kēskaha'min saʔnawā'hkwʌt. kayēs-kē'skahah, pītā'win, pīhtika'tōk. mitsikihkwä'wis as ä'nitsinihkī'hsih, umō'tih iniwi'n as a'ʔtuk inih saʔnawā'hkwʌt. hā'w, ä'sikʌtä'hsine'nik teh, ini'win as nē'puwit tōtō'peh. hā'w. ini'ʔ teh inih usā'ʔnawā'hkwʌtum as mā'ʔmakuhā'tsin, ā'taʔ, tōtō'peh.

haʔ. ta'ʔ, mʌtsikihkwä'wis, 'usā'm kikäsi'ʌhkam; peʔsi'k ni sinawā'ʔ niw,' inä'win tōtō'pehan.

nahā'w. iniwi'n-pih teh sinawā'ʔ niw mayāʔmakuhā'tsin mʌtsikihkwä'wihsʌn.

tahnä'nuh niw as kiw-kāhtswä'pinah inih usāʔnawā'hkwʌtum, 'sinā'hkwʌʔihsina'nk. sinā'hkwʌʔihsina'nk, sinā'hkwʌʔihsina'nk, sinā'hkwʌʔihsina'nk, sinā'hkwʌʔihsina'nk, sinā'hkwʌʔihsina'nk!'

a'ʔ. ta'ʔ. mʌtsikīhkwä'wis, sīnā'hkwahuh, wä'htsita kä'ʔtin yā'pitssūmehkī'hsinin, sīnā'hkwahukut tōtō'pehan.

hā'w, tayäpä'nimit mʌtsikihkwä'wis, 'hā'w, ini'ʔ!' inä'win tōtō'pehan.

'hā'w, ni'nah täh saʔye'h misik!' ēwā'hin inu'h nikut mitä'muh.

hā', ni'ʔ, taʔ, tōtō'peh saʔye'h misik ani'nuh nikut umō'tih iniwi'n s aʔtuwā'tsin inih saʔnawā'hkwʌt.

hā'taʔ, tōtō'peh ini'ʔ saʔye'h s kēs-nehē'ʔtat; sinawā'ʔ niw kākā'htina'min inih usāʔnawā'hkwʌtum.

'sinā'hkwaʔihsina'nk, sinā'hkwaʔihsina'nk, sinā'hkwaʔihsina'nk, sinā'hkwaʔihsina'nk, sinā'hkwaʔihsina'nk!'

hā'taʔ, iniwi'n keh niw ahpä'n niw änī'tah, tōtō'peh s sīnā'hkwaha'tsin ani'nuh mitä'muhsʌn; 'sinā'hkwaʔihsinā'nk, sina'hkwaʔihsinā'nk, sinā'hkwaʔihsinā'nk, sinā'hkwaʔihsinā'nk, sinā'hkwaʔihsinā'nk, sinā'hkwaʔihsinā'nk..... hā', ini'ʔ, tōtō'peh!'

hā^taʔ, ini'ʔ keh saʔye'h s kēs-wīkimatuaʔ tōtō'pehʌn.

hā^taʔ, mīm-unē'wʌkin saʔye'h s wā'pah, tsīpā'hkituaʔ mitä'muhsʌk. kayēs-mī'tsihsit wi'nah tōtō'peh, mātsī'win pahpē'sit. mitä'muhsʌk mātsī'wʌkin, täpänimi'tuaʔ tōtō'pehan wīkima'tuaʔ. tōtō'peh, nä'hkah, payi'ʌt wē'kih, kawi'n wi'yʌk mitä'muhsʌk, kēs-mātsi'ʌtuaʔ. hā'taʔ, pmīm-tsēpā'hkōwin tōtō'peh, mī'tsihsit.

dreadful thing these persons mean to inflict on me," thought Saw-Whet.

Yes, indeed: "Eh bien, Petit-Hibou, viens coucher avec nous!"

Oh, Saw-Whet lay there unheeding, did Saw-Whet.

"Viens, Petit-Hibou, couche avec nous!"

"Yes, there you are!" thought Saw-Whet.

He rose to his feet. Foolish Maiden just missed Saw-Whet, as she tried to seize him.

"Petit-Hibou, serre-nous fort!"

Saw-Whet simply stared at them. How was he to squeeze them tight?

"Dépêche-toi, serre-nous fort, Petit-Hibou!" he continued to be told.

Saw-Whet ran out of the lodge; taking his hatchet, he went and cut a forked stick. When he had cut it, he brought it into the lodge. Where Foolish Maiden lay on her back, face up, at her belly there he placed that forked stick. Where her feet lay, Saw-Whet stood. And then with his forked stick did Saw-Whet press her back and forth.

Then Foolish Maiden, "You go too fast; more slowly!" she said to Saw-Whet.

So then Saw-Whet pressed her back and forth slowly.

Every time he pushed that forked stick of his, "Serre-nous fort, serre-nous fort, serre-nous fort, serre-nous fort!"

Oh, when she was pressed tight, truly Foolish Maiden lay smiling all the while, as Saw-Whet pressed her tight.

Then, when Foolish Maiden was satisfied, "There, that's enough!" she said to Saw-Whet.

"Come, now me!" said the other woman.

Why, then Saw-Whet placed that forked stick at the other one's belly.

By this time Saw-Whet was adept; slowly he kept pushing that forked stick of his, which he held in his hand.

"Serre-nous fort, serre-nous fort, serre-nous fort, serre-nous fort, serre-nous fort!"

That was the sound she always made, when Saw-Whet pressed that woman close; "Serre-nous fort, serre-nous fort, serre-nous fort, serre-nous fort!.... There, that's enough, Saw-Whet!"

So now they had married Saw-Whet.

When morning came, the women arose from the couch and cooked the meal. After eating, Saw-Whet went off to hunt. The women went away, satisfied at having lived with Saw-Whet. In the evening, when he came to his lodge, the women were not there; they had gone away. Well, Saw-Whet set about cooking, and ate his meal.

'hā'ta?, ini? keh h kēs-mātsyʌ'tua? aki'kuh mayäk-kū?na'kua?,' iwā'hin tōtō'peh.

mitsī' niw teh niw ini'win as wāwē'kit as mōsāpä'wit; usā'm ta? sa?nawā'hkwʌt niw kiw-ā'win as kiw-wēkimi'wät; ta?, kō?tamu'kin teh aki'kuh mitä'muhsʌk inih sa?nawā'hkwʌt. kʌn teh misi'k wī'yʌn ukā'taw-wēkimi'kunan tōtō'peh. mitsī' nī teh niw mōsāpä'wiwin ēh-yō'hpih as wāwē'kit. sa?ye'h mitsi' niw mōsāpä'wiwin; kʌn wi'yʌn wē'wʌn tōtō'peh. kʌn ukä'hkina'nan as wē'kimē'wät, misi'k teh kō?new mitä'muhsʌn tōtō'peh. mā'waw manä'tōw kehkē'nam; wi'nah täh, kʌn ukä'hkinanan; mitsī' niw teh niw kʌn ukä'hkinanan yō'hpih as pas wēkimē'wät.

96. HELL-DIVER.

(mʌśkwawā'nahkwʌtōk)

nahā'w, mitä'muh iniwi'n änā'tsin uhsē'mehsʌn, 'nahā'w, nehsē'?, kʌt kinā'tunehō'naw kināpyʌ'minaw mī'kehsī'?neniw!'

mātsyʌ'tua?, ini'win s näwā'tua? as pī'tsitsimä'nit sikē'mehsʌn, ume'?tikō'nem as ō'k.

'akē'?, sikē'meh!' ēwā'hin mʌtsikihkwä'wis.

'kʌn wi'yʌk umʌ's sikē'meh,' ēwā'hin.

'ta? ō'h teh äkä'yen?'

'nine'? mī'kehsī'?neniw.'

'ā'ni?? pi'nah sanī'kīnun!'

'ā'?, as sanī'kit sikē'meh, wā', mē'kehsē'hsʌk si pipī'm-sē'kipisō-wʌkin utsi'ʌnih.

'ā'ni?? pi'nah misi'k uhnä'?numinun.'

'hr'k!' ēwā'hin sikē'meh; mē'kehsē'hsʌk sē'kipisōwʌ'kin misi'k.

'akē'?, ayō'? keh niw kä'?tin kināpyʌ'minaw mī'kehsī'?neniw!' ah tsiw-wäwī'pi?tʌtua? as a?sikina'tua? mē'kehsē'hsʌn.

kayēs-a?sikina'tua?, iniwi'n-pih payō'situa? mitä'muhsʌk. as mäk-pimī'tsime'tua?, iniwi'n s näwā'tua? apä'hsusun.

'yā'h!' iwā'hin mʌtsikihkwä'wis; 'kitī'hseh ayum-ä'? nayē'puwit; nitō'min pi'nah!'

'wā'piskītiyä'w!' inä'win sikē'meh apä'hsusun.

ta'?, winah apä'hsus sä'kisiwin; ahpän ä'win ini'm-kuhpēt.

'ta'? teh i'nih as isē'?tʌt inuh kitī'hseh, mīkehsī'?neniw?'

'kimänā'hkitsā'mikuʌw[1] keh; ta? nā'? s? ini? wä'h s mā'tsiʌt.'

sa?yeh payiʌtä'tua? inih umä'nikanuwaw, 'hē^!' inā'win;' sikē'meh pī'tehkīwā'w!'

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[1] A queer word, of foreign aspect; Menomini: *kimänā'mikuʌw.*

"There! At last they have gone, these persons whom I feared," said Saw-Whet.

He still lives there alone, because a forked stick is the thing when he lives with women; why, the women are afraid of that forked stick. Never do any more of them want to marry Saw-Whet. To this very day he dwells a lone bachelor. He is a bachelor still; no wife has Saw-Whet. Saw-Whet does not know mating and fears women. Every animal knows it, but he does not; to this day he does not know what it is to have a mate.

96. HELL-DIVER.

(Maskwawanahkwatok)

A certain woman said to her younger sister, "Now, Little Sister, let us go look for our husband, Bead-Man!"

They set out, and then they saw Hell-Diver[1] paddling hither in his dug-out canoe.

"Sister, it's Hell-Diver!" said Foolish Maiden[2].

"There is no Hell-Diver here!" he said.

"Then what is your name?"

"I am Bead-Man."

"Is that so? Then blow your nose!"

Then, when Hell-Diver blew his nose, why, wampum-beads simply poured out of his nose[3].

"Why, cough, too, will you?"

"Hrk!" went Hell-Diver; again the wampum-beads poured forth.

"Sister, this man is really our husband, Bead-Man!" and they were scrambling to pick up the china-beads.

When they had picked them up, the women got into the canoe. While paddling along, they saw a deer.

"Goodness me!" said Foolish Maiden; "There's your pet standing; call him, do!"

"White-Tail!" Hell-Diver called to the deer.

Of course, the deer took fright. Off and away it went, up from the bank.

"How comes your pet to act that way, Bead-Man?"

"He scents the scent of you, of course; what do you suppose? That is why he goes away."

When they reached the town of those people, "Heigh!" they said of him, "Hell-Diver is bringing his women!"

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[1] The diver-duck.

[2] Matsikihkwäwis: 1. the oldest of the Sky-Sisters; 2. the Foolish Maiden, who figures in this and other stories; 3. the oldest of a set of sisters; still so used.

[3] He had, of course, put them there beforehand; everyone knows the story.

'nānā'pen ī'tik kayä'wīn paītehkwä'wät sikīpä'h!'[1] *ēwā'hin sikē'meh s utsīpī'wi?nisit.*

'pinah mī'kehsī'?neniw inä'hkun; kina?, ini'? niw wina'h ap kikʌtā'w-isi'ʌhkasit anuh kitō'kimami'nawan.'

'nahā'w, kä'?tin!' ēwā'kin; 'hā^, mī'kehsī'?neniw pī'tehkiwä'w!'

'apä'h!' iwā'hin, 'mī'saye kwahkiwā'pʌmikō'yāk!'[2] *ēwā'hin sikē'meh as kē'wät, wʌnākä'hkika'mikuh s pī'htikanā'tsin anuh mitä'muhsʌn.*

sa?yeh nä'hkah, 'nahā'w, siki'meh, kʌtä'w sa?eh kitō'kimaminaw kʌtäw-nī'mihiwāw,' inā'win.

ta'?, iniwi'n-pih ō'hkumä'hsʌn kayē'kitutawa'tsin: 'nuhkō'?, kʌskikātä'piswʌnʌk pī'tawihsi'n, mī'nawā mi'skunamun pītā'wihsin, kayä'h ki'niw-mʌnaskitī'h pī'tawihsin.'

mā'waw ah tsi-mēnā'tsin, ini'win as kākehkikātä'pisit; misi'k ini'h ki-mehkī'k pī'kutsī'hnʌk ini'win mayēnā'tsin as wäsī'hit uskē'hsikōh; misi'k inuh kū'kīh wanā'n ini'win mayēnā'tsin as tsē'patakä'nit. ta?, iniwi'n-pih mayā'tsiʌt sikē'meh s awēh-nī'mihetit.

'ā', nuhkō'?, päts-kanā'pumin ē'h-akum ihkwä'wʌk,' inä'win ō'hkumä'hsʌn.

hā', wē'yʌwēke'h winah kawi'n pā'hpis ukā'ta-nipā'nan, s kanā'pumä'tsin mitä'muhsʌn. usāmīwä'katin; wä'htsitaw ini'win s unā'nikiwä'kah ini's as nī'mihetīh.

'nā's kʌt nipä'w wē'yʌwēkeh; nikä'?ts-sē'hkanaw!' ēwā'hin mʌtsikihkwä'wis.

nikōtä's keh niw kʌni'win wayä'pakutsih wēyʌwēkehkō'hseh.

'nahā'w, nehsē'?, sa?ä'h kēs-nipä'w ayum wē'yʌwēkeh. kʌt kinā'ti? utsī'pehkʌn.'

hā'w, ini'? keh nā'nikut as pītū'kua? utsī'pehkʌn s awē'h-a?tukua? utä'htanōwa?, wāpu'wiyān s pitā'kuhā'hkua?.

'nahā'w, nehsē'?, kʌt kitāh-wā'pi?.'

as mātsi'ʌtua? as nī'mihe'tih, s inim-kēmā'pitua?, nā'wiyaw inis wē'kiwʌmih iniwi'n as apē't mikehsī'?neniw. ōsā'matin äs-mē'hkawa'tesit; pē?simi'kun ā'wiwʌnin wē'ne?nʌn; as kē-sanī'kit si kiw-ppīm-sīsikwä'pihsinukin mē'kehsē'hsʌk, mitä'muhsʌk a?sikinʌ'tua; awä'? apä'?sik a-wäwē'pi?tʌt. sa?ye'h misik kiw-uhnä'?numōwin; as pakī'tsisä'hkīt, mō'sah niw mē'kehsē'hsʌk kiw-ā'wiwʌkin. iniwi'n keh misi'k akuh mitä'muhsʌk s kiw-a?si'kinitua?.

'ayō'sa wi'nah, nehsē'?, kināpyʌ'minaw ayā'wit!' ēwā'hin mʌtsikihkwä'wis.

imi'nakah änā'pitua?, sikē'meh siwas anä'mihsinin; wahkē'ts wē'yʌw iniwi'n as nī'mihetitua? akuh mamā'tsi?tawʌk; yā'hpits pehkō'wiwin sikē'meh. nikōtä's niw isku'ʌhtemih imiwin änā'pit;

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[1] *nā'napä'n winah nap inuh sikē'meh tsi-kʌtä'w-pī'tehkiwäw!*

[2] *nahā'w, ini'? keh sa?yä'h s ninā'witua?!*

"C'est un peu tard que Plongeon amène des femmes," said Hell-Diver, talking Ojibwa.

"Do call him Bead-Man; he too, you know, pretends to be that chief of ours."

"Oh yes, to be sure!" they said; "Yes, Bead-Man is bringing his women!"

"A la bonne heure!" he said; "Les voici qui me conaissent à présent!" said Hell-Diver, going home and taking those women into his bark-house[1].

When evening came, "Now, Hell-Diver, our chief is going to give a dance now," he was told.

So now he adressed his grandmother, "Grand'mère, apporte-moi mes jarretières, et après, apporte-moi du vermillon; apporte-moi mes plumes d'aigle."

When she had given him all these things, he gartered both legs; and then she gave him some of that crumbly rotten wood, wood that is red in color, and he painted himself on his face; and then she gave him the tail-feathers of a jay[2] for his head-dress. So then, off went Hell-Diver to join in the dance.

"Now, Grandmother, keep a careful eye on ces dames," he told his grandmother.

The old woman, accordingly, did not by any means go to sleep, but kept watch over the women. There was very much noise; truly inviting was the sound from where the dance was going on.

"I wish this old woman would sleep; I greatly dislike her!" said Foolish Maiden.

Then suddenly at one time the little old woman toppled over.

"There, Little Sister, now this old woman has gone to sleep. Let us go get some tree-roots."

So now they each fetched the root of a tree and laid it on their settee, covering it with the blanket-robe.

"There, Little Sister, let us go look on."

They went to the dance and peeped in: there in the center of the lodge sat Bead-Man. He was incredibly handsome; of china-beads was his hair; whenever he blew his nose, the wampum-beads would simply keep pouring out, and the women would pick them up, each trying to get ahead of the others. And then again, he would cough; when he spat on the floor, it was always nothing but wampum-beads. And then these women would again gather them up.

"Why, Little Sister, it is this man who is our husband!" said Foolish Maiden.

When they looked over yonder, there lay Hell-Diver, face to the ground, and these people were dancing on top of him; all covered with dust was Hell-Diver. But at one time then he looked

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[1] The kind of house easiest to build.

[2] The Canada jay or "meat-bird" (Perisoreus canadensis).

iniwi'n s näwā'tsin wē'wan. kkwʌ'ne?na'ki?tawin as ōnē'pahtuk; ke?ts-inä'niwʌn tä'pipōnä'win sikē'meh s ahpä'kina'tsin, wahkē'ts wē'yʌw as nī'mit anuh ke?ts-inä'niwʌn.

'hē', sikē'meh ne?ne'w ke?ts-inä'niwʌn!'

kaku'ʌne?nʌ'ki?ta'win kayä'nituh as is-ku'ʌhnet.

iniwi'n-pih payō'ni?tah. ta?. wi'nah mʌtsikihkwä'wis ki'ʌsōwin, as pipīm-sā'kesi'pahtuk sikē'meh. kē'wät. inim-usē'hsinin as nī'sihneh anuh utsī'pehkʌn; ini'win ä'nikō'hsʌn as sakē'pukut.

'pamā'h! kisī'mäh mäku'ah niwī'hpämā!'[1] *ēwā'hin.*

nawē'naw sa?ye'h misik sakē'pukin ä'nikō'hsʌn.

'kʌni'w! sinawa'? niw ī'nun; kehsē'h nimäk-wē'hpemaw!'

ta'?, sa?ye'h misa's niw sakē'pukin anuh änikō'hsʌn; iniwi'n-pih wänē'pahtuk as pähkwä'pinah; mayä'minunä'pahtah, utsī'pehkʌn nī's siwas a?te'wanin.

nē'puwē'pahtuk ō'hkumä'hsʌn as awēh-ta?ta'hkiskawä'tsin, 'kʌnä'pumin ihkwä'wʌk kitä'nine'mipah!' inä'win ō'hkumä'hsʌn.

kayēs-ne?na'tsin. iniwi'n-pih ä'siʌt inis wē'kiwʌmih. ta?, wi'nah akuh mitä'muhsʌk ini'win äyē'tuh as apī'tua? mī'kehsī'?neniwʌn. iniwi'n-pih misi'k a?senē'hsʌn ä'wih-kisyʌ'pehkisu'atsin. nī's kayēsmehku'ʌpehki'sinit, iniwi'n-pih ispä'miah päpä'mi?net. siwas ä'nitsinihkī'hsinin mī'kehsī'?neniw, ayē'tuh anuh wē'wan s sehkē'hsinenik. as tā'wanī'hkwʌminit, iniwi'n s pīhtswä'pinatsin anuh a'?senē'hsʌn kayēs-mehku'ʌpehkisinit. ini'win as ni'päk mī'kehsī'?neniw.

iniwi'n-pih sikē'meh kayēwä'pahtuk, apä'hsus wēnā'?nʌk as awēh-mū'skine'piʌtuk mehkī'h. iniwi'n-pih wähkī'hnunit, anā'miah s uhsä'hkah, mäts-utā'?sikan s awā'tōk s papā'mitsimät.

'wē'htamō'hkun sikē'meh: ··kēs-nipu'ah kisē'h!'' ' inā'win.

'ta? äs-papā'mimek?' ēwā'hin nikut inä'niw; 'apä'?-tapā'nä? usē'hsʌn? kä'kōh aw-ihpä'nanesōw.'

sa?eh misi'k uhtsē'mōwin inuh niku't: 'sikimä'h, kisē'h kēs-nipu'ah, kisē'h!'

'ōhwā', nitō'kimam!' ēwā'hin, as patsē'skahah inih wēnā'?nak. mehkī'h si yā'pits sī'sikwä'pakutä'win.

'kitä'ninemu'ʌpah! ta'? teh winah as wē'htamō'wäk?' iwā'hin.

iniwi'n-pih misi'k mayā'tsiʌt sikē'meh s awēh-päts-kisē'?sit. iniwin mi'sik äs-pimē'tsimet.

'sikē'meh wine'? niw kayēs-ne?na'tsin mī'kehsī'?neniwan!' ēwā'hin. ini'win-pih payāpā'sketsī'suh. si ki-kehtāpī'?tawin.

'sē'kawewʌk pis-nā'tahi'tua?, pas ninä'pim,' iwā'hin sikē'meh.

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[1] *kʌni'! kehsē'h nimāk-wē'hpemaw!*

over toward the door; there he caught sight of his wives. With a sudden jump he got up; an old man did Hell-Diver seize, and threw him on the ground and danced over that old man's back.

"Hey, Hell-Diver is killing an old man!"

He gave a sudden leap and jumped away from that place.

Then the dance was over. Foolish Maiden concealed herself as Hell-Diver came running past out of the lodge. He went home and lay down between those two tree-roots; then some ants bit him.

"Attends un peu; d'abord, je couche avec ta cadette!" he said.

Soon the ants bit him again.

"Oh, wait! Keep quiet; I am sleeping with your younger sister!"

But by this time the ants were biting him all over; he leaped up, throwing off the cover; when he looked closely, there lay two tree-roots.

He jumped to his feet and ran over and began to kick his grandmother; "Didn't I tell you, 'Keep an eye on ces dames?'" he said to his grandmother.

When he had done killing her, he went to that other lodge. Of course, there lay those women on either side of Bead-Man. Then he went back and heated some pebbles. When a couple of them had come to a red glow, he flew up into the air. There lay Bead-Man on his back, and on either side lay a wife. As he lay sleeping with his mouth open, Hell-Diver dropped in those red-hot pebbles. That was the death of Bead-Man.

Thereupon Hell-Diver ran home and there filled a deer's paunch with blood. He put it round his neck, so as to wear it under his clothing, and took a big knife with him and went canoeing.

"Tell the news to Hell-Diver: 'Your uncle has died,'" was said of him.

"Why bother to tell him?" said one man; "You know how fond he is of his uncle. He will do some harm to himself."

But then someone called out: "Hell-Diver, your uncle is dead, your uncle!"

"Dear me, my chief!" he cried, and stabbed that deer's paunch.

The blood simply kept pouring down.

"Didn't I tell you! Why did you have to tell him about it?" said that man.

Then Hell-Diver went off again and washed himself clean. Then he came again in his canoe.

"It was none other then Hell-Diver killed Bead-Man!" he cried.

Then they began to shoot at him with guns. He merely kept ducking under the water.

"If the widows come after me in a canoe, it will be the death of me," said Hell-Diver.

'nā'tahō'hkun,' inā'wʌkin sē'kawe'wʌk.
as nā'tahatua?. ini'win as kō'hkapunā'tsin. wi'nah nap sikē'meh as kōhkā'?tʌt. ini'win mā'waw sikē'mehsʌk as ā'witua?.

ini'? mā'waw.

MOCCASIN-GAME SONG.

(Jerome Lawe)

sikē'meh wi'nah wē'matʌn
wine'pa? niw kayī'yawamāt,[1]
kayī'yawamāt.
kū'p!

97. LYNX TRIES TO KILL A STAG.

(mä'sinikā'puwiw)

wāwē'kiwin keh pisē'w; tipī'kān ā'wiwin inih wē'k. wine'? nisi'k niw niku'n ni niw ā'wiwin.

nikōtā's niw ayāyā'wik, 'nahā'w, pʌs nikēs-pahpē'sim,' inä'nihtʌmin.

ini'win keh s wä'puhnet. nikō'täs niw as mäk-pāpimō'hnet, iniwi'n s nä'mik mʌmā'tsi?tawʌk tsi-kēs-wī'kitua?. ani'nuh apuanā'htikun iniwi'n as a'?tikin as ahku'ahkihnä'hkin.

iniwi'n teh änä'nihtah, 'anō'? keh kʌna'pats upā'sketsī'sikʌnu'wawan tsiw-ā'wikin aku'm mʌmā'tsi?tawʌk,' inä'nihtʌ'min.

nahā'w, iniwi'n sa?yä'h ini'h nikut pis-pimī'w-utā'hpinah. hā'w, iniwi'n-pih teh mayā'tsiʌt misik, s papā'minikā'tah inih apuanā'htik. hā'w, nikō'täs niw, mäk-pimō'hnet, kʌniwi'n niw mä'ts-ayā'päw inis nayē'puwit. ā^, sinawā'? niw nawēnähā'tsin, ke?tsi'h nim-ā'wik, ini'? sa?yä'h inuh ayā'päw s näwā'tsin aninuh pisē'wʌn s pitsnawēnä'hukut. hā'w, ini'? sa?yä'h s kʌtäw-wä'pēt, ktä'w-usī'mit inuh ayā'päw.

'hi'? i'? i'? i'?! pū'n winah wäpē'nun! kina-pā'sketsi'sun! kʌn-ä'? kinä'minan yō'm nipā'sketsī'sikan? anu'? ayā'wikin mʌmā'tsi?tawʌk upā'sketsī'sikanu'wawan,' inä'win.

wa'h, ayā'päw iniwi'n keh s nakā'?tat. ha', as ni-nā'sehkawā'tsin pisē'w, sakʌ'nah misik ini-tä'pina'tsin, iniwi'n-pih misik kä'ta-wä'pēt inuh ayā'päw.

'hi'? i'? i'? i'?! pōn wäpē'nun, kitä'nin! wahä'h kina-pā'sketsī'sun! ume'? yō'm nipā'sketsi'sikʌn!' inä'win.

---

[1] Foreign form.

"Go after him in a canoe!" the widows were told.

When they went for him in the canoe, Hell-Diver reached out and tipped them over, at the same time upsetting himself. Thereupon they all three turned into hell-diver ducks.

That is all.

MOCCASIN-GAME SONG.

(Jerome Lawe.)

Hell-Diver of his brother[1]
He was jealous, he was,
He was jealous.
Splash!

97. LYNX TRIES TO KILL A STAG.

(Mäsinikapuwiw)

Somewhere dwelt Lynx; a one-man lodge was his dwelling. All alone he was there.

Then, at one time or another, "Now then, I might as well be a-hunting," thought he.

He began to walk. At one place, as he walked along, he came upon a site where some people must have been camping. There stood some spits upright in the ground.

Then he thought, "I suppose these things must be the guns of those people."

He went up to one of the spits and took it. Then he went off, carrying that roasting-spit across his shoulder. As he walked along, suddenly, there stood a big buck. Very quietly he crept up to it, and had come quite close, when the stag saw Lynx stealing near. It started to run for its life.

"Tut, tut, tut, tut! Don't you run! I'll shoot you! Don't you see my gun here? It is one of those guns the human people have," he told him.

Ho, the stag really did stop. Lynx came nearer and nearer and again had got almost within reach of it, when again that stag started to run.

"Tut, tut, tut, tut! Don't you run, I tell you! Honestly, I'll shoot you! Look you here at my gun!" he told him.

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[1] Informant says that Bead-Man was Hell-Diver's younger brother. The song would, of course, be unintelligible if the story were not known.

hā'w, ini'ʔ keh näkā'ʔtʌt ayā'päw; iniwi'n keh as nim-misänā'tsin; utā'hpehkʌn kayēs-pehkō'nah, sakē'winä'hpinatsin.

'nahā'w, kʌtä's kimā'tsiaʔ; nē'kih kitä'siʌʔ,' inä'win.

hā^taʔ, iniʔ keh s mātsyʌ'tuaʔ, inim-sakāpinā'tsin.

hā'w, iniwi'n saʔyä'h as pixtä'tuaʔ inis wē'kih pisē'w. hā'w, nanā'ku'htiah iniwi'n as awēh-keʔtā'hkwʌha'tsin.

'nahā'w, yō's sā'sehkē'hsih,' inä'win.

hā'w, iniwi'n keh s nipā'tuaʔ. ini'ʔ saʔyä'h as wā'pah.

hā'w, iniwin-pih saʔyä'h wayē'htamōwā'tsin: 'nahā'w, ayā'päw, kikā'taw-nī'mihin keh; yō'm teh nē'k kina-kiaʔtā'hsimim; nī'w-inuh kina-kiaʔtā'hsimim. ini'ʔ-pih aw-ōnā'kiyen; ini'ʔ-pih teh kä'taneʔni'nan as kʌtäw-mō'nan,' inā'win ayā'päw.

hā'w, iniwi'n saʔyä'h h nikā'mit:

'wī'yahā wihā' wihā',
wī'yahā wihā' wa'hihā' !'

iniwi'n ä'nahah s nī'mihatsin ayāpä'wʌn.

hā'w, iniwi'n saʔyä'h nī's-inuh s kiaʔtā'hsimit ayā'päw.

hā^taʔ, 'initsiwʌ'k keh s tä-nipä'yʌn!' inä'nihtʌ'min.

pā'hkihtä'hnenin teh wi'nah inih wē'k inuh pisē'w.

'nahā'w, nina-kutsē'ʔtam keh as aw-usī'miyen,' inä'nihtamin inuh ayā'päw.

iniʔ saʔyä'h, imis nanā'kuhtyah pimī'hsimit, saʔyä'h kayēs-pitsmyā'wiʔtʌt, niʔ-pi'h tsi-kāhtsī'ʔnet. ā'pehtʌ' nisik niw pā'pehtsinin; misi'k s ku'ahnet, imis aku'atsih, iniʔ s pā'pehtsih.

'hähe'h, nitä'htanum niwäpē'hik!' ēwā'hin pisē'w.

iniwi'n niw ä'hpakitah inih upā'sketsi'sikan, pimē'nisihā'tsin. mā'waw iniwi'n, iniwi'n niw winah ap ihpih ini-pāpā'pehtsih. nikōtä's me'ʔtik tsi-pimā'hkihsin; ispā'hkihsini'n inuh me'ʔtik. nuh ayā'päw, ini'win ni-pā'sitsi'pisit; mā'ʔ, iniʔ wi'nah ap pisē'w, tsipā'sitsi'pisit imi's, s pā'pehtsih, me'ʔtik inis s tsē'patsih. inis yō'win uhkä'hnih s peʔtā'hkihsih. iniwi'n keh s yā'hpitsē'hsih. ta'ʔ, as sā'sehkē'hsih kī'seh ä'hkwah, kʌni'w imi's saka'nah nayī'k, iniwi'n-pih ayā'piskʌt.

'wō'h, nipä'minisihō'pah ayā'päw!' inä'nihtʌ'min.

yōm ä'siʔtʌt uhkä'hnih, yāhpi'ts niw pī'kihne'nin yō'm wēs.

'hōhwa'h!' inä'nihtʌmin.

hā'w, iniwi'n keh na'p s aʔtu'ahpitōk ini'h wēs. iniwi'n keh s kē'wät.

ini'ʔ ä'hkwʌtsimī'yen.

Then the stag stopped; he went and caught it; untying his pack-strap, he bound the stag by the antlers.

"There; now let's be off; we shall go to my house," he said to him.

So they went, Lynx guiding the stag by the strap.

Soon they reached Lynx's house. At the rear of the lodge he tied him fast.

"Just you lie here," he told him.

Then they slept. Morning came.

Then he told him, "Now then, Stag, I am going to have you dance; round about this house of mine you are to dance; four times you are to dance the round of it. Then you will be fat, and that is when I shall kill you and eat you," that stag was told.

Then he sang:

"Wee-ya-hah wee-ha wee-ha,
Wee-ya-hah wee-ha wa-hee-hah!"

he chanted as he made the stag dance.

So now twice did the stag dance round the lodge.

"And this, I suppose, is when I die!" he thought.

But it happened that the door-flap of Lynx's house was hanging open.

"Well then, I might as well try to escape," thought the stag.

So then, when over yonder, past the rear end of the lodge, he was dancing, he righted himself, and off he flew with a spring. Halfway across the lodge, he fell; he leapt up, and outdoors, there again he fell.

"Hoho, my chattel is running away!" exclaimed Lynx.

He flung down his gun and ran in pursuit. He too kept falling every little ways. Then, in one place, a tree must have lain across the way; it lay high across the path. The stag darted across and ran on; but when Lynx tried to bound across, he fell against that tree. Right here, with his forehead he bumped against that tree. He was knocked silly by his fall. He lay there all that day; not until the sun had almost set did he come back to his senses.

"Whew, I was chasing a stag, wasn't I?" he thought.

When he did like this, at his forehead, why his head was entirely smashed.

"Dear me!" he thought.

Then there was nothing for him to do but bandage his head. He went home.

That is as far as my story goes.

98. A THUNDERER IS CAPTURED BY UNDERGROUND SERPENTS.

(kā'hsikew)

č'h-akum payā'pitiwā'kisitua? inä'mehkiwʌk kutä'?s s wāwī'kitua?, nahā'w, unītsi'ʌnehsʌn, mitä'muhsʌn ā'wiwʌnin niku't, misi'k nikut apähnī'hsʌn nahä'nisiwʌnin.

nahā'w, nikōtä's mū?sā'hkwʌtin, kawi'n kutä'?nas ā'nahkwʌt as akō'täk.

nahā'w, iniwi'n nikō'täs änā'tsin: 'hā'w, ā', ni'?taw, ppā-pō'sihina?; nikā'ta-nitō'hām.'

nahā'w, ini'win s papā'm-utī'hnapit inuh mitä'muh. nahā'w, iniwi'n as näwā'tsin wä?sī'kiwʌn tsiw-ā'winit nätawʌ'puma'tsin. hā'w, iniwin s pasē'pahatsin. nahā'w, iniwi'n as awā'tahunikut ani'nuh. nä'muahin wʌtsē'w pakā'kwʌteh. nahā'w, iniwi'n teh kayē's-saka'nahpayi'ʌtät[1] inih wʌtsē'w. iniwin as sō'hkuna'kihsih. hā'w, iniwi'n täh nipī'hih as pā'pehtsih. hā'w, iniwi'n s kēs-mamē'kut awä'tukʌn.

hā'w, inuh mitä'muh iniwi'n s pis-kē'wät. iniwin s tā'tanitī'mit inuh mitä'muh inis wē'kih. hā'w, inuh mitä'muh iniwi'n uhpä'niʌn, mʌmā'tsi?taw-uhpä'niʌn iniwin as ki-mō'nahatsin. iniwin wähpimā'tesitua? ani'nuh uhsē'mehsʌn.

nahā'w, nikō'täs ini'win s nikānā'tsin anuh uhsē'mehsʌn s a-nū'tikenit. nahā'w, nikōtä's as nikānā'tsin, iniwin apähnī'hsʌn as pī'?tʌkut. hā'w, iniwi'n s pāpākahati'tua? inis pī'htik inis wē'kōwa?. nahāw, inuh mitä'muh payi'ʌt, yā'hpits uhpā'?tewin inih wē'k.

nahā'w, iniwin ä'ts inuh mitä'muh: 'ta'? täh wi'nah umʌ's, nehsē'?, s uhpä'skʌtsikä'yʌn?'

hā'w, misi'k mayā'tsiʌt inuh mitä'muh, hā'w iniwin-pih payi'ʌt misi'k inuh apähnī'hseh.

iniwin ä'kut: 'nahā'w, ni?a't, kimē'hin yō'm kʌn ukē's-minī'nihtenan; tsiyā'w aku'ʌtsih kits-awēh-pā'kahati?.'

hā'w, iniwi'n s pākahati'tua? ini's aku'ʌtsih.

nahā'w, iniwi'n änā'tsin: 'nahā'w, ni?a't, nih ni'w ini'kuh; sa?ä'h kʌtä'-pī kimē'hin.'

hā'w, misi'k wayā'pah iniwi'n niw misi'k payi'ʌt inuh apähnī'hseh. kawi'n upā'kahatī'nuwawan; iniwi'n niw s ā'yapā'?situa?.

iniwin ä'kut: 'hā'w, ni?a't, kō'hnin kitä'siʌ?, kō'hnina'wak kitä'sia?. nahā'w, kī'skiki'nina?!' inä'win.

iniwi'n-pih mayā'tsiʌt inuh apehnī'hseh, kayēs-kī'skikinā'tsin anuh wē'matan.

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[1] For *pi'ʌtät.*

98. A THUNDERER IS CAPTURED BY UNDERGROUND SERPENTS.

(Kahsikew)

These very Thunderers, who now are approaching with noise,[1] once upon a time some of them dwelt in a place; of the Thunderman's children, one was a woman and the other a little boy.

Now once there was a clear day with not a cloud in the sky.

So then his brother-in-law said to him, "Come, brother-in-law, take me about in your canoe; I want to hunt fish with the spear."

As they went about, the woman sat in the stern of the boat. Then he saw that being, whatever kind it was,[2] which he was seeking. So then he transfixed him with his spear.[3] Then his canoe was dragged along by that being. He saw a hill that led down to the water. When he had come almost to that hill, he slipped from the canoe. He fell into the water and was taken by the spirit-being.

So then the woman went home. The woman continued to weep there in her house. Then the woman used to dig potatoes, Indian potatoes.[4] That was what she and her little brother lived on.

Then, at one time, she left her little brother to stay alone in the house. Now, when she left him, at one time then there came to him another boy. The two played lacrosse indoors there, right in the house. When the woman came home, the house was all in disorder.

Then said that woman, "Little brother, why in the world have you been tramping about here and throwing things into disorder?"

When the woman had gone away again, again there came that boy.

Then the other said to him, "Now, friend, our older sister did not like this; we shall have to go out of doors to play lacrosse."

So they played lacrosse out of doors.

Then he said to the other, "That is enough. Soon our older sister will come."

On the next day that boy came again. They did not play lacrosse; what they did was to take a sun-bath.

Then said the other to him, "Now, friend, let us go to our father; let us go to our fathers. Come, put your arms about me," he said to him.

Away then went the boy, having put his arms about his friend.

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[1] A storm was drawing up just as the narrator, in his hut in the forest, began this story.

[2] Euphemism for underground serpent, who is scarcely ever named.

[3] Of lightning.

[4] In contrast with the usual fare of the Thunderers, the flesh of the underground beings. She had no man to hunt for her.

'kakī'pihkī'ʔtah!' iku'ahin anuh wē'matan.

payä'kwʌts anāmī'htim ini'win äsyʌ'nikut. nahā'w, iniwi'n-pih kä'hkinah. payä'kwʌts s kēs-piʌtä'tuaʔ imis anā'miah ayäts-pä'hkik, iniwin s näwā'tuaʔ anuh mihkä'nā'hkun; iniwin sku'ʌhtem kä'piskah.

'hā'w, ʌnā's! nitā'wats-pemō'hnem.'

'kʌn nitäkä'nan wi'yʌk umʌ's s pas pimō'hnet.'

'nahā'w, kʌn kina'h kitäpä'nihtanan kē'yʌw; nine'ʔ täpä'niminan.'

iniwi'n-pih nim-pimō'hnetua. skʌs ni'w ihpih payiʌtä'tuaʔ, hā'w, iniwi'n s näwā'tuaʔ pisē'wʌn. iniwin misi'k s kipä'skah sku'ʌhtem. hā'w, iniwin anä'p pä'kitenā'tsin misi'k. nahā'w, inim-pimō'hnetuaʔ, iniwin snäwā'tsininä'niwʌn s ʌnä'mapinit; usāwā'peh yō'win s is-uwē'nahpisit. ayē'tuh niw misi'k umaʻnakah inuh apähnī'hseh iniwi'n as nē'puwit; iniwi'n s nenāwā'tsin; ani'ʔ teh ō'hnan anuh inis nipī'hih kayēs-pā'pehtsinä'nik. inä'ni täh ā'wiwin umä'win äsä'nitsi'nihsih, hā'w, mitä'muh; iniwin äs-nī'sihsī'hkuaʔ. inih usāwā'peh, aniʔ usō'wawan ayā'wikin; ini'ʔ teh s mamī'tspinikut ani'nuh.

hā'w, iniwi'n-pih pis-mātsyʌ'tuaʔ; ani'nuh mihkänā'hkun iniwin s pis-nawā'tina'tsin ani'nuh. iniwin-pih misi'k kayīskikinā'tsin mi'sik.

'hā'w, niʔat, kakī'pihkī'ʔtah!'

nahā'w, kä'hkinah, iniwin s piʌtä'tuaʔ inis wē'kōwaʔ.

iniwin ä'kut: 'nahā'w, niʔa't, mami'ahtumin kimē'hin.'

iniwi'n-pih kayē'kitutawa'tsin umē'hsʌn: 'nahā'w, nimi'ʔ, pi'ʌnun! kä'kōh nipītō'minaw umʌ's!'

sakē'kātänä'win anum mihkänā'hkun. iniwin-pih inuh mitä'muh, utā'kas kayēs-nawā'tinah, mätäpī'pahtuk. saʔyä'h kä'ta-pʌkämā'tsin, iniwin-pih kayiʌnā'tsin anuh wē'matan. pʌkämā'tsin, skō'täw iniwin as pasē'pihneh. iwini'n-pih kä'hkinah inuh mitä'muh wi'yʌn s kiwītō'hkawatsin.

'wäwä'nin ini's s sawänimē'yah s a-kä'ʔts-mī'tsihsiyah!'

nahā'w, nikōtä's misik pākahatī'tuaʔ, iniwin ä'kut: 'nahā'w, misi'k kʌts kitä'siaʔ kō'hninawʌk!'

'nahā'w!'

iniwi'n-pih kayēs-kī'skikinā'tsin, ahpä'n iniwin kä'hkinah misi'k. ini's s tsī-yōh-pä'hkipʌ'nīk, ini'win s kehkē'nah. nahā'w, iniwi'n misi'k s mitä'mītuaʔ inih mī'hikan. pisē'wʌn ani'nuh s näwā'tuaʔ, ini'h-pih ni si nim-pemō'hnewʌkin. iniwin s nē'puwē'ʔtawatsin anuh ō'hnan. tsē'ʔnapumi'kut, mā'wanin anuh ō'hnan tsē'ʔnapu'mikut.

hā'w, iniwi'n-pih misi'k pis-mātsyʌ'tuaʔ. iniwin s pis-nawā'tinatsin anuh pisē'wan niku't.

'imi's awīh-ī'nun; iniʔ ä'ts nō'hneʔ; inim nē'kinōʔ ini'win awē'hkanā'pahta'man.'

iniwi'n-pih pis-awānā'tuaʔ. iniwin-pih misi'k mämi'ahtuma'tsin umē'hsʌn, tsi-ntōmā'tsin. utā'kas kayēs-nawā'tinah, hā'w, iniwi'n-

"Close your eyes," said his friend to him.

For it was under water that he was being taken. Then he came back to his senses. For now they had come to the place down below where it is again dry land; there they saw that turtle; he was blocking the doorway.

"Go, step away from there; I am walking through!"

"I was not told that anyone could walk through here."

"You are not master of yourself; it is I who am your master."

Then they walked right past .When they had gone a ways farther, they saw a lynx. He too stood blocking the doorway. He flung him also off to one side. Then, as they walked along, he saw a man who sat facing yon way. With copper he was girded round. He went and stood on this side and on that, and then he recognized him: it was his father, who had fallen into the water there. There was a man there, lying, like this, on his back. There was also a woman; and thus lay two of them. The copper, it was their tails. Thus was he held fast by them.

Then they started to go back. He picked up the turtle on his way, and then again he embraced his friend.

"Close your eyes, my friend!"

Then he came to his senses, and they reached the dwelling.

Then said the other to him, "Please, my friend, make entreaty to our older sister."

So then he spoke to his sister, "Come, my older sister, we are bringing something, out here!"

He was holding the turtle by the leg. Then the woman, taking her war-club as she went, ran down to the water. When she was about to strike it, he hid his friend. She struck it, and there descended the transfixing flash of fire. Then the woman knew that he was consorting with someone.

"Thanks! You have brought a gift to us; now we shall have much good fare."

Once, when they were again playing lacrosse, the other said to him, "Come, let us again go to our fathers."

"Yes!"

So, when he had put his arms round him, again he lost consciousness. There where the way began to be dry, he came back to his senses. Again they followed that path. When they saw the lynx, without further ado they simply walked by. Then he stood close to his father; his father looked at him, and wept as he looked at him.

Then they started away again to come back, and on the way he took with him that lynx.

"Go and stay there; my father says so; in our house out yonder he says you are to stand watch."

Then they took it with them. Thereupon again he entreated his sister, calling her to him. Taking up her war club, she came running

pih pis-mʌtāpī'pahtuk. iniwi'n-pih kayiʌnā'tsin anuh wē'matʌn. iniwin s pʌkāmā'tsin inuh mitā'muh; skō'täw iniwin s pasē'pihneh.

'nahā'w, wāwā'nin, kinī's ninaw-mī'tsihsim!'

wayā'pah iniwi'n-pih misi'k payī'ʌt inuh apähnī'hseh.

'nahā'w, niʔa't, nē'kina'nuaʔ kitā'siʌʔ.'

iniwin misi'k s kī'skikinā'tsin anuh wē'matʌn. nahā'w, payāhkawa'tesıt. mī'hikan misi'k wē'kiwʌm. pī'htike'wʌkin. mitä'muhsʌk nī's apē'wʌkin.

inuh umē'hsimaw tsiw-ā'wit: 'ta'ʔ täh winah ayu'm ä'siʔtʌt anum as pī'htikatu'ʌnah?'

mimä'kiʔtʌt, näskä'n niw ahkō'ʔsik sā'kihsinin, kehtā'ʔtat.

ini'win-pih ayāyā'neʔna'tsin: 'umē'hsʌn pis-täpīwi'ʌtame'nikin, mä'mik niw kki-sä'kisi'muʌw. ini'ʔ wä'htsiʔtayen, kinu'aʔ säwä'niminakuk, wä'h s uwē'matiyen.'

misē'wä ni sū'nien niw ā'wiwin inih wē'kuwaw.

nahā'w, iniwi'n-pih pis-mātsyʌ'tuaʔ.

hā'w, iniwi'n-pih wayē'htamōwā'tsin: 'nahā'w, niʔa't, ēh-yō'm kōhnina'wak ini's as ī'tuaʔ, ini'ʔ ni'nah aw-wē'h-yōh-kitsē'ʔtayan. ini's s pipā'kihneh, ini'ʔ a-yō'h-kitsē'ʔtayʌn. ini'ʔ täh s awē'h-hkōnä'hiyen. kimē'hin ini'ʔ s a-kehkēwä'htuk. kʌn e'ʔ täh wi'yʌk kitänawimā'kanuwāw kutä'ʔnas s a'w-īt, kina-teh-kutsē'munaw.'

nahā'w, iniwi'n-pih mayātsyʌ'tuaʔ, ā'sipä'hkihki'w inih tsiwihku'ahtawe'tuaʔ. ini'win pis-yō'h-kitsē'ʔtʌt; ayu' täh sā'ʔsʌwikinūpikō'hseh iniwin sē'kiw ayā'wit. hā'w, inuh mitä'muh, meʔtiku'ahseh ini'win as tsē'patsih, iniwi'n s nʌtāwā'pinutawa'tsin ani'nuh. hā'w, ini'ʔ s kehkēwä'htuk.

'nahā'w, ini'ʔ! kahpi'humʌ's pyʌ'tuaʔ, kī'spin teh a-wī'hkihtu'kuaʔ, ini'ʔ a-pis-yōh-kā'htinak inuh kō'hnuwaw. nā' keh na'p nits-peʔtakana'mikuk-eh.'

hā'w, iniwi'n-pih: 'kitā'hin kina-wēh-wē'htamōwā'wʌk.'

mī'p iniwi'n-pih mayā'tsiʌt. nahā'w, mä'ts-wʌtsē'w, nīmā'hkiah ini'win s a'ʔtik wē'kiwʌm, mä'ts-wē'kiwʌm. wä'ts niw iniwin wähni'ʌkut.

'nahā'w, kʌn nā'sʌp uts-pi'ʌnan; kä'kōh tsiw-ā'wiw,' iwā'hin ōʔnä'hsimaw.

tsiw-ā'yutsimikut utā'hsʌn, hā'w, iniwi'n-pih ayā'tsimit: 'nō'hneʔ nikēs-mahkā'mike'minaw; niku't täh apähnī'hseh nikēs-ōwē'matim; inu'ʔ täh wayē'htamō'wit. ā', nimē'h täh kēs-kehkēwä'htaw: ini'ʔ as pipā'kah inih wē'kōwaw, ini'ʔ teh nō'hneʔ as ī't.'

hā'w, iniwi'n-pih änuna'tsin matsi'hkiwis inuh tsiw-ā'wit: 'nahā'w, kitā'wats-nā'siweʔ; minūtī'hsʌn kitā'wats-nāsiwä'htuʔ. nahā'w, neʔtapi'ʌt, ki'nah nā'tih a-nā'siweyah! nahā'w, kini'payi'ʌt! ini'ʔ awis-nī'siyek.'

kʌnʌmehtsi'w uhpu'ʌkʌn ähpē'htamih, iniwi'n-pih payītōmā'tsin; ayō' teh miʔsiki'nepik ki'w-inih, iniwi'n isē'kiwʌn payītōmā'tsin.

down to the bank. Then he hid his friend. The woman struck it, and there came the piercing descent of fire.

"Thanks! I shall have food for a long time."

On the next day, that boy came again.

"Come, friend, let us go again to my house."

Thereupon he again put his arms about his friend. When he regained his senses, there was a path and a lodge. They entered. Two women sat there.

Said she who must have been the older, "What, pray, is he doing, to bring this person into our dwelling?"

She shook her whole body until at last she scarcely stood forth, having sunk into the ground.

Then he scolded her: "Whenever his older sister reaches here with her sound, by all means you are wont to be frightened. That is why I am doing this; it is you on whom I am taking pity; that is why I have taken him for my friend."

Of bright metal throughout was that house of theirs.

Then they came away.

Then he explained to him, "Now, my friend, from this place where are our fathers I shall come forth; from there where the earth lies thinnest I shall come forth. And do you go there and watch for me. Your sister will there mark the place. We shall ask her if there are not somewhere kinsfolk of yours."

So then they went from there, climbing a rocky height. There he came forth; he was in the form of a garter-snake. A little tree was standing there; the woman struck it with a flash of lightning. Thus she marked it.

"Good! When they come here, if they are able to do it, from here I shall push forth your father. Of course, they may strike me by mistake."

Then: "You will go tell our uncles of it."

Early in the morning he started forth. Then, a big hill; at the very top stood a house, a large house. A long ways off he was seen by them.

"Oh, surely he comes not without reason; something it must be," said the oldest of the brothers.

His uncles kissed him, and then he related, "We have been robbed of our father, but I have made friends with a boy and he has told it to me, and my sister has marked it, the place where their dwelling is thinnest, and there is my father."

And then Matsihkiwis, he it must have been, commanded one: "Now, we shall first hold a feast; we shall first give a feast for the war-bundles. Nä'tapiat, do thou fetch that upon which we shall feast. And thou, Kinipayiat; thus ye shall be two."

Not yet had a pipe been smoked to the end, when he came bringing it on his back; that being which is called a hairy underground serpent, one of that kind he brought on his back.

'nahā'w, wā'pah mī'p nina-mātsyʌ'minaw!'

iniwi'n-pih mayā'tsiʌt inuh apehnī'hseh, yāh-kē'wät.

nahā'w, weyā'pah mī'p iniwin-pih tayāpīwi'ʌtahkua?. iniwi'n-pih mayātsi'ʌtua?. inuh mitä'muh ini's täh s kēs-kehkēwä'htuk, iniwi'n s a-wī'kitua?. hā', pis-piʌtä'tua?, iniwin s pakā'htahkua?. si kanā'-skihsinin inuh ā'sipeh, pīkwʌkʌnāmā'tua?. ayā'tskwʌt inuh tsiwā'wit inū'win teh ayā'hpits-pō'hpekanā'htah neh. nahā'w, ini'win pasī'pahatua? anuh awä'tukʌn; iniwin nayī's s ne?nī'htua? aki'kuh kayē's-mamī'tspinatua? anuh inä'niwʌn. iniwi'n-pih inis pis-yōh-kā'htina'tsin anuh inä'niwʌn inuh apähnī'hseh. iniwin-pih wätā'h-pina'tsin inuh mitä'muh anuh ō'hnʌn.

hā'w, iniwi'n änā'tsin anuh uhsē'mehsʌn inuh mitä'muh: 'nahā'w, nehsē'?, ki'ʌsin kē'mat; a-pe?takaname'wʌk kitā'hin.'

iniwi'n-pih kayī'skikinā'tsin anuh wē'matan.

'nahā'w, ta'? täh aw-isē'kih? tā'? änä'nihtʌmäk? ayō kō'hnuwaw kä'maw yō's niw kʌtä'w-īt, kunima'w misik kina-mahkä'mikimuʌw. tsiyā'w pas nitā'wanu'naw. nā's kʌt kinu'a? yō's niw ī'kun. nawē'naw kina-pi'ʌmuʌw.'

nahā'w, iniwi'n-pih ä'kut anuh wē'mʌtʌn ani'nuh teh ukō'?simawan as mē'nikut; sa?e'h tä'p inä'niw ā'wiw.

ini'win änā'tsin anuh umē'hsʌn: 'nimē'nik ayum nē'mat anuh ukō'?sima'wan.'

'kʌn kitä'p-ā'winan mitä'muh s pas kʌnā'wihat,' iku'ahin anuh umē'hsʌn.

'wähtsi'ta niw nitänä'nihtʌn mē'ninan akuh nikō'?sima'wʌk!' iniwin ä'kut.

nahā'w, iniwi'n-pih ä'wani'kut.

payi'ʌtät, ini'win änä'tsin anuh ukō'?sima'wan: 'nahā'w, kinu'a? ki-sawä'niminakuk payī'tīwäkisitu'awin. ta'?-nakah pas mayī'h-kinesimi'yäk? ini'? wä'h niw ini'h as inä'nihtʌmʌn.'

hā'w, ini'win pis-awānā'tsin ani'nuh mitä'muhsʌn mayē'nih inuh apähnī'hseh. nahā'w, pis-piʌtä'tua?, inis wē'kōwa?, tsi-pī'htiket inuh apähnī'hseh:

'nahā'w, nimi'?, nipīnā'wʌk akuh mitä'muhsʌk!'

'eyā'h, nehsē'?, ta'? teh aw-isē'kimakah? kʌn kina-wī'hkihanuwawan as aw-pimä'natua?. nahā'w, kʌni'w kina-pī'htike'muʌw; nitā'wats-usē'htun yō' kē'kinaw.'

pahpā'winikät inuh mitä'muh, usā'matin äs-unä'h inih wē'kōwaw. nahā'w, iniwi'n-pih payī'htikanā'tsin anu'h wayītsīwā'tsin. hā'w, ini'?; inä'niw sa?e'h, s kēs-mʌmā'tsin mitä'muhsʌn.

hā'w, iniwi'n s minī'nihtah inuh apähnī'hseh sa?ä'h s kēs-pehtā'kut anuh wē'?tawan s mamä'nik anum ukō'?sima'wan. nahā'w, iniwi'n-pih kayēkitutawa'tsin anuh ukō'?sima'wan. sū'nyen ā'wiwʌkin aki'-kuh mitä'muhsʌk. ini'win täh mayēnā'tua? anuh wayītsīwā'tua?, mayēnā'tua? inih kayēs-pō?sä'hkahkua?; sū'nyen niw ā'wiwʌnin mā'wa niw pō'?sehkakanuwā'wan; ani'win täh mayēnā'tua? anuh wayītsīwā'tua?. nahā'w, iniwi'n-pih ā'sit mayēnā'tsin inuh mitä'muh ani'nuh apähnī'hsʌn inih wē'kuwaw tsiw-inā'?tik; mā'wa niw inuh

"So then tomorrow morning we shall start forth."

Then the lad departed and went home.

Early the next morning, all the way came their noise. Then the woman and her brother set out. Where she had made the mark, there they were to pitch camp. When they arrived, they struck the place. The rock sank down in fragments; they had splintered it with their blow. He who came last succeeded in striking completely through the rock. Thereupon they transfixed those spirit-beings; the two were then slain who had held fast that man. Then that boy pushed forth that man from there, and the woman took him up, her father.

Then the woman said to her younger brother, "Now, brother, hide your friend; our uncles will hit him by mistake."

Thereupon he put his arms round his friend.

"Well now, how do you want it to be? If your father here stays in this place, perhaps he will again be taken from you. Perhaps we had better take him along with us. You can stay here, if you like. After a while you will come."

Then his friend told him that he would give him his sisters. He was grown up now.

He said to his older sister, "My friend is giving me his sisters."

"You are not mature enough to keep a wife," his sister told him.

"I am truly eager to give you my sisters," said the other to him.

Then the other took him along.

When he got there, he said to his sisters, "Now, it is you whom I always pity, whenever they come with noise. Whither can you flee for safety? That is why I have planned this."

So then that lad took back with him the women he had been given. When they reached the lodge, the lad entered.

"Here, sister, I bring these women!"

"Alas, brother, how will this be? You will not be able to care for them. Well, soon you may enter; I shall first arrange this house of ours."

The woman shook things out: wonderfully beautiful was their dwelling. Then she led her sisters-in-law into the house. So now he was a man, having taken wives.

Then that youth was glad that his brother-in-law had obeyed him and taken his sisters. So now he spoke to his sisters. Of bright metal were those women. Then they gave their sister-in-law the clothes which they had worn; of bright metal were all their garments; these were what they gave to their sister-in-law. Thereupon in return that woman gave the youth the furnishings of their house;

ʌpēwä'wayʌk iniwin ä'sinakuah inih wē'kuwaw. nahā'w, ini'ʔ täh mayē'nih inuh apähnī'hseh.

'nahā'w, wäwä'nin! yō'ʔ wähtisi'yen wäh kʌtäw-uwē'ʔtawiyen; yō'ʔ täh äs-mehsä'nimakuaʔ nimä'timō'hsemʌk.'

pā'pisä'pahseʔ tsiw-nītsi'ʌnun tsi-näwā'tsin; usā'matin äs-mē'h-kawatesit inuh. apähnī'hseh ā'wiwin. ukī'ʔsʌn. ini'win-pih kʌt tsi-minī'nihtah inuh umē'hsimaw unē'kihikuwa'wan as kēs-mī'kinit ani'nuh uhsē'mehsuwā'wan.

'nahā'w. tsiyā'w ē'h-ayum nitä'nini'ʌminaw, anuh ō'hnʌn kayēs-ihpä'nanimih, tsiyā'w ini'ʔ aw-isē'kih.'

anā'mahkiah uma'nakah ini'ʔ as papāmā'hkuna'tsin ani'nuh utä'niniʌmuwa'wan. ani'nuh teh ō'hnan kayē's-ihpä'nani'mih, ini'h teh niw wina'h ap inih s aw-ihpä'nanih.

hā'w, iniwi'n-pih känuʌwā'tsin anuh wē'ʔtawan inuh apähnī'hseh: 'nahā'w, niʔa't, ē'h-ayum umē'hsimaw pōn tsē'k isi'ʌnun; kī'spin tsē'k isī'yen, inih kō'hneʔ kayēs-ihpä'nanih ini'ʔ kä'taw-ihpä'naneh. ayu'm kuyā'k pimā'tesiw, ayum uhsē'mimaw; tsiyā'w ayō'w nisi'k niw keʔ-tsi'h uhtā'nimin, kʌnʌ'mehtsiw kutä'w as isē'kih.'

iniwi'n-pih ini's wäsā'mihkuʌmit; iniwi'n ahpä'n kä'hkinah. ini'ʔ as kēs-anā'mahkiah-isyʌ'nikut.

nayī'sukunakah. ini'win-pih inuh apähnī'hseh nätī'wämā'tsin anuh ō'hnʌn. nahā'w, inuh mitä'muh tsi-ki-papā'm-nayōmā'tsin anuh unītsyʌ'nehsʌn, nikō'täs iniwin s nehkō'sit inuh mitä'muh.

iniwi'n-pih kayēkitutawa'tsin anuh wayītsīwā'tsin: 'nahā'w, kē'seh nitōnä'hin; ini'ʔ s aw-usē'htawan mä'ts-aʔsi'kan.'

hā'w, iniwi'n-pih ä'wih-paʔsahā'tsin kē'sehkʌn; iniwin mä'ts-aʔsikan as usē'htuk. hā'w, iniwi'n-pih mayēnā'tsin anuh unä'hkwʌ-nä'hsʌn. hā'w, iniwi'n-pih mayā'tsiʌt, kayēs-nayā'hit anuh unītsyʌ'-nehsʌn. ini'ʔ täh as isī'ʌt aninuh unāpy'mʌn kayēs-anā'mahkiah-isi'ʌnimih. payī'ʌtät, siwas ʌnämʌpē'win; usāwā'peh is-uwē'neh-kʌ'min. iniwin-pih inuh mitä'muh unītsyʌ'nehsʌn teh kō'hteha'tsin inih aʔsi'kan. kayēs-nī'sinähtsī'ʔtʌt inuh apähnī'hseh, iniwi'n-pih pä'kahtah inih usāwā'peh. si kä'kōh nayū'hkik ini'win ä'nakanā'htah. hā'w, iniʔ s kēs-mahkā'htʌt inuh apähnī'hseh anuh ō'hnan. ini'ʔ as pīnā'tsin.

nahā'w, kayī's-piʌt, iniwi'n-pih äyāku'ʌmima'tsin anuh wē'ʔta-wan, pōn misi'k s a-wayä'simikut ani'nuh umēh'simawan: 'nahā'w, pō'n misi'k kʌt kiwāyä'simik! ini'ʔ-pih täh wā'ʔnaw anā'mahkiah kä'taw-iniw-isi'ʌneh; kʌn misi'k wī'yʌk pas uwī'hkihtu'nan pas awī'h-niah.'

hā'w, iniwi'n-pih misi'k wänā'hkunikā'sit; iniwi'n täh saʔä'h uma'-nakah anā'mahkiah awä'tukʌn as unā'hkunikutta? kä'taw-ihpä'nanih.

'nahā'w, ini'ʔ as unā'hkunikā'siyen, ni'ʔtaw; iniʔ as unā'hkuni-kā'siyen; kkā'ti-teh-pā'kahatu'ʌnikim. kʌn ä'ʔ wi'yʌk kitū'skinenyʌ'-muwaw? kimē'h kutsē'musin.'

their entire house was of something that resembled down-feathers. This the youth was given.

"Oh, thanks! This is what I wanted when I sought him for my brother-in-law; in this way do I derive benefit from my womenfolk."

In due time he had a child. Most exceedingly handsome was his son, for a boy it was. Then the older of the sisters did not like it, that their younger brother had given up their parents.

"Why, this husband of ours, even as his father was used, so he will have to fare."

Under the earth she went about plotting against their husband; as his father had been used, he too was to be dealt with.

Then that youth enjoined his brother-in-law, "Now, my friend, do not approach this older sister; if you approach her, she will do to you that which was done to your father. The younger one is good; you had better have nearer dealings with her alone, before anything happens."

But then once he slept too much; then he lost consciousness. Thus he was taken underground.

On the second day the boy began to call for his father. That woman, who went about carrying her child on her back, now became angry.

Then she addressed her sister-in-law, "Pray, look for a cedar-tree. Then make a big knife."[1]

So then she went and split a cedar and made a big knife, and gave it to her nephew. Then the mother took her child on her back and started out. She went to that place where her husband had been taken underground. When she arrived, there he sat facing yon way; a girdle of copper he wore. Then the woman placed the knife in her child's hand. The boy took it with both hands; he struck that copper. His blow struck as if into something soft. Thus the boy gained possession of his father. Then he brought him home.

When he had come home, that youth warned his brother-in-law not to be lured again by the older sister: "Now, let her not lure you again! For then she will bring you far down underground and no one ever again will be able to get within sight of you."

Thereupon he was again planned about. The spirits there under the earth planned about him, how he was to be dealt with.

"Now you are being planned about, brother-in-law. They are going to play lacrosse for you. Ask your sister if you have no retainers."

[1] Presumably the underground woman herself could not effectively make the cedar knife, which alone will cut underground beings.

'apä?tsi'nukit kitū'skinenyʌ'minawʌk? uma'nakah utsī'ke?siah yō'?-nak ayī'tua?.'

nahā'w, ini'win täh kayēs-is-nānā'tsin. nahā'w, kayī's-piʌt: 'ini'?! wʌ'pah mī'p s aw-pā'kahatuʌnikä'yan. nahā'w, ayāku'ʌmisinun; pōn wä'ts isi'ʌnun; kitäsku'ʌhtemih yō'? niw s a-nē'puwi'yan. kī'spin wä'ts ī'yen, ini'?, kāhtswä'piskakuk. kī'spin ini'h nipēw mä'nawats pä'hsehka'man, ini'? niw s aw-anē'hikä'yan.'

nahā'w, weyā'pah mī'p, ini'win-pih ayōhō'hit, nitīwämā'tsin utū'skineni'ʌmʌn. yō' täh kē'sik ini'kuh wē'yʌk isē'kiwʌk uhpē'?-tawak, kakī'hkih äsinʌ'kusi'tua? tä', si tatā'tsihkiwä'win yō kē'sik. hā'w, ini'win winu'a? ap kitsī'?tatua? ʌkum anā'mahkamik. ini'? täh s a?ta'titua? ukēmā'wʌk tsiw-ā'witua?. akum anā'mahkiah akī'-wʌkin wätsyʌ'nimihā'tua? s kʌtäw-wä'ts-isiʌnā'tua?, pä'?sik wä'ts s a-nē'puwinit s a-wā'pinit. ini'win niw utäsku'ahtimih s ke?tsi'ʌh-kasit. nahā'w, iniwin-pih teh, kayē's-wä'hta-tsi'ʌnimi'ahkʌtitua?, nimē'wah niw uma'nakah anā'mahkiah tsiw-isī'ʌt inuh wʌtō'w: nahā'w akō'win täh kayēs-anī'hiwetua? akum ma'nak ispä'miah. nahā'w, ini'? s kēs-anī'hitih.

'hā'w, ini'? käh. ini'? as pōnä'nimeh ayum anā'mahkiah awä'tuk s tä'-mʌmäh. ini'? as kēs-anē'hat.'

'nahā'w, ini'? käh wäwä'nin!'

'nahā'w, tā'? täh inis kä'taw-isē'kiyen?' ini'win äs-kī'kitutawa'tsin anuh wē'?tawan; 'ahkō'?sik niw pas kiwāyä'simik. tsiyā' kī'spin kʌtä'w-mātsī'yen, tsiyā'w mātsi'ʌkun. nī'nah winah yō'? niw s kʌtäw-tasē'kiyen; ini'? s kīs-sā'kitswä'pinit ayu' nimēh; yō'? teh niw wahkē'tahkamik s a-kēwā'tesiyen.'

ayō'win täh ayā'wit ayum mehkī'tehpew.

akum uma'nakah täh inä'mehkiwʌk, aki'? kayēs-awānā'tua? anuh mitä'muhsʌn.

ini'? s kēs-piʌtä'yʌn s kēs-mamā'tsi?tawi'tua? akikuh uhpē'?tawʌk kayīs-isī'kitua?.

99. A GIRL IS ADOPTED BY THUNDERERS AND CHANGED INTO A TREE-TOAD.

(wʌsä'?)

hā'ne pämā'tesitua? mamā'tsi?tawʌk nikut teh nikūtī'wän, ini'? as nipä'kua? inä'niw misik mitä'muh, mā'wa niw uwī'tisi'ʌnʌn; niku't teh kī?sē'hseh pemā'tesiw. kʌn teh wī'yʌn ōtä'nawimā'kanan. misi'k niw kute'?nas ki-pim-wē'kimiwäw; ini? as kiw-ahsā'mih. ni? teh as keh na'p as pimā'tesit.

sa?yä'h teh täkuakō'wik, ini? sa?yä'h s kusī'tua? akikuh mʌmā'-tsi?tawʌk as awēh-pahpī'situa?. mā'wa ni ni s kusī'tua?, ini? täh

"Why, very many are our retainers, yours and mine! There in the north they dwell."

So then he went and summoned them. Then, when he had returned: "Tomorrow morning they will play lacrosse for you. Now, be on your guard; do not go away from your door; stand right here. If you are away from here, they will run into you and push you. If you so much as touch the water, you will be overcome."

On the next morning he whooped, calling to his retainers. All the extent of this sky resounded terribly with the winged creatures of all kinds and of every form. Then they too came forth, those of the underground world. And then they contended, those who were the chiefs. Those from under the ground kept close upon him, seeking to bring him away from there, to make him stand away from there as he looked on. He kept near to his entryway. Then, when they pressed truly close on each other in the game, a little ways down under the ground went the ball; so then they had won, those of the upper region. So now the contest was decided.

"There now! Now the underground gods have given up the purpose of taking you. Now you have defeated them."

"Indeed, and thanks be to you."

"But now, how will you fare here?" Thus he addressed his brother-in-law. "In the end perhaps they will outwit you. If you want to go from here, go with your family.[1] But I shall make my abode right here, for my older sister has cast me out. Here on the surface of the earth I shall fare about."

And he became this red-headed pine-snake.

And the Thunderers from over there took that woman away with them.

So now I have brought my tale to where those who had been winged creatures of the air, became human mortals.

99. A GIRL IS ADOPTED BY THUNDERERS AND CHANGED INTO A TREE-TOAD.

(Wasä')

In a certain tribe of people a man and his wife died, and all their children; only one girl remained alive. She had no relatives. In this place and that she would stay with the people and be given food; that was the way the poor thing lived.

But then, when autumn came, those people moved camp to go hunting. When they all moved camp, the girl was left behind. Then

[1] Into the human world.

kī?sē'hseh inuh as pakē'nih. ini?-pih teh mayā'tsiʌt as nō'tspinä'htsiket. nä'hkah pyʌ'täw i'nis as wī'kitua?. nikut wē'kiwʌm ini? as pī'htiket; ini? as ahsā'mih. wayā'pah misik mā'wa ni niw kusē'wʌk. ini? keh as ā'yīt inuh kī?sē'hseh. ini?-pih misik nayō'tspinä'htsiket. misik nä'hkah ini? s pi'ʌtät inis s wī'kitua?; misik nikut wē'kiwʌm ini? s pī'htiket. ini? mä'nawats s ahsā'mih; ini'? keh s wā'panä'hsih. ini'? misi'k s kusī'tua?; ini'? teh s sākī'nimit as pas nō'tspinä'htsiket. nahā'w, ini? änä'nihtah. tsiyā'w kʌn as pas nō'tspinehā'tsin, kute'?-nas nis s kʌtä'w-isiʌt, nās niw ina'kah, as a-nipä'k.

ini? änä'nihtah; ini? teh sa?yäh s mā'tsiʌt ktä'?nas niw me?tiku'-ahkihkiah. nī'sukun s pimō'hnet, ini?-pih ayā'nawi'hisīt s pu'awi?-tat. ini? teh sē'pēw as nä'mik. ini? as minä'k nipēw. ini? misik s ni'pāt. misik wayā'pah, mi'?-nakah wanā'nipih ä'nahā'htuk.

as mä'k-ni-pemō'hnet, ini? as nä'mik inis sī'piah kä'kōh nis s akī'htik. ini? teh as awēh-tsē'?napā'htah; yō'm[1] as awēh-inā'hah, wiyʌk isē'kiw unā'kisiʌn ā'wiwʌn.

'nahā'w, nina-mē'tsinan anu'm,' inä'nihtʌm.

misik s mā'tsiʌt wʌnā'nipih tä misik nä'muah ā'neh; ini? keh as mʌ'mäk. ape'?sik wē'skiwʌ'tun; ini? keh s mē'tsik sa?yä'h. ta'?, pu'a-wi?taw; nī'wukun kʌn kä'kōh umē'tsinan as kēs-mē'tsik ani'nuh.

ni?-pih mayā'tsiʌt, apä'?sik sasi'ʌhkesit as kēs-mē'tsik unā'kesiʌn. misik skas niw i'hpih misik ini? as nä'mik pä'?sik wayē'skiwah. ini?-pih pä'kitah ani'nuh nä'?tam kayē's-mehkāh.

as mäk-ni-pemō'hnet, kʌniwi'n wē'kiwʌm ä'?tik, mä'ts-kinō'htem. iniwin keh s ā'yapit s kō'?tah inih wē'kiwʌm. kʌni'win niw as pā'h-kiskak, iniwi'n pis-yō'h-sā'kitswä'pinʌmeh anuh unā'kesyʌn; nipī'hih ini? as pā'pehneh.

'ō^, inisa'? kiw-isē'?tat ayum! ani'? anuh ninah pis-mehkā'man!'

ini'win-pih mayā'tsiʌt; ke?tsi'h niw ini'win as awēh-nānē'puwit.

kʌni'win niw wä'htsimīt; 'pī'htike'nun!' ēwā'hin.

tsi-pī'htiket inuh kī?sē'hseh, pähnī'hseh iniwi'n as ī't.

'nmā'?' ēwā'hin inuh apähnī'hseh; 'ini'? keh säwä'nihtakusi'yen; ayō'? keh umʌ's as a-ki-wāwē'tapimak. hā'w, yō'? s aw-āyī'yen. mā-nä't mē'tsim; kinaw-mä'hnu-māmī'tsihsi?.'

iniwi'n s ahsā'mikut awä'hseh-mē'tsimē'hseh, mä'hnu-pimā'tesit.

'nehkā'h a-pī'wʌk ne?nä'hsʌk. sākä'w ā'wiwʌk; nina'h teh, ni? mitā'tah. kʌni'w kēs-pyʌ'tua?, ni?-pih a-wē'htahkua? ta? aw-inäwä'-minan.'

sa?yäh nä'hkah, 'umʌ's ki'ʌsinun,' inä'w; 'kʌni'w, mā'waw kēs-pyʌ'tua?, ini'?-pih a-kitsē'?tayen.'

[1] Gesture of scooping something with hand; but the word used implies a stick or other tool.

she started out to follow the others. At nightfall she arrived where they were camping. She entered a wigwam; there she was given food. On the next day again they all moved camp. The girl stayed behind for a while. Then again she went following the others. By evening she came to where they were camping; again she entered a wigwam. There she was given a little food; she stayed there till morning. Then they again moved camp; but now she was unwilling to follow any longer. She thought she had better not follow them, that she would go somewhere thereabouts, no matter which way, to die.

Thus she thought; and so now she went off somewhere into the forest. When she had walked about for two days, she grew faint with hunger. Then she came to a river. She drank some water. There she slept. When the next day came, she followed that river upstream.

As she was walking along, she saw something drifting in the river. So then she went to look at it; when, like this, she reached for it, it was the entrails of some animal.

"Very well, these I shall eat," she thought.

When she again set out, farther up the river she saw some more; these also she took, They were better than the first; so then she ate them. For she was hungry; for four days she had not eaten anything when she ate those things.

Then she went on, having more strength, now that she had eaten of the entrails. A little ways farther on she again saw some, which were even better. Then she threw away those which she had found first.

As she walked on, soon there stood a house, a great long-lodge. She stopped where she was, fearing that house. Suddenly the door flew open and out from it were flung some of those entrails; into the water they fell.

"So that is what this person does! These are the things I have been finding on my way here!"

Then she went from there; close by that place she stood.

Suddenly someone called out; "Come in!" he said.

When she entered the house, there was a young lad.

"Oh!" said the lad, "Now I am truly blessed by good fortune; now I shall have her for company in the house. Now here is where you shall stay. There is plenty of food; we shall have good eating."

Then he gave her bear's-meat to eat, and she fared well.

"In the evening my older brothers will come. They are nine in number; I am the tenth. When they have come, they will say what relation you shall be to me."

When evening came, "Hide over there," he said to her; "When they have all come, then you will step forth."

saʔyä'h nä'hkah, iniʔ s pyʌ'tuaʔ s kēs-pahpī'situaʔ; apä'hsusun misik awä'hsʌn iniʔ-nikuh payīnā'tuaʔ. mā'wa ni niw kayēs-pyʌ'tuaʔ, iniʔ-pih wayī'htamōwā'tsin:

'wi'yʌk nikēs-pī'ʔtʌk; kinu'aʔ teh kä'taw-kutsē'muni'nakuk ta'ʔ aw-ināwä'makih.'

iniwi'n-pih saʔyä'h s kitsē'ʔtʌt kīʔsē'hseh.

'nāh-ayō'ʔ!' inä'w aninuh uʔnä'hsʌn.

niʔ-pih mā'wa ni niw kayēs-kī'kitituaʔ taʔ inih kä'taw-ināwä'mā'tsin. inu'h teh uhsē'mimaw tsiw-ā'wit ni'ʔ äts ōʔni'mehsʌn s aw-ā'winit.

'nahā'w!' ēwā'k.

iniʔ keh ōʔne'mehsʌn as tā'nit.

iniʔ keh s mä'hnu-pemā'tesit inuh kīʔsē'hseh. saʔyä'h teh tä'kua-kō'wik, niʔ saʔyä'h as kʌtäw-mātsyʌ'tuaʔ.

iniʔ teh ä'ts, 'ta'ʔ teh aw-isē'kit ayum keʔne'mehsi'naw?'

'nahā'w, kinēnē'skapi'kuneh kinaw-kanō'htenu'naw pepōn ä'h-kwah; kʌni'w sī'kwah kina-nānō'naw.'

ini'ʔ keh as awānā'tsin inuh kēnēnē'skapi'kuneh pipūn ä'hkwah s kanā'wiha'tsin ōʔne'mehsʌn.

sayä'h teh sayī'kwah, ini'ʔ-pih kēs-pis-kimō'timi'kut mʌtsē'ʔ-awä'tukʌn; ini'ʔ keh s kēs-awā'nih kīʔsē'hseh. kute'ʔnas anā'mah-kyah ini'ʔ as kuskō'sit. s ā'yanapit, ini'ʔ as näwā'tsin mʌtsē'ʔ-awä'-tukʌn. aki'kuh kitskī'wʌk tsiw-ā'witua? niʔ as mamā'tuaʔ; nis as apī'tuaʔ, niʔ as aʔna'tuaʔ.

'ninaʔ ē'h-ayum matsē'ʔ-wiyʌk ā'wiwʌn usē'hsʌn!'

ini'ʔ teh s tapānātu'aʔ inis; iniwin s tahkōnā'tuaʔ.

nikō'täs niʔ as sā'kitō'hnet inuh kiʔsē'hseh; iniʔ as awē'h-mōk; ani'nuh usē'hsʌn niʔ as wāwē'hnatsin. niʔ as nō'htakut. as mä'k-niw-ī'tuaʔ. kʌniwi'n keh niw nayō'htawatuaʔ ōʔne'mehsōwā'wʌn.

'nā^h!' ēwā'hin matsi'hkiwis, 'kʌsa'ʔ-pih niw keʔne'mehsin! ā^ʔ, iniʔ keh kä'kōh as isē'kimakah!'

mā'wa ni ni nehkō'siwʌkin. iniʔ as pis-mātsyʌ'tuaʔ. s piʌtä'tuaʔ imis nih mä'ts-ā'sipä'hkihkiw watsē'w, iniʔ as ī't anā'miah inuh kīʔsē'hseh. niʔ-pih aki'kuh s pyʌtä'tuaʔ; iniʔ teh as mīkā'tahkuaʔ. matsi'hkiwis as nawā'ts-kākutsē'ʔtat as usē'ʔtʌt, ini'win as pū'h-kihneh utā'kas. iniwi'n keh as nawā'ts-misik-nikut-wäwē'pihtuk. pī'kwʌhamuk ini'h wʌtsēw. ini'ʔ teh s mehkāwā'tuaʔ anuh ōʔne'-mehsōwā'wan; ini'ʔ as mamā'tuaʔ. iniʔ teh s neʔnatu'aʔ ani'nuh.

inä'mehkiwʌk teh ā'wiwʌk.

ini'ʔ.

anuh teh ōʔne'mehsōwā'wan, 'hā'w, taʔ teh aw-isē'ʔtayah?'

inuh teh yā'hpits uhsē'mimaw pipä'hkitsī'hseh ini'win äts: 'umä'ʔ s aw-a'ʔnakih inu'h meʔtik as sā'ʔnawā'hkusit; ä'ts-ahkē'w-a-takī'k iniʔ as aw-āyī't. kä'ta-pī'yahkin, iniʔ-pih a-ki-kākā'kitīt.'

ini'ʔ kʌna'pats.

nipī'skahkah teh ā'wi inuh kīʔsē'hseh.

At nightfall they came home from the hunt; deer and bears was what they brought. When they had all come, then he informed them:

"Someone has come to me; I want to ask you what relation she shall be to us."

Then the girl came forth from where she was hiding.

"Here she is!" he said to his older brothers.

Then they all had their say as to what relation she should be to them. He who must have been the youngest said that she was to be their niece.[1]

"Very well!" they said.

So now they had a niece.

The girl lived well there. When autumn came, they were about to go from there.

One said, "But what will happen concerning our niece here?"

"Why, let us give her into Chickadee's care for the length of the winter; then, in spring, we shall come get her."

So then that Chickadee took her with him and kept her all winter long as his niece.

But when spring was at hand, evil spirits came and robbed him; the girl was taken away. Somewhere under the earth she awoke. As she sat there, she saw the evil spirits. They who were the old ones then took her; there where they sat they placed her.

"Mind you, her uncles are enemies to be feared!"

They jealously guarded her there; they kept her close.

Once the girl went out of doors; she wept there; she called upon each of her uncles by name. They heard her. Where they were staying they suddenly heard their niece.

"There!" said Matsihkiwis; "If that is not our niece! Something has surely happened!"

All of them were angry. They started forth. When they came to that great rocky place, that mountain, there, underneath, was that girl. They reached the place; they attacked it. When first Matsihkiwis tried to open the way, his war-club broke as it came down. So then, one after another, in quick succession they struck it. They burst the mountain to pieces. So then they found their niece; they took her. They slew those creatures.

They were Thunderers.

That is all.

But as for their niece, "What shall we do?"

Then the youngest of all, Little Pot-Belly, said, "Let us place her here into the fork of this tree; as long as the earth endures let her stay there. Whenever we are about to come, then will she give forth the sound of her voice."

That, I think, is the end.

The tree-toad is this girl.

[1] Man's sister's daughter; the sacred relationship, into which adoption is made.

100. A MAN VISITS THE THUNDERERS.

(mise'n makapī'w)

niku't käh inä'niw wāwē'kiwin: kä'kōh täh sē'pēw iniwin s pemē'hneh. iniwi'n-pih mayā'tsyʌt, uwē'winim s nim-anēkā'tah; inih uwē'winim nih apä'hsus wē'win ini'win isē'kin ayā'wik. nahā'w, iniwin nʌmä'hkun täh s ntōnähā'tsin, tä'ʔnas ukā'skinikʌnuwaw s ʌ-takī'k, tä'-nō'tsihatsin. inih täh sē'pēw me'ʔsih asīkʌnī'hsihkiwin.

ini-mä'k-niw-pimō'hnet ini's, iniwi'n-pih kayī'skanītipähkā'pahtsikät; kʌni'win pā'pik kayēs-tä'pinikut mä'ts-ōhpē'ʔtawan, iniwi'n s ispi'ʌnikut, spä'miah s isi'ʌnikut. inih täh uwē'winim yō'm as inä'nah: ta'ʔ, iniwi'n täh hpä'n ni niw as mitsē'munah inih uwē'winim. nahā'w, hkō'ʔsik umʌs ahkī'hih msi'k tä mʌs ispä'miah, iniwi'n niw tepā'h änā'pahtah, umʌ's ahkī'hih misik täh spä'myah, tsiwahpē'ts-ispä'miah-pimi'ʌnikut.

ta'ʔ, nikōtä's niw ayā'wik, tsi-pā'hkʌtawɔ̄'pit, iniwin as näwā'tsin meʔti'kwʌn, as ahkē'wik. iniwi'n täh s näwā'tsin āsipä'hkun. iniwinpi'h yō's tayä'pinikut usē'tih. iniwi'n täh yō'm s inim-isē'ʔnenit tsē'k inis āsipä'hkuh, s kʌtä'w-pakā'htawä'hsimikut wē'sih. nahā'w, iniwi'n-pih täh imi's s ahkē'wik äsi'ʌnēkut; iniwi'n täh s pakē'tinikut umʌs s kā'tskikeh. ta'ʔ, iniwi'n täh ahpä'n niw s mitsē'munah inih uwē'wēnim. nahā'w, iniwi'n täh as sehkē'hsih. ta'ʔ, kawin täh ōpā'hkʌtawɔ̄'pinʌn, misi'k kawi'n unä'hninʌn, kʌt as aw-kehkēnā'kut s pimā'tesit.

`nikēs-yā'hpitsē'hsimaw,' inä'nihtʌmin nuh uhpē'ʔtaw, ani'nuh ā'wanikut.

ta'ʔ, inis s kā'tskikeh niwi'n-pih täh tsayi'ahkwä'pinikut; kʌnʌ'mehtsiw as yā'hpits-pā'pehtsih, iniwi'n-pih äwih-yā'h-täpini'kut, as yā'h-aʔnikut imis ahkī'hih as ā'wik. nahā'w, iniwi'n-pih kayākā'kititua ʔ ā'neh; ani'win unītsyʌ'nehsʌn inuh mäts-uhpē'ʔtaw. iniwinpih payä'ts-tsē'ʔnapumi'kut as a-nä'hnet. ta'ʔ, 'kʌn unä'hninʌn!' iniwi'n-pih mayā'tsiʌt inuh mä'ts-uhpē'ʔtaw.

iniwi'n-pih täh payi'ʌnit ani'nuh unītsi'ʌnehsʌn inuh uhpē'ʔtaw, as kʌtä'w-pis-mō'kut. iniwin-pih wänē'pahtuk inuh inä'niw; inih uwē'winim iniwin a'yōk as neʔna'tsin ani'nuh nītsi'ʌnun ayā'winit. inuh uʔnä'hsimaw tsiw-ā'wit, ani'win, kutä'ʔnas inis s sasā'kīk, iniwin as awēh-pōʔsahā'tsin. nahā'w, iniwi'n täh ōwē'winim ayō'k s sähkī'kʌtahā'tsin ani'nuh unāhkä'hkwʌnʌn, misi'k inih uwānā'nem meʔti'k iniwin tsiw-usē'htuk. ini'h täh wʌnā'n yō'win ä'sis-sehkā'hkuhah, inih wʌnā'n. nahā'w, iniwin-pih wē'kup nä'tunehah. kayēs'mehkāh, inih wē'kup tsi-ma'mäk; iniwi'n täh a'yōk as kehpē'tōk inis uwē'winimih ani'nuh unāhkä'hkwʌnʌn. kayēs-mā'waw-kē'sihtuk, iniwin-pih ähku'ahtawet inis āsipä'hkuh. uma'nakah täh as ahkē'wik ina'kah iniwin meʔsih äku'ʌnakutsih inuh ā'sēpeh; meʔti'k ähku'ahkusit, ini'win-nikuh äku'ʌnʌkutsih inuh a'ʔsen. iniwi'n-täh-pih pō'ʔsehkawā'tsin anih kayēs-pōʔsahā'tsin ani'nuh mä'ts-uhpē'ʔtawan unītsi'ʌnehsʌn. nahā'w, kayēs-pōʔsä'hkawatsin, inis s ku'ʌnakutsih inuh a'ʔsen, iniwin-pih täh i'nis wäh-kāhtsī'ʔnet.

100. A MAN VISITS THE THUNDERERS.

(Misen Makapiw)

A man dwelt in a place where a river flowed by. Once he went forth, carrying his horn-spear on his shoulder. His horn-spear was the kind that is made of a deer-antler. He was looking for beavers; wherever there was a dam of theirs, he was going to hunt them with the spear. The river had much marsh-land about it.

As he was walking along there, things suddenly became dark to his sight, and right afterwards a large winged creature seized hold of him. Then it bore him up aloft, carried him up into the air. He held his deer-antler this way; he kept holding his antler fast all the time. After a while, as he was being taken from the earth into the upper regions, this earth and the place above looked alike to him, so very far up was it bearing him.

Then, at one time, when he opened his eyes, he saw a tree standing on some solid ground. He saw also a rocky cliff. Then the bird seized him here, by his foot. Then the bird flew like this, in order to dash his head against the rock. Then it carried him over to where the solid ground was, and laid him down at the peak of the ridge. But meanwhile he kept fast hold of his deer-antler. So there he lay. But he did not open his eyes, and he did not breathe, lest the creature know that he was alive.

"I have dashed him to death," thought the winged creature that had carried him off.

There from the peak it then threw him off. Before he had fallen all the way down, it went and snatched him again and put him back upon the solid ground. Then some creatures called out; they were the young of that great bird. Thereupon it observed him closely to see whether he was breathing. "No, he is not drawing breath!" So away went that great bird.

So then came the young of that bird to eat him. Then the man leaped up from where he lay. He used his deer-antler to kill those young. He took the one that must have been the oldest off somewhere into the brush, and skinned it. Then he used his deer-antler to spread out the wings, and the tail he arranged with a stick of wood. This way he stretched that bird-tail on the stick. Then he looked for basswood-bark. When he had found it, he took some of the basswood-bark, and used it to tie the wings fast to the deer-antler. When he had finished it all, he climbed up on the rock. At the side which faced the ground below, the edge of the rock projected far; as far as the length of a tree it stood forth, that rock. Then he got into the skin of that big bird's young which he had flayed. When he had put on its skin, then he leaped off from the overhanging edge of that rock.

iniwi'n niw s nanā'wakutsih; kawin wä'htsitaw niw s pas pā'pehtsih; si niw inuh uhpē'ʔtaw, ini'win äs-nanā'wakutsih. si nahä'käts niw pä'wihsinin nis ahkē'wih. nahā'w, iniwin-pih täh ä'siʌt inis s kēh-pis-pakē'tinikut ani'nuh kayēs-awā'nikut.

nahā'w, iniwi'n-pih täh änä'nihtah: 'pō'ts niw nikā'taw-nipäm; nā's keh niw ä'sikiyʌn kʌt ā'wiw.'

iniwi'n-pih täh ini's wäh-kähtsī'ʔnet. nahā'w, iniwin-pih täh si niw uhpē'ʔtaw äsis-pimē'pisit s pi's-isiʌt umʌs ahkē'wih. ahkō'ʔsik pis-nehē'ʔtawin pas esē'ʔtʌt; yō'm tsi-kiw-is-nä'kiʔtʌt, ki-kʌtä'w-kisī'pisōwin; iniwin-pih ki-yäh-miyā'wiʔtʌt. nahā'w, iniwi'n käh pis-pā'pimi'pisit. kō'täs ayā'wik, iniwin-pih tayäpā'pahtah yō'm ahkēw.

'wä'kiʔ täh wi'nah keʔtsikʌ'miah pä'wihsinan? ini'ʔ käh wi'nah kʌni'w as aw-nipä'yʌn, nipī'hih pā'pehtsinʌn,' inä'nihtʌmin.

nahā'w, mō'nipiʌnawī'hsihkiah täh kēs-pä'wihsinin. nahā'w, ini'ʔ kä s pi'ʌtät yōs ahkī'hih.

nahā'w, kʌn täh ukä'hkinanan taʔ-na'kah pas äs-kē'wät; kʌn kutā'ʔnas ukä'hkinanan taʔ-na'kah pämätesi'tuaʔ tsiw-ī'tuaʔ. ta'ʔ, pu'ʌ-wiʔtawin; wä'kiʔ a-mē'tsik? inih täh apä'hsus umī'hikʌnuwaw iniwin mä'timit. mā'tsiʌt, as mäk-pimō'hnet, iniwin kitämī'wʌn s ne'ʔnatsin. nahā'w, iniwin s pō'tawet apu'ahsīt s mu'ʌtsin, kayēs-kī'sisu'ʌtsin. iniwin s ni'pāt s nī'tipā'hkah.

nahā'w, wayā'pah misi'k tsi-mā'tsiʌt, kʌs ni'w ihpih payi'ʌtät, kʌniwi'n niw mäyā'hkiwatsin inä'niwʌn.

'nahā'w, ta'ʔ-nakah, niʔa't, wäh-pī'yen?' ēwā'hin.

'umā'ʔ keh niw!'

'nahā'w, niʔa't, kitā'wats-apē'ʔ. hā', niʔʌ't, kʌn ä'ʔ neʔnimā'w s a-tʌ'nāt?'

'ä'ē, nitā'ʔnaw,' inä'win.

'hā'w, niʔa't, ktā'wats-uhpu'aʔ.'

nahā'w, iniwin s mēnā'tsin, uhpu'ʌtuaʔ.

nahā'w, kayē's-anī'h-uhpu'ʌtuaʔ, 'nahā'w, niʔa't, kina-wītsī'wim.'

'nahā'w!' inä'win.

inim-mātsyʌ'tuaʔ s pāpimō'hnetuaʔ, nikōtä's käh niw ayā'wik, iniwin as piʌtä'tuaʔ minī'kān. nahā'w, usā'matin wē'kiwʌman. nahā'w, inih nikut wē'kiwʌm mä'ts-kenō'htem. nahā'w, inis pī'htike'tuaʔ wē'kiwʌmih, imi'nakah āsu'akām mitä'muh iniwin as a'pēt.

'nahā'w, ini'ʔ, niʔa't, kitä'htʌn,' inuh inä'niw iniwin ä'kut anuh inä'niwʌn.

ani'win ukō'ʔsimuwā'wʌn ayā'winit. nahā'w, ini'ʔ käh s nuhā'hkapit inuh inä'niw; inuh kayē's-ispi'ʌnih inu'ʔ ayā'wit inuh inis nōhā'hkʌpit. nahā'w, iniwin täh umä'win-pih niw s ini-takī'k as tsi-kēw-inim-apī'tuaʔ akih inä'niwʌk; metā'tahsiwa'kin.

iniwi'n käh s nānuha'hkapit, ahpän ä'win kiw-mātsyʌ'tuaʔ aki'kuh

He hung in the air, by no means did he fall; like a bird he poised in the air. Very slowly he glided down to the earth. Then he went to where he had first been put down by that creature which had borne him hither.

So then he thought; "I am surely going to die; so whatever happens to me, let it be."

Thereupon he leapt from that place. Like a bird he flew along, on his way to this earth of ours. After a while on the way he became expert; when he bent over like this, he would fly fast; then he would straighten up again. In this way he flew along hither. Then, at one time, he sighted this earth.

"What if I fall into the sea? I shall die in short order, of course, if I fall into the water," he thought.

However, he glided down into a tamarack-swamp. So now he had arrived here on earth.

But he did not know in what direction he could get home; he did not know any place where people might be. Of course, he was hungry, but what was he to eat? He followed a deer-trail. While walking along he killed a porcupine. So then he made a fire and roasted it and ate it, when he had cooked it done. Then he slept there that night.

The next day he went on. When he had gone a ways, he met a man.

"Hello, whence come you, friend?" he asked.

"Why, from over there a ways."

"Well, friend, let's stop a while. — Say, friend, haven't you perhaps some tobacco with you?"[1]

"Yes, I have," he told him.

"Well then, my friend, let us have a smoke together."

He gave him some, and they smoked.

When they had had their smoke: "Well, friend, come with me!"

"Gladly," he answered him.

As they thus started off and walked, in time they reached a town. There were very many dwellings. One of those dwellings was a great long-lodge. When they entered the dwelling, there at the far side of the lodge sat a woman.

"Well now, my friend, there is your settee," this man was told by the other man[2].

The woman was their sister. So this man who had been borne aloft, now dwelt there as the woman's husband. At every little distance in the house was the sitting-place of a man; they were ten in number.

While he dwelt there in his wife's family, those ten men were

[1] Which the Thunderers crave from man.

[2] Taking his seat by the woman meant marrying her.

metā'tah inä'niwʌk as ki-pahpī'situaʔ. ta'ʔ, inu'h tăh nōhā'hkapit iniwi'n niw as kiw-ā'yīt.

nikō'täs ayā'wik, ani'nuh kayēs-awā'nikut iniwin ä'kut: 'niʔʌ't, kits-nānanī'ʔtakesim.'

iniwin-pih inuh inä'niw, aninuh kayēs-awā'nikut, iniwi'n-pih pā'ninah nikut inih upā'ʔsehkip.

'yō'm kits-pōʔsä'hkʌn as aw-papā'muhneyʌn.'

nahā'w, iniwin käh s papā'muhnit inuh inä'niw. nahā'w, kawin kä'kōh kutä'ʔnʌs unä'minan pas nä'ʔtuk pas pī'taʔsit wē'kōʔ. inis täh mäk-papā'muhnet, iniwin as pī'hkapā'kit; iniwin s nä'mik mōh-kitsi'wan nipē'w. nahā'w, iniwi'n keh s mi'näk, tsē'ʔnapā'htah nih mō'hkitsiwʌn. kayē's-minäk inih nipē'w, iniwin s pä'ʔts-ʌnä'hkīt. inis mōhkitsi'wanuh s ki-tʌ'kīk inih kä'kōh, — kiw-is-usā'wiw, — iniwin ayā'yakī'ʔtʌk inis umāhkesʌ'nih. nahā'w, iniwin keh s kē'vät wē'kōʔ. payī'ʌtät, mā'w tsi-kēs-pi'ʌtuaʔ ani'nuh wē'ʔtawan.

ani'nuh täh kayēs-awā'nikut, payī'htiket nis wē'kōʔ, iniwin pih wā'htsiminit: 'ē^, kē'ʔtunaw inänī'ʔtaw, inänī'ʔtaw, inänī'ʔtaw kē'ʔ-tunaw!'

nahā'w, ta'ʔ, inuh inä'niw kʌn kä'kōh ōpītō'nan.

iniwin täh änā'tsin anuh wē'wan: 'kʌn kä'kōh ni'nah nipītō'nan.'

'ō^,' iku'ahin, 'wä'kiʔ ōh inis kimāhkesʌ'nih ayāyakī'ʔtʌkʔ ini'ʔ wāh-inä'hkuaʔ,' iku'ahin nuh wē'wan.

'nahā'w, inih-pih ni'w mī'p kits-awā'siminaw,' — ini's täh tsi-kēs-pis-mi'näk inih nipē'w, inis s kēs-ppā'muhnit.

nahā'w, wayā'pah iniwin-pih mayātsyʌ'tuaʔ inis s kē's-minäk nipē'w inuh inä'niw.

payiʌtä'tuaʔ, 'yō'ʔ keh s ā'wik as kē's-minä'yʌn yōw nipē'w.'

'ō^, yō'ʔ keh as ā'wik; yō'ʔ as ā'wik! nahā'w, kīwä'nun täh kē'-kina'nuaʔ, miyā' niw. kēspī'n nōhtawē'yah s aw-ā'yuhtsimi'yah, pō'n pis-waskē'nun; miyā' niw kēwä'nun kī'kuna'nuaʔ.'

nahā'w, iniʔ käh pis-mā'tsiʌt kē'wät. saʔyä'h sakʌ'nah pis-pi'ʌtät inis wē'kōʔ, iniwi'n-pih nayō'htawatsin ani'nuh wē'ʔtawan, s tanīwä'-kisi'tuaʔ s nūtsiha'tuaʔ ani'nuh inis tsi-wē'kēnit inis pis-ōh-mō'h-kitsiwah, ini-nūtsiha'tuaʔ anuh wiyʌn isē'kiwan. nahā'w, kēs-pis-pi'ʌtät inuh inä'niw inis wē'kōʔ, nawē'naw ayā'wik, saʔyä'h pis-āyāyäniwʌ'kin aki'kuh inä'niwʌk kēs-neʔna'tuaʔ anuh inis tsi-wē'kinit. nahā'w, iniʔ käh as mītsihsi'tuaʔ.

nahā'w, misi'k wayā'pah as tsi-mā'tsiʌt inuh inä'niw, pahpē'sit, nʌtōnä'hah inih misi'k nikut mō'hkitsiwan, taʔ, iniwi'n misi'k nikut s mehkā'h inih mō'hkitsiwan, misik täh inih tsi-pä'kiskah. iniwin s nawā'ts-sisu'ahah umā'hkesʌ'nih.

nahā'w, pis-kē'wät wē'kōʔ, pis-pyʌ'tät, pī'htiket, iniwin ä'kut misi'k aninuh wē'ʔtawan: 'ē^, kē'ʔtunaw inänī'ʔtaw, inänī'ʔtaw!' mā'wa niw kī'w-ikuahin nih wē'ʔtawan.

constantly going off to hunt, but the woman's husband always stayed right there.

At one time he who had brought him there said to him, "Friend, you must find yourself greatly bored."

Thereupon that man, he who had brought him there, took from a shelf one of his head-dresses.

"You must wear this when you walk about."

So now this man walked about the land. Nothing did he see anywhere that he might kill and bring to their house as game. But as he walked about there, he grew thirsty, and there he saw a spring of water. So then he drank and looked at the spring. When he had drunk of the water, he happened to make a mis-step. Some of that substance that is found by springs, — it is a kind of yellow,— stuck to his moccasin. Then he went home to their house. When he got there, his brothers-in-law had all come home.

As he entered the lodge, the one who had brought him there called out, "Hurrah, our brother-in-law is doing great things; he is doing great things, is our brother-in-law!"

But of course the man was not bringing anything.

So then he said to his wife, "I am not bringing anything."

"Oh," she said to him, "why what is that sticking there to your moccasin? That is why they say this of you," said his wife. to him.

"Well, right away, in the morning, you must take us," — to the place where he had drunk the water when wandering about.

So on the next day they started out for the place where that man had drunk water.

When they got there: "This is where I drank of this water."

"Oh, so this is the place, is it? Now then, do you go home to our house, straightway. If you hear us call out, do not come back here; go straight back home to our house."

Accordingly he started home. He had almost reached the lodge, when he heard his brothers-in-law calling out as they hunted with spears the creature that dwelt where the spring came forth; hunting from place to place that creature, whatever it was.[1] After the man had arrived at the lodge, in a short time there came along laughing those men, having killed the creature that dwelt there. So then they had their meal.

On the next day, when that man again went hunting, looking for another spring, he found another spring, and there again stepped into the soft mud. He stopped and daubed it on his moccasins.

He went home; when he got there and entered the lodge, his brothers-in-law again said to him, "Hurrah, our brother-in-law is doing great things; he's doing great things!" he was always told by all his brothers-in-law.

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[1] The customary euphemism for underground spirit-animals.

wayā'pah misi'k awānā'tsin, iniwin kä s pistä'tua? inis inih mō'hkitsi'wʌn.

'nahā'w, kēwä'nun,' kiw-iku'ahin; 'kēspi'n nōhtawē'yah āyuhtsi'miyah, pō'n pis-waskē'nun; kēwä'nun niw kīkina'nua?.'

as kēs-pi'ʌtät wē'kō?, iniwi'n-pih nayō'htawatsin ā'yuhtsimi'tua? pas wähtsi'taw unā'nikusi'tua? s nūtsiha'tua? aninuh wiyʌn isē'kiwʌn inis wayē'kinit inih mō'hkitsi'wʌn. wē'pʌts niw pī'wʌkin kuh inä'niwʌk. iniwi'n keh s pīnā'tua? anih tsi-ki-wēh-ne?na'tua?.

nahā'w, iniwin käh änanō'hket inuh nuhā'h, ki-ntōnä'hah ani'nuh mō'hkitsi'wʌnun; iniwi'n as kiw-ī't inuh wiyʌk sē'kiw, ani'nuh mayu'atua? ani'nuh wē'?tawan. nahā'w, iniwin käh mī'p s ki-mā'tsiʌt as ki-pahpē'sit, aninuh s ki-ntōnä'hah mōhkitsi'wanun. nahā'w, wä'htsitaw mä'hnuw-māmē'tsihsōwʌkin ani'nuh wē'?tawan, as ki-mehkā'h ani'nuh mōhkitsi'wanun.

nahā'w, misi'k pahpē'sit inuh inä'niw, kawi'n kutä'?nas umä'hkʌnan ani'nuh mōhkitsi'wanun; kīnune'hamin. nahā'w, ini'? käh pis-kē'wät, kīnune'hamin ta?. iniwi'n s pis-miyō'skah asīkʌnī'hsihkiw. kayēs-imi'nʌk-anā'pit, misik uma'nakah wā'?naw ahkī'win inih sēkʌnī'hsihkiw.

'nahā'w, ntō'wʌk as pas wī'hkihesiyen as a-mīsākä'yen?'

iniwin-pih mayā'tsiʌt s misā'kät inih sīkʌnī'hsihkiw. yō'win[1] täh ä'hkuhah as misā'kät. ta?, yā'hpits täh nipē'wiwʌnin anih utī'hsʌn; inu'h täh apā'hkīy anī'win kayīskisu'ʌtsin, umʌ's täh as kehkīkātä'pisit. kayēs-aku'a?tʌt pis-mātsī'win s kē'wät; ta?, kīnune'hamin aninuh mō'hkitsi'wanun. nahā'w, pis-pi'ʌtät wē'kō?, iniwin kʌn mä'hkawe'nihtah pas pehkō'nah ini'h kayēs-kehkīkātä'pisit.

pī'htiket wē'kō?, sa'?yäh misi'k uhtsē'mōwʌnin ani'nuh wē'?tawan: 'ē^, kē'?tunaw inänī'?taw, inänī'?taw!'

nahā'w, mā'wa niw uhtsē'muwʌkin.

'nahā'w, inih-pih niw kʌts kinänā'hihō'nawak kitānihti'yʌnawʌk.' ēwā'kin akī'kuh inä'niwʌk.

'nahā'w, wʌ'pah käh kitā'wasi'minaw' — ini's täh tsi-kēs-pisuhtä'nah inih kayēs-kehkīkātä'pisit.

nahā'w, wayā'pah awānā'tsin wē'?tawan, kayēs-pistä'tua?: 'nahā'w. yō'? keh!'

'nahā'w, kēwä'nun miyā' nēw; pōn pis-waskē'nun, nō'htawiyah s aw-āyuhtsi'miyah; miyā' niw kēwä'nun kīkina'nua?.'

sa?yeh ayā'pehtaw pis-pi'ʌtät inis wē'kōwa?, ini'win-pih nayōhtawa'tsin āyuhtsimi'tua?. nahā'w, usāmīwä'kʌtin htsī'mitua?. nahā'w, nawē'naw sa?yā'h pis-āyāyä'niwʌkin. nahā'w, iniwi'n käh payīnā'tua? as awēh-ne?na'tua?.

inu'h täh u?nä'hsimaw tsiw-ā'wit aki'kuh wē'?tawan, mitā'tah inä'niwʌk, iniwi'n änā'tsin ani'nuh ō'hnōwawan: 'kina-nā'siwem. nuhnä'?, ayum payī'nakih.'

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[1] Gesture of raising hand from ground to knee.

On the next day he led them again, and so they came to the spring.

"Very well, go home," they would say to him, "if your hear us call out, do not turn around and come back, but go home to our house."

When he had got back to the house, he heard them calling out; they must have been in great spirits as they hunted with the spear for that creature of some kind which dwelt there in the spring. Very soon came those men, and they brought that creature which they were in the way of going off to kill.

So that was what the woman's husband did; he would look for those springs; there dwelt that kind of creature which they ate, those brothers-in-law of his. Early in the morning he would go off hunting and seek out those springs. Truly, good eating had he and his brothers-in-law as he kept finding the springs.

Once when the man was again hunting, he did not find any springs anywhere; in vain he looked for them. So then he started home, since he did not find any. On his way he came upon a marsh. As he looked that way, in every direction to a great distance extended that marsh.

"I wonder if could manage to go across?"

Then he started to cross that marsh. Up to (his knee) here he sank in, as he was crossing through. Now, his leggings got entirely soaked through with water; so he cut some thick rushes, and tied them on as garters. When he had got out of the marsh, he went home; he had missed finding any springs. Now, when he got home, he did not remember to untie the things he had used as garters.

When he entered the lodge, again his brothers-in-law called out, "Hurrah, our brother-in-law is doing great things; he's doing great things!"

All of them were shouting.

"Well, let us get our spears into shape at once!" said those men.

"Very well, tomorrow you will lead us!" — to the place where he must have got those things which he had used as garters.

So, on the next day, when he led his brothers-in-law and they had reached the place: "Here it is!"

"Very well! go straight home; do not come back here when you hear us calling out; go straight home to our house."

He had got about halfway to the lodge, when he heard them shouting. Very loud was the noise as they called out. After a while they came laughing. They brought that which they had gone out to kill.

Then the oldest of the ten men, his brothers-in-law, said to their father, "You shall give a feast, father, with this creature we have brought."

iniwi'n käh, 'nahā'w!'

iniwin ā'kut ani'nuh wē'ʔtawan kayēs-awā'nikut: 'nahā'w, kʌn ā'ʔ mitsi' niw neʔnimā'w s a'-tanāt?'

'ā^ē,' inā'win, 'nitā'ʔnaw hinuh neʔnimā'w.'

ā'ʔ, iniwin-pih mayēnā'tsin ani'nuh neʔnimā'wʌn.

'nahā'w, awēh-ntō'mehkun skāpā'wis kʌts pī'w s a-pis-pēʔsehkunā'tsin anu'm neʔnimā'wan.'

taʔ, iniwi'n-pih ä'wih-ntō'mih inuh skāpä'wis tsiw-ā'wit. nahā'w, inih-pih payi'ʌt inuh skāpä'wis: 'nahā'w, ayum neʔnimā'w pē'ʔsehku'sin!'

taʔ, iniwin käh as pēʔsehkunā'tsin aninuh neʔnimā'wan. kayēs-anīh-pē'ʔsehkunā'tsin aninuh neʔnimā'wan, yō'win[1] ä'nispapit inuh neʔnī'māw, ä'yʌwis teh as ā'wik umä'win[2] niw ä'nikinit. 'nahā'w, papām-ntō'min s a-pi'ʌtuaʔ mā'w yōm änikū'hkwah kimä'nikʌninaw s a-pis-uhpu'ʌtuaʔ,' inā'win inuh skāpä'wis.

nahā'w, ani'nuh täh kayē's-awē'h-neʔna'tuaʔ iniwi'n-pih payī'h-tikʌnih inis wē'kōwaʔ; kinō'htem ā'wiwin.

nahā'w, iniwi'n-pih täh ani'nuh wē'wan inuh inä'niw inis utä'h-tanōwaʔ as ā'wik, iniwi'n s pitā'kuhukut.

'pōn pā'hpis pā'hkiʔtah!' — pō'n keh s aw-anā'pit, — iku'ahin.

nahā'w, sā'matin täh tsī'hkiwewin nānā'wʌk kä'ta-pis-mītsihsi'-tuaʔ uhpu'ʌtuaʔ. ani'nuh täh inuh inä'niw ani'nuh kayēs-ispi'ʌni-kut, kayēs-mesä'nikut, kayēs-awā'nikut, iniwin as wī'ts-piʌt. iniwin wä'h as ki'ʌnikut aninuh wē'wan as pitākuhō'kut, kʌn s a-ni'ʌkut ani'nuh kayēs-ispi'ʌnikut. taʔ, wä'htsitaw kēs-nehkō'siwakin as kēs-neʔna'tsin ani'nuh nītsi'ʌnun ayā'winit. nahā'w, iniwi'n keh as mī'tsihsi'tuaʔ, kayēs-anīh-uhpu'atuaʔ. inih kenō'htem, inih wē'-kiwʌm, tsiw-ahkī'k, iniwi'n apits ä'hkīt aninuh tsi-mu'atuaʔ. inuh inä'niw taʔ umʌ's s pitā'kuhuh, mä'nawats umä'win äs-wā'ʔnunah, nis täh s ōh-tsēʔnapā'htsiket. ā^h, siw usāwā'peh isēnākusē'wʌkin akī'kuh anuh wē'ʔtawan. payä'kwʌts akō'wakin nä'mehkī'wʌk ayā'-wituaʔ, aninuh wē'ʔtawan. mā'wa täh tsi-tahsē't ayum uhpē'ʔtaw, inī'win mā'w as pi'ʌtuaʔ, mī'tsihsituaʔ. nahā'w, kayēs-anīh-mī'tsih-situaʔ, iniwin-pih kayākī'kitit inuh wō'hnemaw tsēw-ā'wit, aki'kuh nä'mehki'wʌk ō'hnuwawan.

iniwin täh ä'ts inuh ke'ʔts-inä'niw: 'nahā'w, pō'n misi'k nikō'tuh inih isē'ʔtʌkun as aw-misä'näk ayum ahkī'hih pämā'tesit. wä'htsitʌ niw awä'tuk kēs-usē'häw pämā'tesinit, as a-tā'tuaʔ winä'ʔ unītsi'ʌ-nehsʌn. kēspi'n ini'h inim-ā'yesē'ʔtayäk, wiyʌk neyäwä'kin ayum ahkī'hih pämā'tesit s a-ki'-kʌtäw-ne'ʔnek, awä'tuk kina-nehkēhā'wäw. winä'ʔ utī'nʌn awä'tuk. kinaw-kä'kōh-enā'hkuniku'naw. ki'naʔ na'p kikēs-mē'nikunaw inih aw-enā'htsike'yah.'

iniʔ ä'hkit inu'h ātеʔnō'hkʌkʌn.

[1] Gesture: hand, palm down, swung high.

[2] Gesture: index finger of one hand laid across that of other, near end.

"Very well!"

Thereupon the brother-in-law who had brought him thither, asked him, "Pray, can it be that you have any more of that tobacco?"

"Yes," he told him, "I have some tobacco."

Then he gave him the tobacco.

"Go ye and call the attendant to come and cut up this tobacco."

Someone went and called him who was the attendant. Then, as soon as that attendant had come: "Now then, do you cut up this tobacco."

So then he cut up that tobacco into fine bits. When he had finished cutting up the tobacco, it lay in a heap as high as this, although at first it had been a piece only as big as this.

"Now go round and invite them all to come, throughout the length and breadth of our town, to come and smoke," the attendant was told.

Then that creature which they had gone off to kill was brought inside their lodge there; a long-lodge it was.

Then that man's wife covered him up there where their settee was.

"Do not, in any case, uncover yourself!" — that he was not to look, — she told him.

Very much roaring noise there was, when the guests came to eat and smoke. And that one who had borne this man aloft, who had caught him and carried him away, he came among them. This was why his wife had hidden him and covered him up, so that he should not be seen by the one who had borne him aloft. For, truly they had been angry when he had killed those young. So then, after having smoked, they made their meal. As long as the length of that long-lodge, that house, so long was that creature which they were eating. There where he lay covered, that man lifted the cover a bit, and observed things from there. Lo, like copper looked his brothers-in-law. For in truth they were Thunderers, were his brothers-in-law. And the fowl of the air, as many as is their number, thither they had all come to eat. When they had finished eating, the father spoke, the father of the Thunderers.

This is what that old man said: "Now then, never again do ye this deed of capturing these mortal men of the earth. Truly the Spirit created mortal men, that he might have children. If you continue to do this deed of killing any mortal man that you see you will anger the Spirit. They are the Spirit's own creatures. He will plan something for us. As our share he has given us that of which we are to make our food."[1]

Here ends the story.

[1] That is, the underground creatures.

101. THE MAN-EATING SORCERER.

(mise'n makapī'w)

nahā'w, inä'niwʌk wāwē'kiwʌkin; mitā'tahsiwʌkin; ukō'ʔsimuwā'wan teh tä'wʌnin as tsīpā'hkinit. inu'h teh as mitā'tahsi'tuaʔ uhsē'mimaw, ma-mā'waw uhsē'mimaw. hā'w, iniwi'n keh pā'hpahpisi'tuaʔ.

inu'h teh uʔnä'hsimaw iniwin änā'tsin ani'nuh wē'matʌn pahpī'situaʔ, 'pō'n nikō'tuh isʌ'kun uma'nakah; matsē'ʔ-awä'tuk ini'ʔ as ī't. nīsā'nat!'

nahā'w, pāpahpisi'tuaʔ, apä'hsusun neʔne'wʌkin, awä'hsʌn.

inu'h teh uʔnä'hsimaw[1] *ini'win änā'nihtah: 'wäkitu'wʌk wä'hkōʔte'siyameh ayu'm neʔnä'hsinawʔ'*

iniwi'n-pih ini'ɲakah ä'siʌt ini's s kūʔte'nikutuaʔ ani'nuh uʔnä'hsōwawʌn. hā'w, mā'tsiʌt, ini'nakah as isi'ʌt, ini's s kuʔte'nih. payi'ʌtät, mä'ts-keʔtsi'kʌm, mä'ts-nipē'hseh. ini'win teh as nānē'puwit, tsē'ʔnapā'htsiket ini's sī'timih inih keʔtsi'kʌm. as mäk-nānē'puwit inis sī'timih, kʌni'win wi'yʌk payī'tsitsi'mät, keʔts-inä'niahseh.

'hā'ʔ teh umʌ's änanō'hkeyan, nuhsi'hʔ' iku'ahin ani'nuh keʔtsinäni'ʌhsʌn.

'hō^, nā'sap ni'w nitātsēʔnapā'htan yōm nipē'hseh. taʔ ōh ki'nah wäh-pī'yan, nimä'hsōʔʔ'

'ō^, ume'ʔ akā'miah wäh-pī'yan; mä^ts-minī'kān ini'ʔ wä'h-pī'yan.'

'ō^, nimehsō'ʔ, kʌn ä'ʔ pas kitāsu'ahusi'nan as pas isī'yan ini'h minī'kānʔ'

'haʔ kä^h, pas kitāsu'ahōnin. unā'nikwʌt inih mäts-minī'kān.'

hā'w, ha', iniwi'n keh s pōsiha'tsin, mātsyʌ'tuaʔ. iniwi'n-pih nä'kamīt inuh kets-inä'niw:

'māmänawata'hkamik
pimāhōnʌkē
mamātsiʔtawä!'

hā'w, iniwi'n-pih täh inuh keʔts-inä'niw, 'nitu's, mā^tsiahe'h!' iwā'hin.

hā^, inis s nikā'mit inuh keʔts-inä'niw, pēnä's niw mātsī'skawin inih utō's, kisī'pitik. nahā'w, inuh inä'niw ʌnih umä'ʔtikwʌn, inis as apē't meʔtikō'nih, ʌnuh umä'ʔtikwʌn ini'win s pʌnänā'tsin ini's as nikā'mīt inuh keʔts-inä'niw, ä'hpits-mʌtsiʔ-awä'tuk-ā'wit. hē'keh mātsi'ʌtuaʔ, apā'ʔtsipisō'wʌkitʔ hā'w, saʔe'h keʔtsi'h ayā'wik ini's s ahkē'wik, iniwi'n-pih misi'k ini'm-nikā'mit inuh keʔts-inä'niw; iniwi'n-pih payā'pehtsih inuh inä'niw. sä'hkihsī'hkuaʔ ini's s ahkē'wik, inih inis s ki'w-aʔtek umä'ʔtikō'nem[2] *inuh keʔts-inä'niw,*

[1] Probably slip of the tongue for *uʔnä'hsimawan ä'hkuwatsin.*

[2] Informant apparently could not find the word *umä'yawisitemih* 'at his landing-place'. Cf. preceding and following notes.

101. THE MAN-EATING SORCERER.

(Misen Makapiw.)

Some men dwelt in a place; ten was their number; and they had a sister, who did the cooking. And the youngest of the ten, the youngest of all (is the hero of my story). So then, they used to hunt.

Then the oldest brother said to the others, as they hunted, "Never go in that direction over there; an evil spirit dwells there. It is perilous!"

They hunted, killing deer and bears.

The (next to the) oldest brother then thought, "I wonder why this oldest brother of ours frightens us?"

Then he went in the direction which the oldest brother had bidden them fear. Off he went, going in the direction against which he had been warned. When he got there, there was a great sea, a large lake. Then he stood about there, looking at things by the shore of that sea. As he was standing about here and there by the shore, suddenly someone approached in a canoe, a little old man.

"What are you doing here, grandchild?" the little old man asked him.

"Oh, I am merely looking at this lake. And whence, pray, do you come, grandfather?"

"Why, I come from the other side, there. It is a large town whence I come."

"Why, grandfather, will you not please take me across in your canoe, that I may go to that town?"

"Indeed, and I can take you across. Beautiful is that large town."

So then he took him into his canoe and off they went. Then sang that old man:

"What a splendid thing it is,
I am paddling about
A mortal man!"

And then that old man said, "My boat, be off!"

As the old man chanted these words, that canoe of his started to go of its own accord, flying along at great speed. And the man sitting there in the canoe let go of his bow when the old man sang, so great was the latter's evil power. And so they were off, and fast they did go! When land was already near, the old man sang once more; then that man fell over. They beached at a place on the shore where

hā'ʔ, ini'win-pih kä'pāt inuh keʔts-inä'niw. iniwi'n ni'w käʔtsi'h as a'ʔtik inih wē'k inuh keʔts-inä'niw.

hā'w, payī'htiket inis wē'kōwaʔ, ini'win änā'tsin ani'nuh wētswēyʌwē'kehkun: 'inä'niw kipī'tuʌn, wēyʌwē'keh, wēyʌwē'keh!'

hā'w, iniwi'n-pih nayī'piʔtʌt sākitō'hnet s isī'ʌt inis meʔtikō'nih inuh wē'yʌwēkeh. utā'hpatah, sēmā'n iniwin s akī'ʔtak inih utā'hpatah. 'peʔsi'k tāh kʌn ninä'minan,' as isē'kihtsıkät, inih umī'hikanuwaw iniwin nänāʔtutsī'hah umī'hikanuwaw. hā'w, payi'ʌtät ini's mä'ʔtikō'nimuwāw as a'ʔtek, taʔ, ini'ʔ as sehkē'hsih inuh inä'niw; ānawē'htaw s kʌtä'w-ōnē't as kʌtä'w-nanā'hkuna'tsin. ta'ʔ, inuh wē'yʌwēkeh ini'win nänāʔtutsī'hah inih meʔti'kōs. ini'win keh as tsi-pasē'pahatsin anih inä'niwʌn. iniʔ keh s neʔna'tsin. payä'kwʌts mʌmā'tsiʔtawʌn mī'wʌk: iniʔ ä'nahtsikä'tuaʔ mʌmā'tsiʔtawʌn as mu'atuaʔ.

hā'ʔ, imi's wē'kōwaʔ inuh inä'niw, nä'hkah ini'ʔ s kī'numa'tuaʔ; kʌn upi'ʌnan.

hā'w, wayā'pah ini'win änā'tsin ani'nuh wē'matan inuh mʌtsihki'wis: 'nitōnä'hin kē'matin.'

ta'ʔ, mātsī'win inuh inä'niw niku't, ntōnähā'tsin. payi'ʌtät ini's inih nipē'hseh, keʔtsi'kam, siwas ī'win kä'yʌs niw inuh keʔts-inä'niw. ini'ʔ saʔye'h as kēs-kehkīnā'kūtuaʔ s tā'tuaʔ ini's as ī'tuaʔ, as wī'kituaʔ.

'haʔ teh, nuhsi'h, ānanō'hkeyan umʌ's?'

'ō^, nē'mat nipis-nitōnä'hāw.'

'ō^, ini'ʔ as ī't, imi's ni'nah wäh-pī'yen. nä'ts-minī'kān ā'wiw. hā'nu sä'pāw niwē'htamōwaw yō'nakah tä-pī'yen misi'k, "ō^, nime'hsōʔ, usā'm unā'nikwʌt yō's; kʌni'w nawē'naw nina-kē'wäm."'

'nahā'w, nimehsō'ʔ, āsu'ahōsi'naʔ; ninah na'p ninaw-isi'ʌm.'

'hā'w, pō'sinu'n!' inä'win inuh keʔts-inä'niw.

hā'w, kayēs-pō'sit, inuh keʔts-inä'niw: 'nitus mā'tsiahe'ʔ!' iwā'hin, haʔ, kısī'pitik inih meʔti'kōs, inih utō's inuh keʔts-inä'niw. kʌwin wi'nah upī'hike'nan; pēnä's niw mātsī'skawin nih utō's. saʔye'h ayā'pehtaw payitä'tuaʔ, iniwi'n-pih misi'k nä'kamit inuh keʔts-inä'niw:

'mamänawatahkamik
pimāhōnakē
mamātsiʔtawäh!'

hā', inuh inä'niw ini'win as panänā'tsin ani'nuh umäʔti'kwʌn. hā'w, ini'win-pih mayātsī'pisi'tuaʔ, ahpä'n niw. saʔye'h keʔtsi'h payiʌtä'tuaʔ ini's s ahkē'wik, iniwi'n-pih misi'k nä'kamit inuh keʔts-inä'niw. nahā'w, iniwi'n-pih teh payā'pehtsih inuh inä'niw; hānawe'hisōw pas yä'h-ōnēt. nahā'w, sä'hkihsī'hkuaʔ ini's s ahkē'wik, iniwinpi'h ini'm-kapāt inuh keʔts-inä'niw, inim-pī'htiket wē'kōwaʔ.

'hā'w, wēyʌwē'keh, inä'niw kipī'tuʌn!'

the old man's canoe was kept, and the old man stepped out. Close by there was the old man's house.

When he entered that house of theirs, he said to the little old woman, his wife, "I bring you a man, wife, wife!"

Thereupon the old woman arose and went out of the lodge to go to the dug-out canoe. A sword-blade was fastened to the end of her cane. Pretending that she could not see very well, she felt out with this tool the path that led from their house. When she came to where their dug-out lay, of course, there lay that man; he was unable to get up and defend himself against her. So then the old woman felt about with her stick for the dug-out, and in doing this, she stabbed that man. So she killed him. For the fact was, these people ate human beings; that was what they fared on; they ate human beings.

Now, over at the house of that man's family, in the evening they missed him; he did not come.

The next morning the oldest brother said to the rest, "Go look for our brother."

One of the men went off to look for him. When he came to that lake or sea, there was that old man, already on the spot. By this time he knew of them, where they stayed and dwelt.

"What are you doing here, grandchild?"

"Why, I have come to seek my brother."

"Oh, he is over yonder where I come from. It is a big town. Although I told him, this morning, that I was coming back here, — 'Oh, grandfather, it is too pleasant here, after a while I shall go home.' "

"Very well, grandfather, take me over in your canoe; I too shall go there."

"Well! Get in!" said the old man to him.

Then, when the old man had embarked, "My boat, be off!" he said; and swiftly flew that dug-out, the old man's canoe. Not at all did he paddle; of its own accord that boat moved along. When they had got halfway, the old man sang again:

"What a splendid thing it is,
I am paddling about
A mortal man!"

Oh, that man then let go of his bow. They were speeding, — off and away. When they had come close to the shore, the old man sang again. Then that man fell; he was not able to rise again. They landed, and the old man disembarked and went into the lodge.

"Well, wife, I bring you a man!"

ta'ʔ, iniwi'n-pih wē'yʌwēkeh nayī'piʔtʌt; utā'hpinʌm utā'hpatah, mā'tsiʌt ini's as isi'ʌt meʔtikō'nih. iniwi'n täh, — nih utā'hpatah umʌ's isku'ʌʔts as ā'wik simā'nehkʌtä'win. inih utā'hpatah, — iniwi'n teh payi'ʌtät ini's meʔtikō'nih; iniwi'n täh nänanā'ʔtutsī'hikɐt, ʌnuh inä'niwʌn nitūtsīhā'tsin. kayēs-mīhkutsihā'tsin. iniwin-pi'h päsi-pahā'tsin s neʔna'tsin.

ini'ʔ keh as mā'wa niw mäʔtā'wanatsin ani'nuh inä'niwʌn inuh keʔts-inä'niw.

ta'ʔ inuh teh uhsē'mimaw, ma-mā'w uhsē'mimaw, hā'w, ini'win änā'tsin inuh mʌtsihki'wis: 'nahā'w, nahā'w, nehsē'ʔ, ninaw-isi'ʌm; ninaw-nitōnähā'wʌk kē'mati'nawʌk.'

anuh täh wē'pʌn as kiw-pē'htikin, ini's as tsi-kiw-nipā't, ini'win as akō'täk inih ini's s ki-pē'htikin ani'nuh wē'pan.[1]

'nahā'w, nehsē'ʔ, ayō'ʔ a-tātsē'ʔnapumat. kē'spin mātsī'skʌt, ini'ʔ as a-mīkā'hkiyen,' inä'win ani'nuh uhsē'mehsʌn.

hā'w, mayā'tsiʌt inuh mtsihki'wis, nim-mäk-pimō'hnet, kʌni'win mä^ts-aʔse'n ä'pit. iniwi'n-pih kayī'ʔtinah utā'kas; iniwin teh ni-māhā'tsin. kʌn winah upā'kama'nan; ini'ʔ nisi'k niw as nimāhā'tsin. inuh a'ʔsen wehtsita kä'ʔtin mā'wa niw pē'kuskawin. hā', iniwi'n-pih mayā'tsiʌt.

ini'win täh ä'ts: 'mā'tsiw aw-isē'kiʔ awä'niʔ tsiw-mä'ʔtsinanā'tsin nē'matan?'

hā'w, misi'k niw mā'tsiʌt, s inim-mäk-pimō'hnet, kʌni'win misi'k mä^ts-askā'h tsayē'patsih. hā'w, ini'win käh misi'k as nimāhā'tsin inih utā'kas. hā'w, keʔti'n inuh mäts-askā'h mā'wa niw pē'kuskawin.

'hā'w, mātsi'w aw-isē'kiʔ awä'niʔ tsi-mä'ʔtsinanā'tsin ne'matan?'

iniwi'n teh payi'ʌtät ini's täh inih keʔtsi'kam. kawi'n wi'yʌn unä-wā'nʌn. iniwi'n keh nānē'puwit nitāwā'pahtsikät. kōtā's niw kʌni'win niw payī'tsitsimät keʔts-inäni'ahseh.

'tā'ʔ teh umʌ's änanō'hkayen, mʌtsi'ʔ-keʔts-inä'niw?' inä'win.

'ō^, nā'sʌp niw nipāpā'mitsimä'm!' iwā'hin inuh keʔts-inä'niw.

'kʌn ä'ʔ umʌ's s a-kēs-nä'watuaʔ nē'mʌtʌk?'

'ō^,' ēwā'hin inuh keʔts-inä'niw, 'imi'ʔ as ī'tuaʔ, imi's ni'nah wäh-pī'yʌn; mä'ts-minī'kān ini'ʔ as a'ʔtik. sä'paw inis s mātsī'yen, ni-wē'htamōwā'wʌk s a-kʌtä'w-pis-mātsi'ʌtuaʔ, "ō^, kʌni'w nawē'naw nina-mātsyʌ'minaw; usā'm unā'nikwʌt yō's, yō'm minī'kan."'

'hā'w, pō'sihinaʔ, mʌtsi'ʔ-keʔts-inä'niw!'

'hā'w, pō'sinun!'

hā'w, iniwin keh s pō'sit inuh mʌtsi'hkiwis. kayēs-pō'sit, iniwi'n-pih inuh keʔts-inä'niw, 'nitus mātsiahe'h!' iwā'hin.

kā'ʔtin kisī'pisu'wʌkin.

'ā^ ä^, "nitus mā'tsiah!" kinaw-itä'mipah! ape'ʔsik kisi'ahinun! kina-pā'pakamin yō' nitā'kas!'

[1] Informant apparently cannot find the word *pī'htanwan* 'quiver'; the following references to it are, however, in the animate gender, proper to this word.

Thereupon the old woman arose. She picked up her cane and started out to go to the dug-out. And then, — her cane, at one end there, was made like a sword-blade, — she reached the dug-out, she felt for things here and there with the stick, groping to find that man. When she had felt him out, she transfixed him and killed him.

In that way that old man took all of those men away with him.

Then that youngest, the youngest of all the brothers, to him said the oldest brother, "Now then, little brother, I am going there; I shall look for our brothers."

And that thing in which his arrows were contained, at the place where he slept it hung, that receptacle for his arrows.

"Now, little brother, you will keep your eye on this thing. If it moves about, then is when I shall be fighting," he said to his youngest brother.

So the oldest brother departed; as he was walking along, there was a large rock. Then he drew out his war-club and with it swung at the rock. He did not strike it at all; he merely swung at it. And the rock, truly, it went all to pieces. Then he went on.

Thereupon he said, "He won't get very far, I daresay, whoever has been destroying all my brothers!"

As he went on again, walking along, there, at one time a large pine-tree stood towering. So then he swung at it, too, with his war-club. Truly, that large pine-tree flew all in pieces.

"He won't get very far, I daresay, whoever has been destroying all my brothers!"

Then he came there, to that sea. He saw no one. He stood there, on the look-out. After a while the little old man came paddling that way.

"What are you doing here, you nasty old man?" he said to him.

"Oh, I am just paddling about!" said the old man.

"Haven't you perhaps seen my brothers hereabouts?"

"Why, yes," said the old man; "They are over there, over where I come from; there is a big town there. This morning, when I was setting out to come here, I told them to leave and come here; 'Oh, after a while we shall leave; it is too pleasant here, this town.'"

"Very well! Take me in your canoe, nasty old man!"

"All right, get in!"

So then the oldest brother got into the canoe. When he had embarked, then that old man said, "My boat, be off!"

Truly, they flew along at great speed.

"Oho, 'My boat, be off!' you will say, will you? Just go a little faster, or I shall smash you with this club of mine!"

ha'h ta'ʔ, mātsīpisō'wʌkin. saʔye'h misi'k ayā'pehtaw ini-tā'tuaʔ, iniwi'n-pih misi'k nä'kamit inuh kēʔts-inä'niw:

'mamänawatahkamik
pimāhōnakē
mamātsiʔtawäh!'

inā'hamʌsōwin.

hā', inuh mʌtsi'hkiwis siw yō'win ä'napit, kahkā'wapit. kawin upāpehtsinä'nan. saʔye'h misi'k tsē'k ini-tā'tuaʔ, iniwin-pi'h misi'k nä'kamit inuh keʔts-inä'niw:

'mamänawatahkamik
pimāhunakē
mamātsiʔtawäh!'

ināhamʌ'sōwin.

hā'w, mʌtsihki'wis ini'win s pʌnä'nah inih utā'kas. ä'ʔ, misi'k sayä'hkihsī'hkuaʔ, iniwi'n-pih misi'k nä'kamit inuh keʔts-inä'niw. e'h, tsihki'wis iniwin s pā'pehtsih.

mā'tsiʌt inuh keʔts-inä'niw, ini'm-pī'htiket wē'kōwaʔ: 'nahā'w, wiyʌwē'keh, inä'niw kipī'tuʌn!'

haʔ, iniwi'n-pih nuh wē'yʌwē'keh nayī'piʔtʌt. inih utā'hpatah kayēs-nawā'tinah, mātsi'ʌt, ini's täh s isi'ʌt meʔtikō'nih. hā'w, umʌ's nayäwā'tsin pī'tuhne'nit anuh wēyʌwē'kehkun inuh mʌtsi'hkiwis, iniwin-pih kä'taw-unē'pahtuk; yā'hpits hā'nʌwe'hisōw pas ōnē't, kʌtäw-mēkānā'tsin. hm', kayēs-mīhkutsī'hikut, iniwi'n s neʔni'kut, pasē'pahukut, neʔni'kut.

hā'w, iniʔ keh mā'waw s kēs-neʔni'kutuaʔ.

hā'w, inu'h täh uhsē'mimaw pehnī'hseh as mäk-tātsē'ʔnapā'htah ini'h inuh mʌtsi'hkiwis ani'nuh wē'pan s ki-pē'htikin, iniwi'n-pih yō'm mayātsī'skʌk inih, pā'pehneh inih.

'hō^!' iniwi'n änā'tsin ani'nuh ōmē'hsʌn, 'ini'ʔ keh keʔnehi'n as kēs-ne'ʔnih! ini'ʔ! haʔ, ini'ʔ keh s kēs-neʔni'h keʔne'hin. nahā'w, nina-nitōnähā'wʌk keʔne'hin!'

'ō^!' iku'ahin ani'nuh umē'hsʌn, 'kine't sōh a-ninäwā'tsihikä'yʌn muhtsi'm ke'ʔnehin tsi-ne'ʔnih? kinet sō'h a-wē'skiwihike'yen? kinane'ʔnikä'm! pō'n, pō'n isi'ʌnun, pōn isi'ʌnun!'

'kʌ^n! ninet ō'h nisi'k a-kʌtä'w-pimā'tesi'yen ini's keʔne'hin tsitahpänanī'htuaʔ? ni'nah ap ini's neʔnikä'yʌn, nina-minī'nihtʌn,' ēwā'hin inuh pehnī'hseh.

nahā'w, wʌyā'pah, iniʔ-pih tsi-mā'tsiʌt. payi'ʌtät ini's ini'h keʔtsi'kʌm, uma'nakah as nīk ina'kah änā'pit, kawi'n utäpā'pahta'nan tsiw-ahkī'k inih keʔtsi'kam; misi'k uma'nakah pis-ohmō'hkahah ayum kē'sōʔ, kawi'n utä'pāpahte'nan ähpē'ts-meʔsik inih keʔtsi'kʌm. ta'ʔ, iniwi'n täh iniwi'n niw ayä'ts-nahnä'kisi'tuaʔ aki'kuh inä'niwʌk.

hā'w, inuh keʔts-inä'niw, 'ini'ʔ mā'waw s kēs-ne'ʔnaku'aʔ!' tskēs-inä'nihtʌ'min inuh keʔts-inä'niw.

They sped along on their way. When they were about halfway, the old man again sang:

"What a splendid thing it is,
I am paddling about
A mortal man!"

Thus he sang.

That oldest brother sat like this, reeling. He did not fall over. Then again, when they were close in, again the old man sang:

"What a splendid thing it is,
I am paddling about
A mortal man!"

Thus he sang.

Then the oldest brother let go of the war-club. When they had run up on the beach, the old man sang again. This time the oldest brother fell over.

The old man went off and entered his lodge, "Come, wife, I bring you a man!"

Then the old woman arose. Taking along her cane, she started forth and went to the dug-out canoe. When the oldest brother saw the old woman walking toward him, he tried to spring up, but he was entirely unable to get up and fight her. When she had felt him out with her cane, she killed him, stabbing him through.

So now they had killed all of them.

As the youngest brother, a lad, was watching the thing in which the oldest brother's arrows were held, it now moved about and fell to the ground.

"Hoho!" he then said to his eldest sister; "So now our big brother has been killed! Yes, now he has been killed. Now then, I shall go seek our elder brothers."

"Oh, indeed!" said his elder sister to him; "And you are the one, are you, to get the better of things where even our older brothers have been killed? You are the one, are you, to fight things down? You will get killed! Don't go, don't go!"

"No! Am I to be the one to live, do you suppose, when our older brothers have been done to death? If I too get killed there, I shall be glad of it," said the lad.

On the next day he set out. When he came to that sea and looked out toward the west, he could not see the end of that sea; and in that direction also, whence this sun comes rising, his eye did not reach to see how great was that lake. And there, up to that place went the tracks of those men.

That old man, "Now I have killed them all," he must have thought.

hā'w, inuh pehnī'hseh: 'pō'ts niw nina-pi'ʌtām; nina-wī'hkihesim ini's akā'miah. nahā'w, umā'ʔ-nakah aw-uhtā'ʔneh s a-nō'weʔneh!'

iniwi'n-pih täh, 'ayā'n ʌnuh upēwanā'skinun, ini'ʔ isē'kiw aw-ā'wiyen; ini's täh ani'nuh ne'ʔnikutuaʔ aki'kuh nē'matak ini's as akōtā'kin ani'nuh utä'hōwa'wʌn, ini'ʔ as a-pä'wihsi'nan!'

nahā'w, iniwi'n keh upēwanā'skin as ā'wit inuh pehnī'hseh tsiw-ispä'ʔsit; iniwi'n-teh-nak ä'hpakitä'ʔsit. ini's täh tsi-wī'kituaʔ inuh keʔts-inä'niw, ini'win as tsē'patsih meʔti'k; ini'win täh as akō'täk mä'ts-wasä'ʔ.

'hā'w, ini'ʔ teh s a-pä'wihsinan!' ēwā'hin.

ha'ʔ, ni'ʔ keh as ispä'ʔsit; iniwi'n teh s pä'wihsih. kayēs-pä'wihsih, iniwi'n-pih nayī'piʔtʌt. mi'nakah änā'pit. siwʌs aʔte'wʌnin ani'nuh utähōwā'wʌn inuh keʔts-inä'niw misi'k teh inuh wē'yʌwēkeh. ta'ʔ teh pʌs ä'siʔtʌt wī'yʌk s a-neʔna'tsin? kʌn wi'yʌk pas uwī'hkiha'nan s a-ne'ʔnatsin. inuh täh meʔti'k misēwä' niw kawin kä'kōh kute'ʔnas uhtä'hkwen; kēs-mā'wa-niw-pakē'tān ani'nuh htä'hkwʌnʌn; kʌn wi'yʌk pas uwī'hkihesi'nan s aw-ahku'ahtawet inis s a'ʔtikin ani'nuh utä'hō-wawan.

nahā'w, inuh wē'yʌwēkeh ini'win ä'ts: 'nikä'ʔts-miʌnā'tsitehä'skʌk inuh matsi'hkiwis kayī's-muʌk. tsiyā'w yō'm ahkē'w as kē'skikeh ini'ʔ as awēh-mē'mineyʌn,' — s awē'h-pakēnā'tsin ini's s kīs-mu'atsin.

iniwi'n-pih sayā'kitō'hnet ini's wē'kōwaʔ inuh wē'yʌwēkeh. iniwi'n-pih änā'pit ini's ani'nuh utä'hōwawan s akōtā'kin; apähnī'hseh siwas nēpuwi'win ini's ini'h wʌsä'ʔ.

'nuhsē^h,' inä'win, 'kina-pā'pehtsinä'm!'

iniwin-pih inuh apehnī'hseh ani'nuh umä'ʔtikwʌn wē'p kayēs-nā'paʔtä'hnituk. iniwi'n-pih kiw-inō'hah ani'nuh inuh wē'yʌwēkeh utä'h. ini'win täh ini's s miʌnā'tsitehät.

'nuhsē'h, kina-pā'pehtsinäm; kē'spin pāpehtsinä'yan kinaw-nipä'm!'

iniwi'n-pih wi'nah inuh apehnī'hseh pä'mutah inih kʌtä'w utä'h. umʌ's nayi'ʌkut s kʌtä'w-pimō'tah inih utä'h iniwi'n-pih ps-ahku'ʌh-tawet inuh wē'yʌwēkeh. wehtsita kä'ʔtin siw ī'hih ahku'ʌhtawʌkanih ähku'ʌhtaweh pis-ēnā'htawe'win pis-ahku'ahtawet. saʔä'h umʌ's kä'ʔtsi'h pis-tā'nit, iniwi'n-pih pä'mutah inih utä'h. we'htsita kä'ʔtin inuh wē'yʌwēkeh ayā'hpitsī'hsih pā'pehtsih.

ini'win-pih misi'k inuh keʔts-inä'niw: 'nuhsē'h, kinaw-uhtā'kutsi-nä'm!'

iniwi'n-pih misi'k änō'hah inih wē'p inuh keʔts-inä'niw inih utä'h. hā'w, iniwin-pih wi'nah ap pis-ahku'ahtawet. saʔye'h umʌs keʔtsi'h pis-tā'nit, iniwi'n-pih pä'mutah inih utä'h ʌnuh keʔts-inä'niwʌn. ta'ʔ, ini'ʔ keh uhtā'kutsih winah ap inuh keʔts-inä'niw, hā'w, s yā'h-pitsē'hsih s nipä'k.

hā'w, iniwi'n-pih täh pä'niʔtʌt apehnī'hseh, awēh-pī'htiket inih wē'kōwaw. kayēs-pī'htiket, siwa's apē'win mitä'muh; anī'wanin utä'nuwawan aki'kuh mʌtsē'ʔ-awä'tukʌk.

ta'ʔ, ini'win ä'kut ani'nuh mitä'muhsʌn: 'ni'nah kʌn niwītū'h-

Then that lad, "I shall surely get there; I shall make shift to get over to the other side. Now then, from this direction let the wind blow!"

And then, "That floss-down, that is the kind of thing I shall be; and there where hang the hearts of those who have killed my brothers, there let me glide down!"

Thereupon that lad was a piece of plant-down and was blown aloft, and he was blown toward the place where dwelt that old man and his family. There stood a tree, and in that tree hung a large nest.

"Now, here let me glide down!" he said.

So he ceased to be blown aloft; he glided down. When he had descended, he stood up. He looked over there: there they lay, the hearts of that old man and that old woman. What could one do to kill them? No one could manage to kill them. For that tree had no branches anywhere about it; it had lost all its branches; no one could possibly manage to climb to where those hearts of theirs were placed.

Now the old woman said, "That oldest brother I have eaten is greatly nauseating me. I am afraid I shall have to go to the edge of the earth and vomit," — meaning to give up him she had eaten.

Then the old woman stepped out of their lodge. Thereupon she looked where their hearts were suspended: why, there stood a lad, there in the nest!

"Grandchild of mine," she said to him; "You will fall!"

At that time the lad, having placed his arrow on the sinew of his bow ready to shoot, was aiming at the old woman's heart. That was what made her feel nausea.

"Grandchild, you will fall! If you fall, you will die!"

Just then the lad was on the point of shooting that heart of hers. When she saw him about to shoot at her heart, the old woman started climbing up there. In very truth, as one climbs on a real ladder, so she came up the tree, climbing. When she had come quite close, he shot her heart. Truly the old woman took a mortal fall, as she fell.

Then the old man, too, "Grandchild, you will tumble down from there!"

Thereupon again he pointed his arrow at the old man's heart. Then he too started to climb up there. When he had got quite close, he shot the old man's heart. So then down tumbled the old man, falling to death.

Then the lad descended and went over into that wigwam of theirs. When he had entered, there sat a woman; she was the daughter of those evil spirits.

This woman then said to him, "I was not their accomplice in

kawanuwa'wan yō'm as isī'ʔtʌtua? as mu'atua? pämā'tesinit. nahā'w, kʌn täh pas uyā'hpits-nipä'nuwawan. kina-wē'htamun täh awisē'ʔtayan as a-yā'hpits-nipä'kua?.'

'nahā'w!' inä'win inuh pehnī'hseh.

'mehsē'wʌn kinaw-usē'htu?; kinaw-nā'tamun.'

iniwi'n käh s usī'htukua? mehsē'wʌn. iniwi'n-pih täh inis ä'ʔnatua? ani'nuh keʔts-inä'niwʌn misi'k ani'nuh wē'yʌwēkehkun. iniwi'n-pih teh anuh mehsē'wʌn ini's ä'ʔtukua?, meʔsi'h niw ani'nuh mehsē'wʌn. hā'w. iniwin-pi'h täh payū'tawe'tua? wī'nusuatua?. kayēsmā'waw-mä'ʔtisitua? wī'nusitua?, iniwi'n-pih ani'nuh uhkā'nan payī'ʔsahā'hkua? sā'ʔsakuhahkua?. iniwi'n-pih misi'k ayāh-pū'tawetua? wī'nusā'hkua?, mō'sah teh niw pehkī'h as ā'wik.

'hā'w, ini'? käh ayā'hpits-nipä'kua?,' iwā'hin inuh mitä'muh.

hm', nahā'w, iniwi'n ume'win äs-kipē'htsikʌtäk inih wē'kiwʌm.

iniwin-pih payā'hkinah inuh mitä'muh: 'umʌ's s a-pā'hkina'man, ahkōnä'hin nō'hneʔ utī'hsehsʌn. ini'?, yō'? as ī't,' ēwā'hin; 'kinapimū'aw täh; kē's-täh-ne'ʔnat, kina-wī'nusū'anaw wi'nah nap.'

ha', ini'? keh payā'hkinah inuh mitä'muh inih sku'ahtem. iniwi'n-pih s kitsī'pisit mä'ts-ʌnä'm, meʔni'kinin, mä'ts-ʌnäm. kitsī'pisinit, iniwin-pih pämu'ʌtsin inuh pehnī'hseh. ha'?, ini'? s neʔna'tsin. hā'w, iniʔ-pih ani'nuh as wīnusu'atuaʔ. kayēs-mā'waw-wē'nusit, ini'ʔ-pih misi'k ani'nuh uhkā'nan sayā'ʔsakuha'hkuaʔ, wī'nusā'hkuaʔ. nahā'w, ini'? keh s kēs-neʔna'tuaʔ.

nahā'w, iniwi'n-pih payī'htiket ini'h nikut wē'kiwʌm; ani'nuh wē'matʌn iniwin s akū'tsihkuaʔ mā'wa niw kayēs-neʔnī'htuaʔ. iniwi'n-pih misi'k sayā'kitō'hnet inuh pehnī'hseh. imi'nakah ā'kaw inih wē'kiwʌm ini'win ä'siʌt. payi'ʌtät inis ā'saw, usā'mʌtin uhkā'nan, pämā'tesi'tuaʔ uhkā'nōwawan, nikuh tsi-kitāmu'atuaʔ pämā'tesinit kayī's-neʔna'tuaʔ.

'nahā'w, nā'tamōwinaʔ!' inä'win ani'nuh mitä'muhsʌn nuh apehnī'hseh.

ini'win täh as unā'ʔtuk ani'nuh uhkā'nan mā'wa niw; yō'm niw ä'sina'kusiyah, mā'wa niw ini'win ä'naʔtuk as usē'hnituk, pä ts. mā'wa niw kayēs-kē'siʔtat, mā'waw ani'nuh uhkā'nan, iniwi'n-pih ini's ayāyisiʌnā'tuaʔ ani'nuh wē'matʌn ā'neh kʌname'htsiw mayū'htuaʔ. nahā'w, iniwi'n-pih täh inih wē'p ispä'miah kiw-ahpä'mīt.

'hē^, ōnē'pahtuku'n, ōnē'pahtuku'n! kitā'ʔnusi'muʌw!'

nīs-inuh ä'hpemit inih wē'p, iniwi'n-pih mā'wa niw sakē'ʔtawanin ani'nuh uhkā'nan. nī'w-inuh ä'hpemīt inih wē'p, iniwi'n-pih mayētsimē'hsiwēkin anih uhkā'nan; su'asik tahnä'nuh ä'hpemīt inih wē'p, iniwin yō'm isēnā'kusituaʔ misē'wä niw; sā'käw tahnä'nuh ä'hpemīt nih wē'p, ini'win-pih mā'wa niw yō'm ä'napituaʔ, yō'm, — kinawenā'pēʔ, — as apē'yah.

mitā'tahne'nuh ä'hpemit inih wē'p, 'hē^y, unē'pahtukun, unē'pahtukun, kitā'ʔnusimuʌw!'

this thing they did, of eating human beings. Now, they cannot be entirely dead. But I shall tell you what to do, so that they will really die."

"Very well!" said the lad to her.

"We shall make some fire-wood; I will help you."

Then they prepared fire-wood. They set down the old man and the old woman, and in the same place there put down that fire-wood, a great amount of it. Thereupon they made a fire and burned them up. When they were entirely burnt up in the blaze, then they broke their bones into small pieces and mashed them. Then they built another fire and burned the bones until there was nothing but ashes.

"There! Now they are really dead," said the woman.

Over at one end the wigwam was partitioned off.

Then the woman opened it, "When I open that place, watch for my father's dog. This is where it stays," she said; "You will shoot it; when you have killed it, we shall burn it too."

So then the woman drew open that door. A large dog came running out; large it was, a big dog. As it ran out, the lad shot it. He killed it. Then they burned it too. When it was all burned up, they beat its bones fine and burned them. So then they had killed it.

Then he entered that other part of the house. There hung his brothers, all of whom had been killed. Then the lad went out again. Over there, behind the house he went. When he came behind the house, there was a vast amount of bones, bones of people, as many as they had completely eaten of the people whom they had slain.

"Come, help me!" said the lad to the woman.

Thereupon he arranged all those bones; just as is our visible form, so he laid out all of them, arranging them carefully. When he had finished all, all those bones, then they brought to that place, one after another, those of his brothers who had not yet been eaten. Then he shot an arrow into the air.

"Hey, jump up, all of you! Something is falling on you!"

When he shot the second arrow, all those bones joined. When he shot the fourth arrow, the bones took on flesh; when he shot the eighth arrow, they all looked like this[1] all over; when he shot the ninth arrow, they all sat up like this, as we — let us sit up,[2] — are sitting.

When he shot the tenth arrow, "Hey, jump up, jump up! Something is falling on you!"

[1] I. e., as we look.

[2] Narrator and listeners were lying on the ground.

iniwi'n-pih mā'wa niw wānī'tuaʔ as nī'piʔtatuaʔ as yāh-pemā'tesituaʔ. ha'h, mā'waw; usā'matin pämā'tesituaʔ, mā'wa niw ni'kuh pis-ä'ts-ahkē'wik nikuh s kīh-pis-ne'ʔnatuaʔ aki'kuh inuh keʔts-inä'niw. ini'win täh s yāh-pimā'tsihatsin inuh pehnī'hseh.

'nahā'w, kākēwä'kun ta'ʔ-nakah tsi-kēs-yōh-pī'nikeyäk!'

hā'neh kehkē'namukin nakah tsi-kēs-yōh-pī'nikutuaʔ ani'nuh keʔts-inä'niwʌn, hā'neh teh kawi'n ukä'hkinanu'wawʌn, ähpi'ts ahka'nuh ā'wik ihpi'h tsi-kēs-pī'nikutuaʔ, kēs-mū'kutuaʔ.

ani'nuh täh wē'matʌn inuh mʌtsi'hkiwis ä'hkukut kī'ʔtsinukʌnin; inih niku't vhkā't taskū'ahkwʌtin. ini'ʔ teh wäh-kī'ʔtsinukah: payä'-kwʌts kayä'nit niku't inih uhkā'n, kayä'nit tsi-kī's-aʔtaw inuh mitä'-muh. ini'ʔ täh wä'h-kī'ʔtsinukah.

nahā'w, iniʔ teh as wē'kimʌtsin aninuh mitä'muhsʌn inuh apehnī'h-seh.

'nahā'w, kina-ntōnähō'naw nimē'h,' ēwā'hin; 'nikēh-pis-nikānō'-naw imi's kayēs-yōh-pī'yen.'

'nahā'w!' iwā'hin inuh mitä'muh.

iniwi'n käh s mātsi'ʌtuaʔ. payi'ʌtuaʔ ini's wē'kōwaʔ, nā'wēyʌw ini's pī'htik iniwi'n s apē't inuh ani'nuh umē'hsʌn; ä'mʌskwʌn, meʔ-tik-ä'miskwʌn iniwi'n tä'hkunah inuh ani'nuh umē'hsʌn.

'nahā'w, saʔä'h, nimē'ʔ, nipī'ʌm,' inä'win.

iniwi'n täh ä'ts inuh ani'nuh umē'hsʌn, 'ʌnä'muk ā'neh ini'ʔ ki-pis-isī'tuaʔ,' ēwā'hin inuh mitä'muh.

iniwi'n-pih kayu'ʌpahah inih pehkī'h; iniwi'n-teh-na'kah ini's s tanī'tah äsis-sīkwä'pinah.

'hē^y, nimē'ʔ, saʔyä'h nipī'ʌm, ninä'ʔ ayā'wiyen, pipä'hkitsī'h-seh,' inä'win.

'anä'muk ā'neh ki-pis-isī'tuaʔ!' iwā'hin inuh mitä'muh.

'nimē^ʔ, nine'ʔ wehä'h ayā'wiyen, pipä'hkitsī'hseh,' inä'win.

payä'kwʌts yā'pits kakē'pihkō'win, tsi-ki-pis-sikē'nikut wā'kuh-sʌn, pā'hpenutā'kut.

iniwi'n-pih, — unītsyʌ'nehsōwā'wan tä'wanin inuh pehnī'hseh, — ini'win änā'tsin ani'nuh wē'wan: 'mō'hin, as a-mō'k,' inä'win ani'nuh wē'wʌn.

taʔ, iniwi'n-pih mayōhā'tsin. umʌs s nō'htawatsin ani'nuh nītsi'ʌ-nun inuh mitä'muh, iniwi'n-pih tsayē'piʔtʌt.

iniwi'n änā'tsin inuh apehnī'hseh: 'nimē'ʔ,' inä'win, 'nine'ʔ wähe'h ayā'wiyen, ppähkitsī'hseh. ayu'm eʔ kinä'hkwʌneh.'

hā^, iniwi'n niw ä's-mōk inuh mitä'muh, utā'hpina'tsin ani'nuh nītsi'ʌnun.

'nahā'w, nehsē'ʔ, wäwä'nin s yāh-pī'yen. ini'ʔ täh ki-pi's-isī'tuaʔ akum wā'kuhsʌk, pāhpenu'tawituaʔ. saʔye'h wʌnītipä'hkah ini'ʔ-pih a-pī'ʌtuaʔ s a-pis-täwä'hiketuaʔ. yō'ʔ teh tipä'h ä'hkuah as kiw-nī'-mihe'titua?, pā'hpenu'tsiketuaʔ.'

nahā'w, iniwi'n-pih inuh pehnī'hseh anuh wē'wʌn nipē'w nayā'tik s kisē'ʔnihkunā'tsin; iniwi'n-pih teh nā'p nayä'mik. nahā'w, iniwi'n-pih payōtawe'tuaʔ, tsīpā'hkituaʔ, mī'tsihsi'tuaʔ.

Thereupon they all arose and stood up, being restored to life. All of them; great was the number of people, all the number of those whom from the beginning of the earth to this time that old man and his wife had slain. So now that lad restored them to life.

"Very well; now return home, each to whatever place he was brought from!"

Some knew whence they had been brought hither by that old man, but others did not know, so long ago was it that they must have been brought hither and eaten.

But of his brothers, the one next to the oldest was lame; one of his legs was too short. He was lame, because, it turned out, that woman had laid down a wrong bone, someone else's; that was why he was lame.

Then that lad married that woman.

"Now then, we shall seek my sister," he said; "We left her behind, when we came here, at the place from which I hail."

"Very well," said the woman.

So then they set out. When they came to their lodge, there inside, in the center of the lodge, sat his elder sister. A spoon, a wooden spoon that sister of his was grasping.

"Here I am, sister!" he said to her.

Then said his sister, "Some dogs come here and say that to me!" said she.

Therewith she scooped up some ashes, and in the direction from which the voice came, she dashed it.

"Why, sister, I have come now; it is I, your youngest brother!"

"That is what some dogs come here and say to me!" she answered.

"Sister, it is really I, your youngest brother!" he told her.

The fact was that she was entirely blind, for foxes had come and made water on her, abusing her.

Thereupon, — that lad and his wife had a child, — he said to his wife, "Make him cry," he said to his wife.

She made the child weep. When that woman heard the child, she jumped up with a start.

Then the lad said to her, "Sister mine," he said to her; "It is really I, your youngest brother. Here is your nephew!"

Then did that woman weep, as she took up that child.

"Little brother, thanks, and I am glad that you have come back. That is what these foxes always come and say to me, when they abuse me. When it grows dark they will come, and beat the water-drum here. They dance here all night and destroy things."

Then the young man's wife fetched water and washed the other's face; then she could see again. Then they made a fire, cooked, and ate their meal.

ini'win änātsimī'ʔtawatsin ani'nuh uhsē'mehsʌn inuh mitä'muh: 'yō'ʔ s ki-pis-pā'hpenutawi'tuaʔ aki'kuh wā'kuhsʌk.'

hā'w, iniwi'n keh s a-kehkī'nahkuaʔ. iniwi'n-pih tsiw-usī'htukuaʔ kä'kōh ini's s ki'ʌsituaʔ. hā'w, saʔä'h wänī'tipä'hkah, iniwi'n-pih payi'ʌtuaʔ akuh wā'kuhsʌk s täwä'hike'tuaʔ.

'nahā'w. saʔä'h nipī'ʌm, nimē'ʔ, nine'ʔ ayā'wiyen, pipehkitsī'hseh!'

'hā^, ni'ʔ akum ki-pis-isī'tuaʔ!'

pīhtikā'wanetituaʔ wā'kuhsʌk, nī'mituaʔ, pāhpenu'tsiketuaʔ, 'hā'nēʔ? nine'ʔ ayā'wiyen, pipähkitsī'hseh!'

'nehsē'ʔ,' ēwā'hin inuh mitä'muh. 'wā'kuhsʌk nipā'hpinutā'kuk!'

'hu'waʔ. inu'ʔ payī'tsimatsin uhsē'mehsʌn!' iwā'kin akuh wā'kuhsʌk.

iniwi'n-pih wi'nah inuh pehnī'hseh wänē'pahtuk.

'hē^, a-pī'tsimew uhsē'mehsʌn! yō''ʔ as ī't! nine'ʔ ayā'wiyen, ppehkitsī'hseh!'

utā'kas kayēs-nawā'tinah, ha'w, wā'kuhsʌk as kʌtä'w-sā'kitsi'pahtu'kuaʔ, esku'ʌhtemih ini'ʔ as nē'puwit inuh apehnī'hseh, mā'wa niw as neʔna'tsin[1] ani'nuh wā'kuhsʌn.

iniwi'n teh wä'h, kiw-iwā'k, yō'hpih nā'nikut as tā't inuh wā'kuh, sū'nien-wā'kuh kiw-inā'tuaʔ mōhkumā'nʌk. ini'win mā'wa niw. niku't täh kēs-kasēwä'win. iniwi'n teh wä'h kʌt as mā'nät inuh si'lfrfā'ks.

ini'ʔ keh ä'hkīk; iniʔ mā'waw nitā'teʔnō'hkakʌn.

102. THE EVIL BROTHER-IN-LAW.

(payä'wihsih)

nahā'w, wē'kiwʌkin mmā'tsiʔtawak; mitā'tahsiwʌkin; niku't ā'iwʌnin ukō'ʔsimuwā'wan. nahā'w, iniwi'n teh s pahpī'situaʔ.

nawē'naw ayā'wik, mī'p mātsyʌ'tuaʔ, pahpī'situaʔ, kayēs-nimātsyʌ'tuaʔ, iniwi'n-pih payī'ʔtakut inuh mitä'muh inä'niwʌn.

'ā^, ini'ʔ saʔyä'h as kēs-mātsyʌ'tuaʔ kuh nkō'ʔsimawʌk!'

'nahā'w, nikā'ta-kä'ʔts-näwā'wʌk. wēhtamō'win nehkā'h kīs-pyʌ'tuaʔ, s a-pāpī'hituaʔ.'

'nahā'w!' inä'win, 'nna-wē'htamōwā'wʌk,' inä'win.

nä'hkah pī'wʌkin aki'kuh inä'niwʌk, pahpī'situaʔ; meʔsi'h pīnä'wʌkin pä'hsusun. ha'ʔ, nuh mitä'muh ahsāmā'tsin ani'nuh kō'ʔsima'wan, iniwi'n kʌt s mehkāwā'nihtah pʌs wē'htamōwā'tsin.

wayā'pah mī'p iniwi'n-pih, mātsyʌ'tuaʔ, kayēs-mā'waw-mātsyʌ'tuaʔ, iniwi'n-pih misi'k payi'ʌt inuh inä'niw.

'hā'w, ksa'ʔ kkēs-wī'htamuwā'nuwawan!'

'ā'taʔ, kʌn nimä'hkawe'nihtanan; säm mänä't kiw-inā'nuhkeyen s usē'htawan yōm mē'tsimē'hseh.'

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[1] Gesture: fist several times loudly clapped into palm.

Then the woman told her brother the story, "Hither those foxes come and abuse me."

So now they knew how it was. They arranged something to hide in. When it had grown dark, the foxes came and beat the water-drum.

"Well, I have come now, sister! It is I, your youngest brother!"

"Yes, that is what these creatures come here and say to me!"

The foxes came filing in, dancing, destroying things, "How d'you do? It's me, your youngest brother!"

"Little brother of mine," said the woman, "foxes are abusing me!"

"Whew! There she is, bringing her brother by her voice!" said the foxes.

Then that youth leapt up.

"Hey, she will bring her brother by the sound of her voice! Here he is! It is I, the youngest brother!"

He picked up his club; as the foxes tried to run out of the place, the young man stood in the doorway, and killed all of those foxes.

That, people say, is the reason why there are only very few of those foxes, silver-foxes the white people call them. For at that time he killed all of them; only one got away. And that is why that silver-fox is not plentiful.

So that is the end; my story is done.

102. THE EVIL BROTHER-IN-LAW.

(Payäwihsih)

Some people dwelt in a place; they were ten in number; they had a sister. And there they hunted.

After a time, when early in the morning they had gone off to hunt, then a man came to that woman.

"Oh, my brothers have already gone!"

"I very much desire to see them. Tell them, in the evening when they come, to wait for me."

"Yes," she told him; "I shall tell them," she said to him.

In the evening the men came home from the hunt; they brought many deer. The woman, as she gave her brothers their meal, did not think of telling them the message.

Early the next morning they set out again. When they had all departed, again came that man.

"Oh, and so you did not give them the message!"

"Why, I did not think of it; I have so much work preparing this meat."

'nahā'w, uma'ʔnuh wi'nah wē'htamō'win-eh. wē'ki niw nkā'ta-kā'ʔts-näwā'wʌk.'

'hahā'w, nina-wē'htamōwā'wʌk!' iku'ahin.

hā'w, iniwin-pih tsi-mā'tsiʌt. nä'hkah pī'wʌkin aki'kuh inä'niwʌk. ta'ʔ, sā'matin; mitā'tahsiwʌk taʔ kih inä'niwʌk. iniwi'n misik kʌt mä'hkawe'nihtah.

a'ʔ. payi'ʌnit misik anuh inä'niwʌn mī'p, 'hā^, kasa'ʔ kkēs-wī'hta-muwā'nuwawan!'

'ā^taʔ. kʌn nimä'hkawe'nihtanan; usā'm mānä't kiw-inā'nuhkeyen.'

hā'w, iniʔ s mamä'hsatsi'hikut.

'nahā'w, yō'ʔ niw as a-pāpī'hakuaʔ,' ēwā'hin.

iniwin teh niw as ī't kī'seh ä'hkwah. nä'hkah iniwin s pyʌ'tuaʔ misik akikuh. hā'w, inä'niwʌn näwä'wʌkin.

payi'ʌt nuh mʌtsi'hkiwis s pī'htiket. 'hā', inisa'ʔ kē'ʔtunaw s kī's-piʌt!'

hā', inuh uhsē'mimaw ma-mā'waw nehkō'siwin.

'hā^, matsi'hkiwis, hā'ʔ teh pā'pik kä'kōh saʔyä'h ki-kī'wani'-miyen?'

ta'ʔ, iniwi'n tä'h niw wē'kimatsin aninuh mitä'muhsʌn, nuhā'h-kapit, hā'w, ini'ʔ keh kēs-ōwī'ʔtawituaʔ, hā'w, ini'ʔ teh misi'k pā'pah-pisituaʔ.

nkōtä's ayā'wik, mī'p kayēs-mī'tsihsituaʔ, 'nahā'w, nē'ʔtawʌk, yō'ʔ ni ninah s aw-ī'yen; nna-nā'tamōwāw ayum kkō'ʔsimuwāw s a-mē'tsimä'hket.'

'hahā'w, kä'ʔtin, nehsē'mehsʌk!' ēwā'hin matsi'hkiwis.

haʔ, iniwi'n keh nā'tamōwā'tsin usī'htukuaʔ inih mē'tsimē'hseh, hā'taʔ, akuh teh inä'niwʌk pahpī'situaʔ nū'tsihatuaʔ apä'hsusun.

nahā'w, nikō'täs nä'hkah, iniwi'n-pih wä'sihtuk apu'anan inuh inä'niw mitā'tah, misi'k usē'tan apä'hsus usē'tan pahnä'win mitā'tah misik.

'nahā'w, yō'ʔ keh a-pits-mī'tsikuaʔ akuh kkō'ʔsima'wʌk. wē'pats aw-ā'yuna'kōwʌk,' inä'win anuh wē'wan.

inuh mitä'muh iniwi'n-pih ni'w mayō'k. kawin pō'ts kä'kōh utä'-nanō'hkenan. kī'seh ä'hkwah mā'win.

nä'hkah payi'ʌtuaʔ mā'waw, 'hā'ʔ teh ä'siki'yenʔ'

'taʔ nā'ʔs aw-isē'kiyenʔ ni'ʔ teh ä'ts ayum, anuh kitāpu'anuwawan s usē'htuk ani'nuh teh tsiw-a-mē'tsäk, ini'ʔ teh ä'ts: "wē'pats aw-ā'yuna'kōwʌk," kitä'kuʌw.'

hā'w, iniʔ-pih tsiw-aw-āyā'neʔnih matsi'hkiwis: 'ā'niʔ ä'nah-kamikah ä'sikiyen, pā'pik niw kä'kōh nahkō'tamanʔ' inä'wʌkin wäwē'matituaʔ.

ahā', ta'ʔ, mī'p ini'win ä'kutuaʔ akuh ani'nuh wē'ʔtawuwā'wan: 'hā', nē'ʔtawak, umʌ's ninaw-isi'ʌm; nipē'hseh umʌs taku'ah; nna-wēh-ntāwā'puma'wʌk nʌmä'hkuk. nehkā'h pī'yen, kina-wē'htamu-nine'muʌw.'

"Very well, be sure to tell them this time. I do want very much to see them."

"Yes, I shall tell them," she answered him.

Then he went away. At nightfall those men came home. There was very much to do; for there were ten of those men. Then again she did not think of it.

So, when the man came again in the morning, "Oh, and so you did not give them the message!"

"Why, I did not think of it; there is so much work I have to do."

Then he took to flirting with her.

"Well, then right here I shall wait for them," he said.

So there he stayed all day. In the evening the men came back. There they saw the man.

When the oldest brother came and entered the lodge, "Oho, and so our brother-in-law has come!"

The youngest brother grew angry.

"Now, Matsihkiwis, why are you always ready with foolish words?"

And then that man married the woman and stayed there with his wife's people. So now they had a brother-in-law. They went hunting always, as before.

One morning, after they had eaten, "Now, Brothers-in-law, right here is where I shall stay; I shall help your sister here prepare the stored meat."

"Very well, Brothers!" said Matsihkiwis.

So then he helped her prepare the meat, while those men were off hunting deer.

Then once in the evening that man prepared ten portions of roast meat, and ten deer's feet also did he singe over the fire.

"Now then, this is what your brothers shall eat when they come. In short time they will grow fat," he told his wife.

Then the woman wept. She did no work at all. All day long she wept.

In the evening, when they all came home, "Oh, what is ailing you?"

"What do you suppose will be ailing me? This is what this person said, when he prepared the roasts you are to eat, — this is what he said, 'In short time they will grow fat,' he said of you."

Then Matsihkiwis was upbraided, "What in the world is wrong with you, that you are in such haste to accept things?" his brothers asked him.

The next morning that brother-in-law of theirs said to them: "Now, Brothers-in-law, I am going over here; there is a lake here; I shall go look for beavers. In the evening, when I come home, I shall tell you about them."

hā'ta?, ni-mī'p-mā'tsi'ʌt inuh inä'niw, piʌtä't inih tsiw-isi'ʌt, kä'?tin mä'ts-wē'? wē'kōwaw kuh nʌmä'hkuk.

'hā'w, ini'? keh!' inä'nihtamin, pits-kē'wät.

payi'ʌt wē'kōwa?, nä'hkah, äs-pi'ʌnit nuh wē'?tawʌn, hā'w, ini? teh nʌnā'h-pʌkā'ts s ā'tsimī'?tawa'tsin.

'ā^h, nē'?tawʌk, äniwä'k mānä'wʌk nʌmä'hkuk!'

'hahā'w, wā' pahkina'w-isia?. kina-wēh-nō'tsihō'nawʌk. kinū'-tsihʌmä'kwʌnuwā'wan kinaw-usē'htu? mā'wa ni' ni.'

hā'w, wayā'pah iniwin s usī'htukua? ani'nuh. ta'?, kī'seh ä'hkwah niw usē'htawʌkin ani'nuh. inu'h teh māmā'w uhsē'mimaw tsiw-ā'wit as usē'htuk inih nū'tsihʌmä'kwʌn, wähtsitʌ' niw me?si'win nih me'?tik.

ini'win ä'kut anuh wē'?tawan, 'hē^, ni?a't, säm me?sī'w!'

'kʌ'n! ini'? niw täpä'nih!' inä'win.

hā'w, wayā'pah, 'hahā'w, kʌtä's kitä'siʌ?!'

mätsyʌ'tua?, piʌtä'tua? inis, nimä'?, kä'?tin nō'?suh iniwi'n as a?ti'k inih wē'kōwaw aki'kuh nʌmä'hkuk.

'hahā'w, nē'?tawʌk, papā'm-kipā'hamu'kun anuh wē'kuwawan ki'a?ts yō nipē'hseh. nna'h teh nina-wēh-pī'kuhan nih wē'kuwaw.'

hā'w, iniwi'n-pih mayätsyʌ'tua? mī-kipā'hāhkua? anuh wēku'-wawan. hā'w, ayum inä'niw, inuh, inu'? ä'wih-pī'kwʌhah inih wē'kōwaw. kayēs-pī'kwahah, iniwi'n-pih wä'sihtuk, me?si'h tawä'nah inih wē'kōwaw. nahā'w, kayēs-kē'sihtuk, iniwi'n-pih nä'tumʌ'tsin aninuh wē'matʌn.

'hahā'w, pyʌ'kun! pits-tsē'?napā'htamu'kun yō'm! ä'niwä'k keh tsi-mānā'wʌk, nimʌ'tʌk!'

as tsi-piʌtä'tua?, 'nahā'w, nimʌ'tʌk, pī'htike'kun umʌ's; kutā'ski-ne'kun!'

hā'w, iniwi'n payī'htiketua? akuh nä'niwʌk mitā'tah. iniwin api'ts-mū'skinetua?.

inu'h teh uhsē'mima tsiw-ā'wit: 'nhā', ni?a't, ni? s a-minu'askine'yan; pī'htike'nun! hahā'w!' iniwin ä'ts inuh inä'niw.

'nahā'w, ni?a't, ā'nu keh kinä'mi?, ni? niw ā'nu s pas tä'paskinä'yʌn.'

'hahā'w, nimʌ'tʌk, nina-minu'atsimīm sī'kwʌnōwik; mitā'tah kēs-tä'paskinä'wak nē'?tawak nʌmä'hkuk wē'kōwaw kayēs-inä'kuh-kwah; ninaw-inā'tsimīm sī'kwah. — hā', ni?a't, pī'htike'nun!'

'kʌ'n! wehä'h kitä'nin; kinä'mi? niw ā'nōw,' inä'win inuh māmā'w uhsē'mimaw tsiw-ā'wit.

nahā'w, kōtä's iniwi'n as kā'kitit inuh inä'niw; aki'kuh pī'htik ayī'tua? iniwin mā'waw näpā'tua?. hā'w, misi'k as kā'kitinit, iniwi'n-pih pä'kamatsin inih nū'tsihamä'kwʌn, pā'kitahā'tsin, as ahpā'kitahā'tsin. iniwi'n-pih tayu'ahah; iniwin s kehtāpihā'tsin.

Then, in the morning that man set out, and when he had come to his destination, there truly was a great beaver-lodge, the dwelling of those beavers.

"Here we are!" he thought, and returned home.

When he had reached home, in the evening, and his brothers-in-law also came home, then he told them his tale with delight.

"Oh, Brothers-in-law, there are surely many beavers!"

"Very well, let us go tomorrow. We shall go hunt them. We shall all make beaver-spears for ourselves."

So the next day they made them. All day they were making them. And when the youngest brother made his spear, truly of great size was that piece of wood.

Then that brother-in-law said to him, "Why, my friend, it is too big!"

"No! It is just right!" he answered him.

Then, on the next day, "Come, it is time for us to go there!"

They set out and reached that place, and there, really, a ways from the bank, stood the lodge of those beavers.

"Now then, Brothers-in-law, go round and block their lodges on every side of this lake. As for me, I shall go break the lodge."

Then they went and blocked the lodges. But as for this man, he was the one to go and break open the lodge. When he had burst it open, then he prepared it, making a big opening in the beavers' lodge. When he had done this, he called his companions.

"Well, come here! Come look at this thing! There must be a big enough number of them, friends!"

When they had got there, "Well, friends, go inside here; see if there is room enough for you to get inside!"

Then those men went inside the lodge, all ten of them. There was just enough room for them to get in.

But there was still the youngest one, "Well, friend, you could get in there very nicely; do you go inside! Come!" Thus spoke that man.

"Why, friend, we can see it very well as it is, that I should find plenty of room in there!"

"Well, friends, I shall have a good story to tell in spring, how all ten of my brothers-in-law were able to get into a beavers' lodge, so big was it; that will be my story next spring. — Well, friend, do you go inside!"

"No, I tell you; we can see it well enough as it is," the youngest brother answered him.

Then suddenly that man gave a cry; and at that all those who were within fell asleep. When he gave a second cry, then the other struck him with his beaver-spear and knocked him down. Then he beat a hole in the ice; he shoved him down into the water. After

nawē'naw ayā'wik, iniwin-pih pits-mū'skamit, pī'kuskawā'tsin aninuh mehku'amiʌn. iniwi'n, misik pakāmā'tsin, misik s yāh-kehtāpīhā'tsin misik niw. nawē'naw iniwin ni'w misik mū'skamīt, pē'kuskawā'tsin anuh mehku'amiʌn; iniwin ni' misik s yāh-kehtāpīhā'tsin. nawēnā'hsihsih misik mā'nawats pē'kuskawā'win ani'nuh mehku'amiʌn. misik yāh-kehtāpīhā'tsin. iniwi'n keh s kēs-ne'ʔnatsin; kawi'n misik upi'ʌnan.

hā'w, ini'ʔ-pih ā'siʌt anuh wē'matʌn.

iniwin teh ā'ts, 'hē^y, mʌtsihkiwi's, kē'sik pā'pehnen!'

hā^, mitsi'hkiwis kahkā'wapiwin; näskä'n ni kehkē'namin.

'hē^y, mʌtsihkiwi's, kē'sik pā'pehne'n!'

'hi'h hya'h!' ēwā'hin mʌtsi'hkiwis, kitsē'pahtuk; 'wa'h, kmäknū'tsiʔsā'skiminō'pah!' ēwā'hin.

hahā'w, iniʔ-pih inuh inä'niw kayēs-ne'ʔnatsin anuh wē'ʔtawan iniʔ niw änā'tsin: 'kʌtā's kimā'tsiaʔ, kikē'wäʔ!'

hā'w, iniwin, kīwā'tuaʔ, payiʌtā'tuaʔ, ini'win änā'tuaʔ anuh ukō'ʔsimuwā'wan: 'mahkä'sinan usē'htuh; kinaw-usī'mi!' inä'wʌk anuh ukō'ʔsimuwā'wan.

hā'w, iniwi'n-pih wä'sihtuk mahkä'sinan.

kayēs-kē'sihtuk mā'wa ni niw, nahā'w, ini'win ä'ts matsi'hkiwis, 'hahā'w, nehsē'mehsʌk, nī'wuku'nakah iniʔ-pih pits-ntāwā'pahtsikā'sit. hahā'w, umā'ʔ-pih teh miyā'w ayī'tuaʔ kimä'hsōmä'hsinawʌk; iniʔ teh aw-isī'yah. — kitō'hkaneh pē'hnahah,' inä'win nuh ukō'ʔsimawan, pē'hnahah inuh mitā'muh umūtī'hsih.

'misi'k sū'hkwʌʔsʌn pē'hnahin kimūtī'hsih.'

'hā'w, ini'ʔ!'

'hahā', kʌtā's teh kimā'tsiaʔ!'

hā'w, iniwi'n keh mātsyʌ'tuaʔ, usī'nituaʔ, unä'hsōnä'hsuwa'wan s isyʌ'tuaʔ.

'hē^ʔ, ta'ʔ, kisi'ʌhkah, kisi'ʌhkah, kisi'ʌhkah!' inä'wʌkin nuh ōkō'ʔsimuwā'wan.

hā'taʔ, iniwin s pimī'pahtu'kuaʔ.

kä'ʔtin, nayī'wuku'nakah, saʔyä'h nayā'wahkīk, 'ini'ʔ-pih apits-ʌtā'minā'hkuaʔ!' ēwā'hin mʌtsi'hkiwis.

wayā'pah nayā'wahkīk, kʌni'win niw pits-uhtsī'mit.

'hē'y, mʌtsihkiwi's, pāpī'hinaʔ! ta'ʔ-nakah aw-ihpā'hiyen ahkī mā'ʔsik?.'

'hä'h, kkēs-pē'hnahe'mit kitō'hkaneh?'

'hä^h!'

'ktūtī'mih ahpā'kitōh! — kʌts yā'hpits pū'hkwahkamikē'hsinuk mēnē'hsʌkä'hsiʌk!'

hā', iniwi'n keh ä'sikapuwī'tuaʔ aki'kuh. hahā'w, pits-mī-pyʌtä't inuh, hā'w, iniwi'n keh s ītā'hkihsī'hkuaʔ. hā'w, iniwi'n-pih teh mayi'ʌkuna'tuaʔ hā'nuw.

a little while, he came up, breaking the ice as he emerged. Then he struck him again, and again pushed him into the water. Soon he came up again, breaking the ice; then the other again pushed him down under the water. After a short time once more he made a small break in the ice, but the other again pushed him under. So now he had killed him; he did not come back.

Then he went to where his brothers were.

And then he said, "Hey, Matsihkiwis, the sky is falling!"

Dear me, Matsihkiwis sat reeling; he was barely conscious.

"Hey, Matsihkiwis, the sky is falling!"

"Hoho!" said Matsihkiwis, running out from the place; "Why, weren't we muskrat-hunting?" he said.

Then the man who had slain that brother-in-law, said to him, "Come, it is time for us to go home!"

Then when they had got home, they told their sister, "Make some moccasins; we shall flee!" they told their sister.

So then she made moccasins.

When she had made them all, then said Matsihkiwis, "Now, then my brother and sister, in four days we may expect him to appear. Now, straight over in this direction dwell our grandfathers; that is where we shall go. — Put your bone-awl into your bag," he told his sister, and she put her bone-awl into her bag.

"And put a honing-stone into your bag."

"There, I have done so!"

"Well then, it is time that we start!"

So then they started forth, in flight, going to their grandfathers.

"Come, walk fast, walk fast, walk fast!" they told their sister.

So then they ran on.

And truly, on the fourth day, at noon, "Now is when they will overtake us," said Matsihkiwis.

On the next day, at noon-time, suddenly came the sound of his voice.

"Hey, Matsihkiwis, wait for me! Whither will you flee from me, as large as is the earth?"

"Dear me, did you take along your bone-awl?"

"Yes!"

"Throw it to the ground behind you! — Let thorn-apple bushes lie all across the land!"

Oh, then in that very way stood those bushes. Then, when those beings reached that place, there they were stopped by the close woody growth. Then, nevertheless, they set about clearing the bushes with their hands.

ini'win ä'ts inuh mʌtsi'hkiwis, änä'tsin anuh ukō'ʔsimuwä'wan: 'wä'pah nä'wahkīk ini'ʔ-pih misi'k a-pits-ʌtä'minä'hkuaʔ,' inä'win; 'kī'hkiʔtah!'

ä'taʔ, wäpē'wʌkin. ta'ʔ, akum a-pits-mehkōwä'kusi'wʌkin. wayä'-pah nayä'wahkīk. iniwi'n misik pis-uhtsī'mit.

'hē^y. mʌtsihkiwi's. pāpī'hinaʔ! ta'ʔ-nakah tsī' nap aw-ihpä'hiyen ahkī mä'ʔsik?'

'hä^h. apä'hpenisiwʌ'k. nehsē'ʔ! kkīs-pē'hnahaʔ sū'hkwaʔsen?'

'hä^h!'

'kitūtī'mih ahpä'kisin!'

nahä'w, pa'kina'tsin.

'kʌts yä'hpits pū'hkwahkamikē'hsin ha'ʔsen!' ēwä'hin.

hä'w. ini'ʔ teh inim-pyʌtä'tuaʔ s a-wä'pakanämä'tuaʔ, pī'kwaha'-tuaʔ.

iniwi'n ni misik inim-inä'tsin anuh uhsē'mehsʌn: 'wä'pah nä'wah-kīk ini'ʔ as tä'-misik-atä'minah. iniʔ-pih teh winah hä'nuw a-pyʌ-tä'yah kimä'hsumin. ini'ʔ-pih a-täpä'puma'kihtuaʔ; ini'ʔ teh aw-inim-inä'tuaʔ kimä'hsōmä'hsinawʌk: "ē^y, nimä'hsōmä'hsʌk, awä'tuk nipits-sä'kihik!" kinaw-inä'wʌk,' inä'win aninuh ōkō'ʔsimawan.

wayä'pah nayä'wahkīk kä'ʔtin iniwi'n saʔyä'h nayäwä'tuaʔ ani'-nuh umä'hsōmä'hsuwawan pāpimō'hnenit, māmiyä'hkiʌtituaʔ akikuh keʔts-inä'niwʌk. saʔyä'h iniwi'n misik as pis-atä'mihtuaʔ.

'hē^y. mʌtsihkiwi's, pāpī'hinaʔ! ta'ʔ-nakah tsī' nap aw-ihpä'hiyen ahkī mä'ʔsikʔ' pits-ikū'ahin.

'hä'h, nehsē'ʔ, kī'hkiʔtah!'

hä'niʔ. nuh ä'nuw mitä'muh ä'ni-pyʌtä'tuaʔ, 'hē^h, nimä'hsōmä'-hsʌk, awä'tuk nipits-sä'kihik!'

wä'wahtäʔ.

saʔyä'h misik, 'hē^y, nimehsō'ʔ, awä'tuk wehä'h nipits-sä'kihik!'

saʔyä'h hä'nu ni-pyʌtä'wʌkin; saʔyä'h umewi'n-pih niw aki'kuh.

'hē^, nime'hsōʔ, awä'tuk wehä'h nisä'kihik!'

hä'w. iniwin keh h nakä'ʔtatuaʔ akih keʔts-inä'niwʌk.

'kʌn wī'yʌk u'mʌs awä'tuk, nō'hsihsä'hsʌk!'

saʔyä'h a-pits-tä'pakanä'mih inä'ʔtewin mʌtsi'hkiwis; iniwi'n-pih payä'hkiskʌt inuh a'ʔsen, pī'htiketuaʔ. kayēs-pī'htiketuaʔ, iniwi'n-pih käpä'hkuskak. umʌ's niw pīhtike'tuaʔ, iniwin as nū'htakī'hneh utä'kas inuh ni'kut.

'mʌtsē'ʔ-keʔts-inä'niwʌk, sä'kite'nin! kē'spin kʌn sä'kitena'tuaʔ, nina-pī'kwahan yō kitäsku'ahtem!'

ta'ʔ, kawi'n. hä'w, iniwi'n-pih wayä'pakanä'htahkuaʔ tä'-pī'kuhä'-hkuaʔ inih sku'ahtem.

hä'w, kōtä's niw ä'wik, inuh nikut keʔts-inä'niw, 'sī^, kä'ʔts-miʌ-nä'tīwä'hikewʌk aki'kuh, nē'ts-keʔts-inä'niw. ta'ʔ, aki'kuh ʌnä'nuk sä'kite'nin.'

Then said Matsihkiwis, addressing their sister, "Tomorrow at noon, again they will overtake us," he told her; "Run fast!"

Indeed, they ran. All bloody those beings appeared. On thnext day, at noon, again he came calling out.

"Hey, Matsihkiwis, wait for me! Whither do you suppose you will flee from me, as large as is the earth?"

"Alas, Sister! Did you take along the honing-stone?"

"Yes!"

"Throw it down behind you!"

And she threw it.

"Let a rock lie all across the land!" he said.

Then they reached that place and began to pound it, so as to break it to splinters.

Then again, as they ran, he told his sister, "Tomorrow at noon he will again overtake us. But then we shall be reaching our grandfathers. We shall be within sight of them; then, as you run, you will say to our grandfathers, 'Oh, Grandfathers, a spirit is driving me hither in terror!'" he told his sister.

On the next day at noon it was true that they saw their grandfathers walking this way and that, walking to meet each other, those old men. And then again they were being overtaken.

"Hey, Matsihkiwis, await me! Whither can you flee from me, wide as is the world?" he called to him as he approached.

"Oh, sister, run!"

So of course, in vain, as they came there, that woman, "Oh, Grandfathers, a spirit is driving me hither in fright!"

They paid no attention.

Then again, "Oh, Grandfather, truly, a spirit is driving me hither in fright!"

They were arriving, to be sure, but now only so far off were those beings.

"Oh, Grandfather, a spirit truly is driving me hither in fright!"

Then at last did those old men stop.

"There is no spirit here, Grandchildren!"

And now things had come to where Matsihkiwis was almost within reach of a blow; then that rock opened and they went in. When they had gone in, it closed solidly. Hardly had they entered, when crashing came down the war-club of that one creature.

"Evil old men, put them out! If you do not put them out, I shall burst this door of yours to bits!"

But no. So then they began to pound the door so as to splinter it.

Then, after a while, one of those old men, "Fie, those creatures are making a most unpleasant noise, my fellow-oldster. Do let out the dogs!"

iniwin-pih payā'hkina'tuaʔ. hāˆ, iniwi'n s kitsītā'tsikituaʔ kinū'-pikuk, mʌmā'h-kinū'pikuk.

'awēh-neʔnā'hkun akum kayā'ʔts-miʌnātīwā'hiketuaʔ!'

iniwi'n-pih wayā'ʔnunah sku'ahtem mā'nawats. hā'w, iniwi'n teh wäh-kitsī'ʔtatuaʔ akuh kinū'pikuk. mānā'wʌkin, sā'kisi'tuaʔ. hā'w, aki'kuh ā'nuw ʌs kitsē'ʔtanit, pahpā'hkipunā'tuaʔ, hā'w, siwas tanīwā'kisiwʌkin as tsi-mīkānā'tuaʔ, pahpā'hkipunā'tuaʔ. hā'ʔ, mānā'wʌkin aki'kuh kinū'pikuk. nikō'täs niw ayā'wik, iniwi'n s pūnīwā'kisituaʔ. nawēnā'hsihsih iniwi'n-pih sayā'kisituaʔ, tsē'ʔ-napumā'tuaʔ. mō'sah uhkā'nan kē'waʔte'wanin, mā'wa ni ni s kitā-mu'atuaʔ. hā'w, ini'ʔ keh s kēs-neʔna'tuaʔ.

hā'w, iniʔ-pih misi'k, 'awē'h-mē'mina'nehkun ahkē'w imi's as kē'skikeh!' inā'wʌkin akikuh kinū'pikuk.

ta'ʔ, iniwi'n keh mātsyʌ'tuaʔ s awēh-pakīnā'tuaʔ inis' ahkē'w as tsi-kē'skikeh. ini'ʔ keh s kīwä'tuaʔ, pyʌ'tuaʔ inis wē'kōwaʔ.

'nahā'w, ini'ʔ keh, nuhsihsä'hsʌk! kʌn wi'yʌk umʌs awä'tuk utā'-winan. nina'ʔ nisi'k niw awä'tukʌk ayā'wiyah,' iko'kin; 'nahā'w, yō's teh nī'wukun kin-nawāts-ī'muʌw, nawā'ts.'

iniwi'n keh s āyī'tuaʔ nī'wukun.

nayī'wuku'nakah. 'nahā'w, nuhsihsä'hsʌk, kʌtä's kēwä'kun; isi'-ʌkun as kēs-ōh-pī'yāk.'

a'ʔ, ini'ʔ keh s kēs-kīwā'tuaʔ.

ini'ʔ.

103. THE RED SWAN.

(nayä'htōw)

kinō'htem ā'wiwin wē'kōwaw; mitā'tahsiwʌ'kin inä'niwʌk. nikut-inē'h teh ā'wiwʌkin; māmā'w uhsē'mehsōwā'wʌn, apähnī'hseh. inū'win täh ki-nū'tiket, pahpī'situaʔ. inuh mah-mā'waw uʔnä'hsimaw inū'win nä'ʔtʌm ki-pi'ʌt; inu'win, s ahkū'tituaʔ, kiw-inī-pāpyʌ'tuaʔ. kawin wi'yʌn umä'timō'hsemuwā'wan; kʌni mōsāpä'wʌk ā'wiwʌk.

nikōtä's s pahpī'situaʔ, nuh apähnī'hseh, — nipē'hseh ā'wiwin inih nipē'w kiw-is-nā'tikuaʔ, — nayā'tik inuh apähnī'hseh; kutä'ʔs me-hku'akamiwin inih nipē'hseh. payi'ʌtät sī'timih, nō'ʔsōh änā'pit, mī'w-akī'htsinin wā'pisiw; pō'ts mehkō'nin. ini'ʔ täh wäh-isīnā'kwah inih, inih nipē'hseh.

kēwä'pahtuk, umä'ʔtikwʌn, mʌtāpē'pahtuk[1], *pī'pimu'atsin, wā'-wahtä'ʔ kiw-inākī'htsinunin. hā'w, anuh uʔnä'hsʌn ā'nehkʌn nikā'-tamunin wē'puwa'wan. ihpih nā'tsipā'htutah, pīpimu'atsin, kō'ʔsik iniwin mā'waw s mä'ʔtahanīt uʔnä'hsʌn wē'puwa'wan.*

ini'win-pih tsi-mehkāwä'nihtah, māmā'waw uʔnä'hsōwa'wan upē'h-tsikunā'htihih ini'ʔ as tsiw-a'ʔtikin nī's. pinēputu'k inih pē'htsi-

[1] Fist of right hand clapped into open palm of left.

Then they uncovered them. Out crawled some serpents, huge serpents.

"Go kill those creatures that are making that unpleasant noise!"

Then he opened that door a wee bit. That was where those serpents glided out. There were many of them as they went out. Now those beings, as the serpents came forth, in vain they kept tearing them to pieces. A great din they did make, fighting them and tearing them to pieces. But great was the number of those serpents! The time came when their noise ceased. After a bit they went out to look at them. Only bones lay here and there, they had devoured them all. So now they had slain them.

And then again, "Go vomit them forth over yonder at the headlong edge of the earth!" those serpents were told.

So then off they went to throw them away there at the edge of the earth. Then they came back to the dwelling there.

"So there, Grandchildren! There is no spirit here. 'Tis only we are spirit-beings," they were told by them; "Now then, four days, first, shall you stay here, for the present."

So they stayed there for four days.

On the fourth day, "Now then, Grandchildren, it is time for you to go home; go to the place whence you came."

So then they went home.

That is all.

103. THE RED SWAN.

(Nayähtow)

A long-lodge was their dwelling; the men were ten in number. And there were eleven people; for there was a boy, too, younger than all the others. He kept the house when the others were hunting. The oldest of the brothers was always the first to return from the hunt, as one after the other they returned. They had no wives; they were as yet bachelors.

Once upon a time, when they were out hunting, the boy was fetching water, — a lake was the place where they got their water, — then, strangely, red was the water of that lake. When he reached the shore and looked out upon the water, there floated a swan; it was entirely red. That was the cause of the lake appearing that way.

He ran home, got his bow, ran back to the lake, and shot at it, more than once, but it swam about the water undisturbed. His older brothers had left some of their arrows. He ran and fetched them, and kept shooting at it; until at last he had shot away all of his older brothers' arrows.

Then he remembered that in the oldest brother's medicine-bundle lay two more. He pulled down that medicine-bundle, ran

kunāh, inā'wimit. pehkō'nah inih pē'htsikunāh, pmīm-sī'skaʔtuk, nīsu'ahtik siwas aʔte'wanin. iniʔ-pih misi'k tsiw-ō'k. nikut ayā'ts-kwʌt pāmu'atsin. iniʔ tsi-misu'atsin. pmī'm-uhpē'ʔtawin inuh wā'-pisiw. sikas ni'w ihpih inim-akō'tsinin ayā'pehtawā'htik; iniwi'n-pih inim-isē'ʔnet. ini'win niw, isīnā'kusitua? meʔti'kuʌk.

iniʔ tsiw-is-kāhtsī'ʔnet, pimē'nisihā'tsin. kayē's-nīk, iniwin-pih minī'kān[1] *payi'ʌtāt. nānē'puwit, mäyākā'pamih, kutā'ʔnas iniwi'n wāh-natō'mih. payī'htiket. kayēs-ahsā'mih, iniwi'n niw as uskä'hki-wet.*

näpā'tuaʔ, inih-pih kō'tsimunā'tsin: 'tā'ʔ-pih kayēs-pimē'ʔnet wā'pisiw?' —

'tsī'kahkyah ä'kutsih.'

'inu'ʔ pä'mini'sihak.'

hā', nitā'wats-uma'nakah-sis-wʌ'skēm. inuh uʔnä'hsimaw payi'ʌt, kawin wī'yʌn uhsē'mehsʌn. nätīwämā'tsin, kawi'n wī'yʌk. iniʔ-pih tsi-matāpyʌ'hnet; payyʌ'tät sī'temih, upē'htsikunāh siwas sī'skaʔte'-win. nō'ʔsuh änā'pit, tä'pakī'htewa'nin wē'puwawan. pis-kē'wät, iniʔ s ā'yapēt; h tsi-ni-yāh-pi'ʌtuaʔ, ini'win s wē'htamōwā'tsin uhsē'mehsʌn.

'hē^y, kä'kōh isē'kiw kehsē'min; nipē'htsikunā'h sī'temih iniʔ s tsi-kēs-pehkō'nah; yā'hpits tä'pakī'htewan anu kē'pina'wan.'

hā'w, inum apähnī'hseh iniʔ wʌyā'pah tsi-mā'tsiʌt, misi'k pimē'-nisihā'tsin ani'nuh. saka'nah nayī'k, iniwi'n-pih misi'k s ini'm-nipāt. iniwi'n misi'k as wē'kimiwät.

inih-pih kō'tsimunā'tsin: 'tā'ʔ-pih kayē's-pimē'ʔnet?' —

'ayā'pehtawā'htik ä'kutsih kē'sō?.'

wayā'pah ini'win misik as tsi-mā'tsiʌt. metā'tahninuh kēs-ini-nipä'win; iniʔ ni tä'h niw ahpä'n niw s ni-uskä'hkiwet.

hā', nikut-ēnē'h niʔ tahnä'nuh kayē's-ini-wē'wit. hā'w, misik mī'p mayā'tsiʌt, saka'nah nayā'wahkīk, kʌni'win niw wē'kiwʌmē'hseh ä'ʔtik.

nānē'puwit isku'ahtemih, iniwin h tsi-pā'hkiskʌk inih kipä'hteh: 'hā', nuhsi'h, pīhtike'nun!'

payī'htiket: 'āsu'akām apē'nun, nuhsi'h!'

pä'mi-ahsā'mikut unäkä'hsihsih, sēwā'piminak, nih ä'miskwʌn, kawin na'p pas utä'pini'nan; iniwin niw nikō'tunuh as kʌtä-kā'skaha-tsin anuh wā'pimi'nan. kayu'apahatsin, iniʔ ni mā'waw. kayēs-ku'apanemā'tsin, iniwi'n niw misik ä'htahsi'tuaʔ aki'kuh. ni'ʔ käh s tasē'kit, pī'htetsitä'pinit; iniwi'n s kā'skahatsin täh winah kʌ'niw.

kayēs-mī'tsihsit, 'nahā'w, nuhsi'h, kikā'tew-anō'nin. ēh-umʌ's, umʌs ni' keʔtsih, yō'ʔ as tasi'ahkameh yō nē's; kʌn wi'nah yō'w ninah

[1] "*awä'ʔ teh?*" asks one of the hearers: "Who does?" In faster speech use of the obviative might have helped to keep the boy and the swan apart.

back, untied the bundle, and spread it open; there lay two arrows. Then he used these also. When he shot at it with the last one, he hit the swan. The swan flew up. It rose to about half the height of the trees; then it flew on that level, as is the outward appearance of trees.

Then the boy started to run in pursuit of it. After sunset he reached a town. He stood there; he was looked upon as a strange being, and then he was called into a place there. When he entered, after he had been entertained with food, he took a woman to wife.

When they had gone to bed, and he asked her, "When did a swan fly by?" —

"When the sun hung low over the land."

"That is the one I am pursuing."

Now I must go back a while to the other place. When the oldest brother came, his little brother was gone. He called him, but there was no answer. Then he went down to the water; when he came to the shore, there lay his medicine-bag unfolded. When he looked out upon the water, their arrows were floating on the surface. He went back to the lodge and sat there; as they came home, one after the other, he told his brothers what had occurred.

"Something has happened to our brother; it seems he has unfolded my medicine-bundle by the water's edge; our arrows are drifting far out upon the water."

Now, as for that boy, on the next morning he set out, continuing his pursuit of that creature. When the sun had nearly set, again he stopped for the night. Again he took a wife.

When he asked her, "At what time did it fly past?" —

"When the sun was at half a tree's height."

The next morning he set out again. Ten times he slept on the way; and every time he took a wife.

Now, when for the eleventh time he had married on the way, then, having again set out at early morn, toward noon, there stood a small tepee.

As he stood by the entry, the door-flap was moved aside, "Oh, Grandson, come in!"

When he had entered, "Be seated across the lodge, Grandson!"

When he was given food in a tiny bowl, sweet corn in the grain, and a spoon, it was such that he could not possibly get his fill; at one scrape he would take all that Indian corn. When he had taken a spoonful, that was all of it. But when he had taken that spoonful into his mouth, there was again the same amount of corn. So there he was busy with it, and ate a hearty fill; but in time he did after all finish the Indian corn.

When he had eaten, "Now, Grandson, I want you to do something for me. Out here, close by, my head is being abused; for this thing

nē's ā'wiwʌn; nikēs-wayä'sihē'kuk; nkēs-kī'skikiyawä'hēkuk. ini'ʔ täh kä'tiw-anō'ninʌn; mā'wa niw niʔ as ā'nawä'hisit. nahā'w, kine'ʔ täh mä'hkawe'nimi'nan; ini'ʔ wäh s kēs-anō'nak ayu'm nitä'htanum.'

mahkā'h ini's aʔte'win; iniwin as pā'hkinah; siwas sehkē'hsinin inuh wā'pisiw.

'nahā'w, matsē'ʔ-wiyʌk ā'wiw; kinō'htem ā'wiw inih wē'k. niʔ täh nā'wiyaw iniʔ s ä'nitsi'nihsih. nuʔ täh nä'tawā'pahtsikät kä'kōh s a-pimä'ʔneh. nahā'w, ayāku'ʌmisinu'n täh! yō'hpih ni kʌtä'w-mātsī'yen, umā'ʔ ni keʔtsi'h as ā'wik.'

'hā'w!' inä'win.

'kuhkē'w ā'sawā'hkyah. ini'ʔ täh. ini'ʔ as tasi'ahkahkuaʔ nih nē's, mäk-nis-wäpāpī'hahkuaʔ. pē'ʔsimik ā'wiwʌn nuh nē'neʔnʌn. umʌ's täh s wäpāpi'ahkwah kikā'sihsinuk pē'ʔsimikuk.'

iniwin-pih mayā'tsiʌt inuh apähnī'hseh. pyʌ'tät, āʔ kä'h teh kinō'htem.

hā'w, iniwi'n-pih ä'ts, 'nī's-inuh s ahsä'hkʌt yum upē'wanā'skin!'

iniwi'n täh wäwē'yʌwit. hā', nē'ʔ-pih tsiw-ispä'hkʌt.

'nahā'w, kʌ'n täh kina-nä'winan!'

ini'ʔ-pih sinawā'ʔ niw tsi-mātsī'skʌt. tipā'h saʔyä'h ini's ini-pimä'ʔsit, iniʔ-pih tsi-ni'ʌkut.

'sē'h, wä'kiʔ yō'w pä'meʔneh?'

'hē', nini'ʌkusah!'

iniwin-pih ayā'h-isī'ʔtʌt; kʌn teh nikō'tunuh s ahsä'hkat inuh upē'wanā'skin. iniʔ teh tsiw-awā'tsin. ha', iniʔ-pih niw tsiw-ispā'ʔsit misi'k. nā'wēyaw payi'ʌtät, kawin uni'ʌkunan. āsa'w imis kayēs-pā'wihsih, ā'sawā'hkyah kiw-ōhūpīwä'katin. tsiw-ini-kitō'hnet, hā', kä'ʔtin iniwin s ki'-wäpāpi'ahkwah ini's; kikā'sihsinukin pē'ʔsimi-kuk.

'hā', ta'ʔ teh aw-isē'ʔtayen? nahā'w, anämō'hseh ninaw-ā'wim; ninaw-ōnä'sim.'

iniʔ-pih, wayä'pēt, pimä'ts inim-inā'wimit, nikut tsi-ni'ʌkut.

'hā', nimʌ'tʌk, inuh nō'h aw-atämā'tsin, inuʔ aw-utī'hsehsit!'

'nahā'w!' itā'nin, pimē'nisihuh, kä'ʔts-mā'tsiʌt.

iniwin täh as ni-tsi-yōh-wā'kipā'htuk, pis-kuhpē'pahtuk, payi'ʌ-tät inih mē's, pahkä'sah. kayēs-pī'manit, pis-ispā'ʔsit misik, kawi'n uni'ʌkunan.

kayēs-mis-pä'wihsih, mā'tsiʌt umä'hsōmä'hsʌn, payī'htiket: 'hā'-niʔ, nuhsi'h, kipītō'mit?'

'ä^ē!'

kayēs-kitä'nah inä'sinamōwä'win.

'ō^h, wäwä'nin! wehtsita'w äh neʔswʌnā'tsiʔtawʌk. kapa'ʔ yō'm isīnā'kwʌtun! nā'wa niw pē'ʔsimik āwi'ʌpah! ahā', nuhsi'h, wā'pah kinaw-kē'wäm.'

here is not really my head; they got the better of me by guile; they chopped off my head. And this is what I want to ask of you; everyone has failed at it. I thought of you; that is why I sent out this pet of mine."

A chest stood there; he opened it; there lay that swan.

"Now, he is a powerful being; a long-lodge is his house. In the middle of it he lies on his back. It is he who watches for anything that may fly by. And be on your guard! If you want to go at once, it is right close by."

"Very well!" he answered him.

"Farther on, at the other side of the hill, that is where they are abusing my head, laying the strands from that place on. Of china-beads is my hair. From there where the strands begin, the wampum-beads lie strung."

Then the lad went forth. When he came to the place, there indeed was a long-lodge.

Then he said, "Twice the length of a fibre of plant-down!"

And such then was his body. Then he rose into the air.

"Now then, you shall not see me!"

Then, noiselessly he began to drift. When he was being wafted right above, the other caught sight of him.

"Fie, what is this floating by?"

"Oho, he does see me after all!"

Then he did it all over again; not even the full length of a fibre of plant-down he used. Then again he went up in the wind. When he reached the center of the house, the other did not see him. When he had descended to the ground beyond, at the far side of the hill the place resounded with whooping. He walked forth, and truly from there the strands lay strung; the wampum-beads lay threaded.

"Now, how am I to do? Very well, I shall be a little dog; I shall be handsome."

When he had run a ways, making for one side of the place, one of them saw him.

"Ho, Brothers, the one who catches him shall have him for his pet!"

"Good!" came the answer, and he was pursued and ran with all his might.

Then he ran roundabout from there, and back again, up the hill, and, reaching the head, cut it free. Wrapping it in the bosom-fold of his garment, he flew up again, and they did not see him.

When he had alighted yonder, going to his grandfather, and had entered the lodge, "How now, my grandson? Do you bring it?"

"Indeed, I do!"

He drew it forth and handed it to him.

"Oh, thank you! But truly, they have made a mess of it. It did not use to look like this! It was all of china-beads! Very well, Grandson, tomorrow you shall go home."

wayā'pah, kayēs-mī'tsihsit, wēh-pā'hkinamin nih mahkā'h; kitä-nä'win anuh utä'htanuman. siw usō'namun isēnā'kusiwin.

'nahā'w, nuhsi'h, aku'ʔ kä'ti-tipā'hunan. mitā'tah niku't-inē'h kina-mamā'wʌk. keʔnä'hsʌk pī'htsikunā'htihih aw-aʔne'wʌk.'

kayēs-mē'nikut mitā'tah nikut-inē'h, iniwin-pih pis-mā'tsiʌt. ayā'tskwʌt s kēs-pis-npä'ʔtawa'tsin, iniwin s pi's-nipāt. wayā'pah iniwin pis-nānā'tsin aninuh mitä'muhsʌn. tahnä'nuh kayēs-ni'-nipāt, iniwin teh tahnä'nuh pis-nipā't; iniwin teh winah ahpä'n niw pis-nawā'tina'tsin mitä'muhsʌn. iniwi'n tahnä'nuh pis-mī'kit nikut anuh mē'kunan.

'kō'hneʔ kä'kōh aw-inā'nawimäw.'

iniwi'n-pih teh pis-awānā'tsin mā'wa niw aninuh mitä'muhsʌn, mehkāwä'nimatsin ōʔnä'hsʌn.

payyʌ'tāt wē'kōwaʔ, ta'ʔ, kawi'n wi'yʌk.

'pahpē'siwʌk, ta'ʔ!'

aninuh uʔnä'hsʌn mah-mā'waw iniwi'n-pih änō'hamōwā'tsin ani'nuh.

'hā'w, yō'ʔ kitä'htʌn!'

mā'wa niw iniwin as nim-aʔna'tsin, inim-utä'htani'tuaʔ kuh inä'niwʌk; inuh ayā'tskwʌt niw nim-nipä'ʔtawatsin aninuh teh wi'nah ap.

hā' teh inuh mʌtsi'hkiwis, inu'ʔ nä'ʔtʌm ki'-piʌt pahpī'situaʔ. ta'ʔ, kēs-anōnä'win kēsā'ts s aw-ini-tsīpā'hkituaʔ. hā'taʔ, ayum matsi'hkiwis pis-täpā'pahtah wē'kōwaw, hā', nä'ʔtewin.

'hā', mātsi' teh pas pimā'tesiʔ nehsē'mehsinawʔ'

pä'kitā'ʔsit aku'atsih, pī'htiket, hā'w, uhsē'mehsʌn yō's apē'wʌnin. ta'ʔ, misā'hkatewä'win.

'hē^, nehsē'ʔ, kipämā'tesi'misah! taʔ kä'taw-isē'kiyenʔ'

nim-ahpi'ts-pyʌ'tuaʔ inä'niwʌk, iniwin niw kiw-uhtī'tah, 'hē^y, kehsē'mehsinaw kīs-pī'w!' s sakē'nehtsine'mih.

mitä'muhsʌk; umä'win änā'pituaʔ, pī'tuwatsin mitä'muhsʌn ōʔnä'hsʌn.

'ha', ini'ʔ kāh!'

hā'w, nikōtä's as ā'wik, niʔ tsi-mōʔnawinawa'tsin nuh uhsē'-mehsōwa'wan umä'temō'hsemʌn inuh uʔnä'hsimaw.

hā'w, nikō'täs isäh kä'kōh tsiw-inä'nihtah, kē'kitutawa'tsin wē'-matʌn, wayä'pinesihā'hkuaʔ, hā'w, kutä'ʔnas imi's, 'nahā'w, nehsi'-mehsʌk, yō'ʔ ninah änä'nihtʌmʌn. nina'h käh nikä'ʔts-mō'ʔnawina-wāw kehsē'mehsinaw umä'temō'hseman. nahā'w, umä'ʔ teh aw-isē'ʔtayah; kinaw-anōnō'nawak akuh kimä'temō'hseminawʌk as wē'kupä'hkituaʔ, ä'htanimä'kāpī'kah s aw-unā'hutu'kuaʔ. kīs-kī'-sihtukuaʔ, nahā'w, ini'ʔ-pih täh aw-ēnā'kihtuaʔ kā'hkupinā'kan

On the next day, when he had eaten, he went and opened that chest; he took out his pet. Like bright vermilion it looked.

"Now then, Grandson, with these I shall repay you. Eleven feathers you shall take. Your brothers shall place them in their medicine-bundles."

When that person had given him eleven, he set out on the hither way. Where he had last spent the night with the people, there he now stayed for the night. In the morning he took along the woman. In as many places as he had slept on the way out, he now spent the night on the homeward way; and each time he took along the woman. And each time he gave away one of those feathers.

"Your father will have some use for it."

So then he brought along all those women, taking thought for his brothers.

When he reached their lodge, no one was there.

"Of course, they are hunting!"

Then to the oldest of his brothers he assigned that one.

"There, this is your couch!"

That was where he placed them all, one by one, where each of those men had his settee; and the one he had slept with the last, her he took for himself.

Now, the oldest of the brothers, he it was who always came first from the hunt. Now, the lad had ordered the women to cook beforehand. So now, when the oldest brother came within sight of the lodge, there was smoke.

"Why, can it be that our brother lives?"

When he had laid down his game outside the door, and entered, there sat his young brother. He had been engaged in the puberty-fast.

"Oh, Little Brother, and so you are alive! What kind of thing is happening to you?"

As those men came one after another, each time he would call out, "Hey, our little brother has come!" and they would shake the lad by the hand.

There were the women; when they looked over this way, he had brought women to his brothers.

"Oh, good!"

Then, after a time the oldest brother took a fancy to the youngest brother's wife.

So then, at one time he must have thought out a ruse; he spoke to his brothers; when they had started on the chase, somewhere out yonder, "Now, Brothers, this is my thought. As for me, I have taken a great fancy to our brother's wife. Now, here is what we shall do; you will tell your wives, when they gather basswood bark, to make a long cord. When they have finished making it, we shall tell them to make a basket besides. Then we shall bid our brother

misi'k s aw-usī'htukua?. kīs-kī'sihtu'kua?, hā'w, ini?-pi'h täh aw-inā'kih kehsē'min winah nä'?tam as a-tātsē'?napumā'tsin mamā'-tsi?tawan. kinaw-awē'h-usē'htu?. kēs-kē'sihtawah. ini? teh s awēh'-sakē'pitawah yō'm. nahā'w, winä'? teh nä'?tam kehsē'min a-tātsē'?-napumā'tsin. kēs-pō'sit. ihpih me?si'h kāhtswä'pinamah inih, umʌ's täh kēs-wä'pipisit. ini?-pih a-pāhkä'samah. nahā'w, nu'h teh niw a-payā'siwet, ayō'? a-wē'kimatsin umä'timō'hseman kehsē'min.'

'sē'h, hā'ni?, mʌtsi'hkiwi's? hā'nuw mi'n niw kipītu'ʌkunaw. pāpēhtō'?s täh tä'w-ihpā'nanat!'

'ā'. nehsi'mehsʌk. u?nä'hsimaw nih nī' kiw-itā'h. ini'? kiw-isē'-kimakah!'

'ō^, ahā'w!' inā'win.

ini? kʌniw s wä'pinisihā'hkua?.

hā'ta?, nä'hkah payyʌ'tua? mā'wa niw, isä'h tsi-kī'kitit: 'nahā'w, nähsi'mehsʌk. kimä'temō'hseminawʌk pas wē'kupä'hkitua?; mätsunā'hutew-kā'hkap aw-usē'htawʌk. hā', ini?-pih misik kä'hkupinākan. hā', ini?-pih täh kehsē'min, ta'?, winä'? täh nä'?tam a-tātsē'?-napumā'tsin mamā'tsi?tawan. kʌniw täh kēs-pī'hpisit, ni?-pih ā'sit nā'nikut a-tātsē'?napumakī'htua? mamā'tsi?tawʌk.'

'hā'w!' inā'win.

ta?, hā'w, wī'kupä'hkitua? mitä'muhsʌk, wayā'pah, ta?. wē'pats niw kē'sihta'wʌkin.

'hā'w. wā'pah awē'h-usē'htuh ōh-wä'pipisit kehsē'min.'

nä'hkah näpā'tua?, iniwi'n-pih wayē'htamōwā'tsin nuh mä'te-mō'hseman: 'nahā'w, wā'pah nine'? nä'?tʌm kä'ti-yōh-wä'pinitua?. kēs-täh-wä'pipi'siyen, ni?-pih täh kä'ti-pahkä'sahkua? nih. ini'? teh ni'nah s nipä'yen. kinä'? täh kä'taw-uhtsī'hitua?. kīs-pahkä'situa? i'mis, ni? aw-i'täh ayō ne?nä'hsinaw: "hahā'w", aw-ēwā'h, "nuh ni'w a-payā'siwet, nu'? a-wē'kima'tsin kehsē'min umä'temō'hsemʌn." nahā'w, mʌs kīs-nātsī'yah, nih-pih ni'w wāwē'pi?tʌkun s a-mātsī'yäk. kayēs-pis-uhtä'ninʌkuk ini's kkīwä'muʌw.'

ini'win äs-kakī'hkima'tsin.

wayā'pah kayēs-mī'tsihsitua?, 'hahā'w!' ēwā'kin, wäpā'wani'titua? s mātsyʌ'tua?.

umä'?tikwʌn kikē'h mātsī'win.

payyʌtä'tua?, 'hā', nehsē'?, kinah nä'?tam tātsē'?napumin mamā'-tsi?tawʌk!'

kayēs-wäpā'wanetitua? akum inä'niwʌk, kum mitä'muhsʌk wä-wē'pi?ta'wʌkin s usī'?tatua, kīwä'pahtukua? 'kayēs-pis-uhtä'nikutua?.

'hā'w, nehsē'?, kʌtä's pō'sinun!' inā'win.

umä'?tikwʌn kikē'h pō'siwin,[1] tsiw-ōh-wä'pinih, kā'htswä'pinameh inih kā'hkupinā'kan payī'hsit. sika's niw ä'hpihtsipi'sit. iniwin tsi-pahkä'sameh. hpän ä'win ni kä'hkinah.

[1] Right fist clapped into left palm.

be the first to look at the world from up aloft. We shall go prepare it. When we have made it, we shall tie it up. Our brother will be the first to go up. When he has ascended, and when we have pushed it into full motion and he is swinging with speed, then we shall cut it loose. And then he who outruns the others, he shall wed our brother's wife."

"Fie, how is it with you, Oldest Brother? Even though he brought them to us, you plan to deal destruction to him!"

"Now, Brothers, whatever thing an oldest brother says, that always is done!"

"Oh, very well!" he was answered.

Then they went on with the hunt.

Then, in the evening, when all had returned, he spoke by way of ruse, "Now, Brothers, let our wives gather basswood bark; they shall make a long cord for a swing. And then, a basket. And then our youngest brother, let him be the first to look at the world from up aloft. Then, when he has come back from his flight, then, turn by turn, we shall each go up and see the world."

"Very well!" he was told.

So the women on the next day gathered basswood bark and soon made it.

"Very well, tomorrow the thing shall be made out yonder, for our brother to swing from."

That night, when all slept, he told his wife, "Now then, tomorrow they intend to swing me first. But when I am swinging with speed, they mean to cut the thing off. Then I shall be killed. It is on your account that they mean to do thus with me. When they have cut me loose there, then this is what our oldest brother will say, 'Very well,' he will say, 'whoever outruns the rest, he shall wed our brother's wife.' Therefore, as soon as we have set out, do you all make haste and depart. To the places from which I brought you do you return."

Thus he instructed her.

On the next day, when they had eaten, "Come!" they said, and set out in single file.

He took his bow and went.

When they came to the place, "Now, Brother, do you first go up and see the world!"

When the men had marched off, the women hurriedly made ready and ran home whence he had got them.

"Now, Brother, do you get in!" he was told.

Bow in hand, he got in, and was flung forth, as they pushed with a fling that basket in which he was. When he had sped a certain ways, they cut it. It was the last he knew.

'ahā', nehsi'mehsʌk. inu'h niw a-payā'siwet, inu'ʔ a-wē'kima'tsin kehsē'min umā'temō'hseman!'

kāhtsi'ʔnetuaʔ. matsihki'wis tsē-payā'siwet, pī'htike'pahtuk, kā'-win nap nikut utī'nan. pō'hkuh iniwin sā'kisi'pahtuk, ki'ʌʔtepa'htutah inih wē'kiwʌm. hō', wäni'nōʔ a-näwā'tsin? kʌn wi'yʌn.

'hā', nehsi'mehsʌk. kikä'timahō'naw kehsē'min!'

ini'ʔ.

104. THE ROLLING SKULL.

(mʌskwawā'nahkwʌtōk)

nahā'w. minī'kān niʔ as a'ʔtik, mʌmā'tsiʔtawʌk s wī'kituaʔ; nā'wiyʌw ini'ʔ as wē'kit ukē'māw. utā'nan tä'wʌn. nikōtä's ayā'wik, ini'ʔ as mā'watsihī'tsin inuh ukē'māw utā'nan kīʔsē'hsʌn.

kute'ʔnas as ā'yapituaʔ, ini'win änā'tsin anuh kīʔsē'hsʌn inuh ukīmū'hkiw: 'ni'nah keh wi'nah ini'ʔ änä'nihtʌmaʌn as kʌtä'w-papā'm-nä'man yō'm ahkēw taʔ tsiw-ā'yisinā'kwah.'

'nahā'w, kina-wī'tsiʌn,' ēwā'hin inuh niku't.

saʔye'h misi'k nikut: 'nina'h ap niw kinaw-wī'tsiʌn.'

iniwi'n niw mā'waw ä'tuaʔ akuh neʔnīw kīʔsē'hsʌk.

'nahā'w, kēmō'ts ni kinaw-mā'tsiaʔ; wā'pah kina-wä'piʔta s aw-usē''tayah; kēmō''ts kinaw-usē'ʔtaʔ. kutä'ʔnas kinaw-awē'h-aʔtōʔ kitä'ninapehkunawan, kimūtīhsē'hsinawan. nīsuku'nakah ini'ʔ-pih a-mātsī'yah. kimā'hkesi'ninawan meʔsi'h kinaw-awā'tōʔ,' ēwā'hin ukīmū'hkiw.

saʔe'h nayī'suku'nakah, ini'ʔ-pih tsi-mātsi'ʌtuaʔ. kī'seh ä'hkwah pāpimō'hnituaʔ meʔtiku'ahkihkyah, saʔe'h kayēs-anīh-nā'wahkīk, iniwi'n-pih payiʌtä'tuaʔ mʌskō'täw. imi's änā'pituaʔ minä'ʔ, mä''ts-watsē'w ini'ʔ as nä'mikuaʔ. ayā'pehta'w ihpih payiʌtä'tuaʔ inih mʌskō'täw, iniwi'n kä'kōh as nä'mikuaʔ inis wʌtsē'wih as wā'ʔsaʔtik.

saʔyä'h payiʌtä'tuaʔ inih wʌtsē'w, iniwi'n ä'ts inuh ukīmū'hkiw: 'kʌt kitā'h-tsē'ʔnapā'hteʔ wä'kiʔ tsiw-ā'wik inih wayā'ʔsaʔtuk.'

'ki'aʔ, tā'ʔ aw-awēh-inā'pahtamah?' iwā'hin inuh niku't.

'ta'ʔ, kipā'pam-nä'miʔ ahkē'w taʔ tsiw-ā'yisinā'kwah,' ēwā'hin misi'k inuh niku't.

iniʔ-pih tsi-kuhpī'tuaʔ. payiʌtä'tuaʔ yahpi'ts ispā'hkyah, wē'nikʌn siwas aʔte'win.

'wä'kiʔ teh wi'nah nap yō'm tsiw-ā'wikʔ' ēwā'hin inu'h nikut.

iniwi'n s pā'hpenu'tahkuaʔ; niku't inuh mä'mīts iniwi'n as awēh-sā'kesit wē'nikanih.

'pō'niʔtakun!' iwā'hin ukīmū'hkiw; 'kʌn-e' ʔōh wē'nikan ā'wiw, pʌs kayō'ʔts-pā'hpenu'tameh.'

ini'win keh ayī'sōh as tahkä'skahkuaʔ aki'kuh ne'ʔniw kīʔsē'hsʌk inih wē'nikan. iniwi'n-pih mayātsyʌ'tuaʔ nū'hsimū'hnituaʔ. kayēs-piʌtä'tuaʔ nū'hsimā'hkyah, ini'win wē'kōwaw as usī'htukuaʔ. seh-

"Now, Brothers, whoever outruns the rest, he shall wed our brother's wife!"

They flung themselves into a run; the oldest brother outran the rest; he ran inside the lodge, and not one was there. To the far end of the lodge and then out he ran; he ran all round the house. Whom was he to see? They were gone.

"Dear me, Brothers, we have destroyed our little brother!"

That is all.

104. THE ROLLING SKULL.

(Maskwawanahkwatok)

In a town where some people dwelt, in the center there dwelt the chief. He had a daughter. Then at one time that chief's daughter assembled some girls.

Somewhere they sat; then Princess said to those girls, "As for me, I intend to go about and see what the world is like."

"Very well, I shall go with you," answered one of them.

Then another, "I too will go with you."

All three of those girls said the like.

"Well then, secretly we shall set out; tomorrow we shall begin and get ready; secretly we shall get ready. We shall go put our hatchets somewhere, and our basswood-sacks. Day after tomorrow we shall set out. We shall take along plenty of moccasins," said Princess.

On the next day but one they set out. Walking all day through the woods, in the afternoon they reached an open place. When they looked before them, there they saw a high hill. When they had got halfway across the open ground, they saw something bright perched up on the hill.

When they reached the hill, then Princess said, "Let us go look and see what that bright thing may be that is sitting up there."

"Pshaw, what is the good of going and looking at it?" said one of them.

"Why, we are going about seeing what the world may be like," said one of the others.

Thereupon they climbed the hill. When they had reached the very top, there sat a skull.

"Well, what may this thing be?" said one of them.

Then they mistreated it; one of them went and voided water right on the skull.

"Stop!" said Princess. "Even if it is only a skull, it may be dangerous to mistreat it."

But then those three young women kicked the skull from one to the other. Then they left that place and went back down the hill. When they had reached the foot, they built their wigwam. They

tā'kun apā'hkōwʌkin. iniwi'n-pih misi'k kayēs-manä'hnitua?; iniwi'n-pih payō'tawetua?. kawin kä'kōh isku'ahtem; imi'? nisi'k kehtä'nika'mikuh ah tsi-tawä'?tik inih wē'kōwaw. kayēs-pō'tawetua?. iniwi'n-pih ayä'yapitua?.

sa?e'h wänī'tipä'hkah, kʌni'win kä'kōh payītīwä'hneh. iniwi'n-pih niw sayä'kisit inuh ukīmū'hkiw.

'hā'nuw keh kikänu'ʌnine'muʌw as pā'hpenō'tamek inih wē'nikʌn!'

ke?tsi'h pis-ä'wik, iniwi'n-pih pis-nīkä'mit inuh wē'nikʌn: 'nī'w mitä'muhsʌk nikēs-ppīm-pā'hpenōtä'kuk; mä'waw teh niw nikä'temu'awʌk, kē'spin kʌn kʌtäw-wī'kimitua?.' iniwi'n pis-inä'hama'sīt.

sa?ye'h pis-pistä'win inih wē'kiwʌm.

'ukīmuhkī'w, hā'? inih kitäsku'ahtem?' pis-inä'win.

'as mō'hkahah naka'h,' ēwä'hin inuh ukīmū'hkiw.

kayēs-kī'nunehah, 'hā'? inih kitäsku'ahtem?'

'as nä'wahkīk i'nakah,' inä'win ukīmū'hkiw.

'kine'? ä'ninan, ukīmū'hkiw! hā'? inih kitäsku'ahtem?'

'as nī'k inakah,' inä'win.

'apä'?, nisīpä'nihtamihe'sim!' iwä'hin wē'nikan.

iniwi'n-pih ä'spi?tst; kä'htenika'mikuh iniwi'n pis-yōh-pī'htike'pitek inih wē'nikan; iskū'tiah siw ukpī'siwä'hnenin.

'nahā'w,' inä'win anuh kī?sē'hsʌn ne'?tʌm kayēs-pā'hpenutä'kut, 'ta? kä'taw-inäwä'miyen?'

'nikō'?simaw keh kinaw-ä'wim.'

'wä'ki? inih nikō'?simaw?' ēwä'hin wē'nikan, ah tsi-tä'pama'tsin nuh kī?sē'hsʌn.

iniwi'n niw mä'waw as kä'hpamatsin.

kayēs-kitämu'atsin, sa?e'h misik ani'nuh niku't: 'ta'? teh ki'nah, mite'muh, aw-inäwä'miyen?' inä'win.

'nisē'h teh kinaw-ä'wim.'

'wä'ki? inih nisē'h?' ēwä'hin wē'nikʌn, as kutāpämä'tsin as mu'atsin, mä'waw s kitämu'atsin anuh kī?sē'hsʌn.

kayēs-kitämu'atsin, sa?ye'h misik niku't: 'nahā'w, mite'muh, ha'? teh ki'nah aw-inäwä'miyen?' inä'win.

'nō'hne? keh kinaw-ä'wim,' inä'win nuh kī?sē'hseh.

'wä'ki inih nō'hne??' inä'win misik as kutāpämä'tsin, mä'waw as kä'hpama'tsin.

ni? ne'?niw s kēs-kitämu'atsin nuh kī?sē'hsʌn.

'nahā'w, ukimu'hkīw, hā'? teh kinah aw-ēnäwä'miyen?'

'ta? nä'?s aw-ēnäwä'minan? ninä'piʌm keh kinaw-ä'wim.'

thatched it with the boughs of needle-trees. Then they again gathered wood, and built a fire. There was no door; only up at the smoke-hole did their wigwam have any opening. When they had built their fire, they sat and rested.

When night had fallen, suddenly something came downward with noise. At once Princess became alarmed.

"In vain I forbade you to abuse that skull!"

When it had come near, then that Skull-Being[1] sang as it came: "Four women came and abused me, but I shall eat them all, if they do not become my wives," thus it sang as it approached.

Soon it reached the wigwam.

"Princess, where is your door?" it asked as it came.

"In the direction of the rising sun," said Princess.

When it had looked in vain, "Where is your door?"

"In the direction of noon," Princess answered.

"It is you I am asking, Princess! Where is that door of yours?"

"In the direction of the sunset," she answered it.

"Greatly am I delaying myself," said Skull-Being.

Thereupon it leaped up; through the smoke-hole that skull came flying into the wigwam; into the fire it fell with a noise, scattering the flames.

"Now then," said the Skull-Being to the young woman that first had abused it; "what relation shall I be to you?"

"You shall be my brother."

"What is that, 'my brother'?" said the Skull-Being, seizing hold of that girl with its teeth.

At once it crunched her up entirely.

When it had completely devoured her, then again, to another of them, "But you, woman,[2] what relation shall I be to you?" it asked her.

"My uncle[3] you shall be."

"What is that you say, 'my uncle'?" said the Skull-Being jumping at her and eating her, entirely devouring that young woman.

When it had devoured her, then to the other it said, "Now then, woman, what shall I be to you?"

"You shall be my father," said the young woman to it.

"What is that 'my father'?" it said to her too, and leaped upon her and devoured her.

So now it had devoured three of those young women.

"Now then, Princess, what shall I be to you?"

"Why, what should you be to me? Of course, my spouse[4] you shall be."

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[1] From here on the skull is spoken of as an animate object.
[2] Archaic vocative, as also hereafter in this text.
[3] Mother's brother, the sacred relationship.
[4] A queer and somewhat unseemly expression is here used; it is felt as an archaism.

'ini'ʔ keh wi'nah!' iwā'hin wē'nikan.

āsu'akām iniwi'n as awēh-unā'pit inuh wē'nikʌn.

nahā'w, wayā'pah, 'nahā'w, uki'muhkiw, kʌtā's kʌt kimā'tsiaʔ! nayō'minaʔ! kitānā'hpisunih wī'hkikuminaʔ,' inä'win ukīmū'hkiwan.

taʔ, ukīmū'hkiw wī'hkikumä'win nuh wē'nikanan, mātsyā'tuaʔ. saʔye'h nayā'wahkīk, iniwi'n as näwā'tsin mihkā'kun, as pimī'ʔnetuaʔ.

'nā'ʔs kʌt nimu'awʌk aki'kuh mihkā'kuk!' ēwā'hin ukīmū'hkiw.

'pakētō'minaʔ, mite'muh! sanā'kat kisē'mit? nna-wē'h-neʔnewʌk akuh ākāwā'natuaʔ.'

kayēs-pakētōmā'tsin, ahpän ä'win ispä'miah ini-pähku'apitik inih wē'nikan. pahpi'siw nī's pis-nī'namewin mihkā'kun. kayēs-pīnā'tsin, iniwi'n-pih wi'nah ukīmū'hkiw kayä'ʔts-tsīpā'hkīt; nayī's niw pōnä'win anuh mihkā'kun. iniwi'n teh ini'h pimēh mā'wa niw as kanā'taʔtuk. ē'h-anum umʌ's kiw-a'ʔtikin ukō'htakanih wīhkō'hsʌn, iniwi'n as sāsē'kinah ini'h pimēh.

kayēs-kē'siʔtʌt, 'nahā'w, mite'muh, kʌtā's kʌt kimā'tsiaʔ,' ēwā'hin wē'nikan; 'kʌtā's misi'k wī'hkiku'minaʔ,' inä'win ukīmū'hkīwʌn.

kayēs-wī'hkikumā'tsin, iniwi'n-pih mayātsyʌ'tuaʔ. mäk-pāpimō'hnet ukīmū'hkiw, iniwi'n misi'k nipē'hseh as nä'mikuaʔ.

'nā'ʔs kʌt nimu'awʌk akuh wā'pisiwʌk; akiʔ pä'pim-akī'htsihkuaʔ,' iwā'hin ukīmū'hkiw.

wā'ʔna nō'ʔsuh akī'htsinukin akuh wā'pisiwʌk.

'nahā'w, pakētō'minaʔ, mite'muh. nina-nānā'wʌk. sanāˆkesiwʌkit?' ēwā'hin wē'nikan.

kayēs-pakētōmā'tsin, ahpän ä'win wē'nikan ä'nimipitik nipī'hih. kʌnahwē'nuh awē'h-tä'pʌme'win wā'pisēwan; nikut pī'tamewin.

kayēs-pīnā'tsin, 'nahā'w, yō's ni kʌt kiwē'kiʔ, keʔts-ine'niw,' inä'win ukīmū'hkiw.

iniwi'n misi'k pimē'h as tsiw-usē'htuk ukīmū'hkiw.

kayēs-kē'sihtuk, inih pimē'h, 'mā'mahkʌta'hkamik kitä'sikim, kʌn as tsi-ki-pē'miyen. ni'nah imi's wäh-pī'yen, tahnä'nuh nä'hkahkin ki-pē'mēwʌk inä'niwʌk.'

'nahā'w,' ēwā'hin wē'nikʌn, 'kitōnā'mīm, mite'muh; ni'nah nap nina-pē'mim. usī'htuwinaʔ wē'kiwʌmē'hseh; aʔse'niʌk kisyʌ'pehkesin.'

inīʔ keh mitä'muh as tsi-kisyʌ'pehkisu'atsin aʔse'niʌn, misi'k wē'kiwʌmē'hseh as tsiw-usē'htuk. wä'htsita' niw pä''ts-sō'hkahpitā'win inih wēkiwʌmē'hseh. iniwi'n-pih anuh aʔse'niʌn nī'w payī'htikanā'tsin, anuh aʔse'niʌn kayēs-mehku'ʌpehkisinit.

'nahā'w, iniʔ?!' inä'win.

'nahā'w, mite'muh, pīhtikʌ'sinaʔ!' inä'win anuh mitä'muhsʌn.

"Now that is the thing!" said Skull-Being.

To the far side of the wigwam the Skull-Being went and sat.

Then, on the next day, "Now, Princess, let us go from here. Carry me on your back. Wrap me in your skirt and carry me," it said to Princess.

So Princess wrapped up the Skull-Being, and they set out. Towards noon they saw some wild geese flying by.

"Would I could eat some of those wild geese!" said Princess.

"Set me down from your back, spouse. Do you think what you say is hard to do? I shall go kill those creatures for which you long."

When she had set it down from her back, off and away that skull flew whirling into the air. Quickly it came, holding two wild geese in its jaws. When it had brought them, Princess cooked a large meal; both of those wild geese she put into the kettle. Then she carefully set aside all the fat. Into those crops which they have there at the neck she poured the fat.

When she had done, "Come, spouse, let us be off," said Skull-Being; "Wrap me up again and carry me," it told Princess.

When she had wrapped it up and taken it on her back, they went on. As Princess walked along, they now saw a lake.

"Would I could eat those swans; those swimming about there!" said Princess.

Far out upon the water those swans were swimming.

"Very well, set me down, spouse! I shall go get them. Do you think they are hard to get?" said Skull-Being.

When she had set it down from her back, off and away was Skull-Being, speeding yon way over the water. In a moment it was out there and seized a swan in its jaws; it brought it back between its teeth.

When it had brought it, "Now, let us camp here, husband,[1]" said Princess to it.

Then again Princess rendered the fat.

When she had prepared the fat, "It is a strange thing about you, that you do not seem to be in the habit of taking steam-baths. Where I come from, every day the men take a steam-bath."

"Very well," said Skull-Being; "You speak truly, spouse; I too shall take a steam-bath. Build me the hut; heat the stones."

Thereupon did the woman heat stones and build a hut. Truly very tight did she cord that little hut. Then into it she placed those four stones, those stones which glowed red from the flame.

"There!" she said to it.

"Very well, spouse; put me inside!" it said to her.

[1] The usual word is used.

iniwi'n s pī'htikwä'pinah inih wē'nikʌn ini's wēkiwʌmē'hsihsih. ini'win-pih sayē'kinah ni'h pimēh.

'nawā'ts-minä'nun!' inä'win.

'nahā'w!' iwā'hin wē'nikan.

kayē's-uhsāh winah mitä'muh inih pimē'h, ini'win-pih mä'nahatsin. we'htsitaw si kā'ʔtewin ini'h utōn inuh wē'nikan.

'ā', mite'muh, si niti'nim-kayā'tskīm!' iwā'hin.

hā'w, iniwin-pi'h misik sayē'kinah ini'h pimēh.

iniwi'n-pih upä'nehkwʌn mä'mik ukimū'hkiw as kākē'kitutah inih pinä'hkwʌn: 'saʔe'h, "nikā'ta-kitsēʔtʌm; pāhkini'naʔ!" kinaw-iku'ah,' itā'min ini'h upä'nehkwʌn; 'pinah na'p, "kʌni', nawē'naw; nimäk-sāwä'hān," kina'w-enāw,' inä'win nuh upä'nehkwʌnʌn; ' "nahā'w, kʌtä's pā'hkinina?!" kina'w-ikuah; "kʌni nawē'naw; nimā'hkesinan nimäk-sakā'skahanan," kina'w-ināw. ini'ʔ niw ahpä'n niw aw-i'nāt,' inä'win aninuh upä'nehkwʌnʌn.

keyēs-päts-kakī'hkimatsin, iniwi'n-pih kayā'htsiʔtʌt inuh mitä'muh. sīpi'ʌhseh ini'win ini'm-mitämī'pahtuk.

saʔyeh wā'ʔnaw payiʌtä'wipā'htuk, 'nahā'w, kʌtä's, mite'muh, pā'hkini'naʔ!'

'kʌni nawē'naw; nimäk-sāwä'hān,' ēwā'hin pinä'hkwʌn.

ta'ʔ, ini'win as pōnī'tah wē'nikʌn.

nawē'na misi'k: 'kʌtä's pā'hkinina?!' ēwā'hin wē'nikan.

'kʌni' pina'h; nimā'hkesi'nan nimäk-sakā'skahanan,' ēwā'hin pinä'hkwʌn.

iniwi'n as pōnī'tah misi'k inuh wē'nikan. iniwi'n wi'nah mitä'muh saʔye'h wā'ʔnaw s piʌtä'wipā'htuk. nikōtä's ayā'wik, iniwi'n-pih kä'tsiʔtʌt inuh wē'nikʌn; pinäh'kwʌn nisik nä'muahin.

'nahā'w, kʌni'w wā'pah nina-nō'tspinehāw nimä'temō'hsim,' ēwā'hin wē'nikan.

ini'ʔ wi'nah ayum mitä'muh saʔye'h wā'ʔnaw as piʌtä'wipā'htuk, ahpä'n niw as tsi-käʔts-wä'pēt. saʔe'h wayā'pah, ini'win-pih wä'ninit as käʔts-wä'pēt. nikōtä's niw, minä'ʔ as anā'pit, iniwi'n wi'yʌn as näwä'tsin, mä'ʔtik s mäk-tsē'kikahah. iniwin-pih apä'ʔsik kayäʔtswä'pēt.

'kē'spin piʌtä'wipā'htawan inuh inä'niw, ini'ʔ as pimā'tesēyan,' inä'nihtʌmin ukīmū'hkiw.

saʔä'h keʔtsi'h ayā'wik anuh inä'niwʌn, iniwi'n-pih pis-ōhō'hit inuh wē'nikan: 'pī'hinā^?!' ēwā'hin; 'haʔ-na'kah tsī' nap aw-ihpā'hiyan?' pis-ēwā'hin wē'nikʌn.

saʔye'h nayō'htah inih wē'nikan as pītīwä'hneh, ini'win-pih payiʌtä'wipā'htuk anuh inä'niwʌn.

Then she threw that skull inside the hut. Then she poured the fat.

"First drink some!" she said to it.

"Very well!" said Skull-Being.

So the woman, having brought the fat to boil, gave it to drink. In truth, Skull-Being's jaws simply sputtered with the heat of it.

"Why, spouse, it comes to me just sizzling[1]."

She poured some more of the fat.

Thereupon Princess took her comb and spoke to it. "Soon, 'I want to come out now; open it for me!' it will say to you," she told her comb; "but do you then, 'Just a moment, I am combing my hair,' do you say to it," she told that Comb[2] of hers. "Then, 'Come, open for me!' it will say to you; 'Just a moment, I am patching my moccasins,' you will say to it. That is the way you will always answer that creature," she told that Comb of hers.

When she had carefully instructed it, the woman started running. She ran along, following the path of a brook.

After she had run a long ways, "Come now, spouse, open for me!"

"In a moment; I am combing my hair," said the Comb.

Then Skull-Being stopped calling.

Soon again, "Open for me!" said Skull-Being.

"Just a moment, please; I am patching my moccasins," said the Comb.

Then again Skull-Being ceased to talk. By this time the woman had run a long ways. But at one time then Skull-Being crawled out; it saw only a comb.[3]

"Oho! Tomorrow I shall pursue my wife,[4]" said Skull-Being.

By this time the woman had run a long ways, for she must have gone on without stopping, at a great pace. The next morning she arose and ran with all her might. After a while, looking ahead, she saw someone hewing wood. Then she ran all the harder.

"If I reach that man, I am saved," thought Princess.

She was already near that man, when Skull-Being came shouting. "Wait for me!" it said; "Whither in all the world can you run from me?" cried Skull-Being as it approached.

She could already hear the skull[5] thudding against the ground as it came, when running she reached that man.

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[1] An archaic word, used only in this story.
[2] Here and below the comb is spoken of as animate.
[3] Here in the normal, inanimate form.
[4] The usual word.
[5] From here on the skull is spoken of in the normal, inanimate form.

'hā'. nane'ʔ,' inä'win. 'ki'ʌsinaʔ! awä'tuk nipī'tine'sihuk!'

wā'wahteʔ inä'niw isē'ʔtawin as tsē'kikahah wē'pan.
'hā'. nane'ʔ. sawä'nimina?! ki'ʌsinaʔ! awä'tuk nipī'tine'sihuk!'

ini'win saʔye'h sikʌ'nah as pis-piʌtä'makah inih wē'nikan; iniwi'n-pih wätā'hpinikut uʔnä'hsʌn; umūtī'hsih pē'hnahukin aninuh uʔnä'hsʌn. iniwi'n-pih inih wē'p mä'mik inuh inä'niw, as pī'kwʌkanā'htah inih wē'nikan. niku't nisik ā'wiwin uhkā't inuh inä'niw. iniwin-pih wayä'pēt nikū'tikʌtäw; wä'htsita'w iniwi'n as kī'hkiʔtʌt. ayā'pehta'w ihpih payiʌtä'wipā'htuk. ini'win as atä'mikut misi'k inih wē'nikan. iniwi'n-pih misi'k payā'pakā'htah as yā'hpits pē'ʔsakanā'htah; iniwi'n-pih misi'k wayä'pēt. saʔe'h keʔtsi'h ayā'wik inih wē'k, — ā'sipeh ā'wiwin, — 'pāhkēnāˆh!' ēwā'hin nikū'tikʌtäw.

iniwi'n-pih payā'hkiskʌt inuh ā'sipeh. kayēs-pī'htike'pahtuk, kipā'hkuskawin inuh ā'sipeh. kayēs-kipā'hkuskʌt, iniwi'n-pih pisnū'htakī'hneh inih wē'nikan. mäts-unā'kan, meʔtik-unā'kan, iniwi'n as anä'mihneh. pā'hkinʌ'min inih utōnā'kan nikū'tikʌtäw; ʌnämōhsē'hsʌk nī's iniwi'n as apī'tuaʔ.

'pahpā'wiʔta'kun!' inä'win.

as pahpā'wiʔta'tuaʔ akuh ʌnä'muk, mamā'h-ʌnä'muk ā'wiwʌkin.

ayā'tskwʌt, 'pahpā'wiʔta'kun!' inä'win.

iniwi'n-pih apä'ʔsik mämā'hkikenituaʔ.

'nahā'w, ahkē'w as kē'skikeh awē'h-pakē'tamu'kun inih wē'nikʌn!' inä'win utī'hsehsʌn.

iniʔ-pih tsi-pā'hkinah inih utäsku'ʌhtem. inim-tä'pahtamin inih wē'nikan. kayēs-tä'pahtah inih wē'nikan, si sā'pipitä'win. iniʔ-pih misi'k inu'h nikut tsi-tä'pahtah nih wē'nikan. nʌwä'h wī'hkihtawʌkin as awātū'kuaʔ ayī'suh as i'nim-tä'pahtā'hkuaʔ. wē'kiw keh piʌtä'wihtawʌ'kin, ahkē'w as kē'skikeh as awēh-pakī'tahkuaʔ. nahā'w, nikōtä's ayā'wik, pī'wʌkin ʌkuh ʌnä'muk, as pī'htikanā'tsin nikū'tikʌtäw utī'hsehsʌn.

'pahpā'wiʔtʌ'kun!' inä'win.

as tsi-pahpā'wiʔtʌtuaʔ ʌnä'muk, ʌnämō'hsʌk ā'wiwʌkin. iniwinpih misik pä'takuhā'tsin inih meʔtik-unā'kan.

'nahā'w, iniʔ kāh!' ēwā'hin.

iniwi'n-pih pinä'hkwʌn mä'mik nikū'tikʌtäw as sāwä'hamōwā'tsin uhsē'mehsʌn.

'taʔ aw-ā'yahkupī'kah, nehsē'ʔ, anum kē'neʔnʌn?' inä'win.

'hā'hkiyʌ'n keh aw-ā'yahkupī'katun,' inä'win.

kayēs-sāwä'hamōwā'tsin, 'nahā'w, ē'h-ayum usē'hin; yō's niw ahpä'n kiw-ā'yapēnun,' inä'win, mehku'aʔnapiʌn as mēnā'tsin anuh uhsē'mehsʌn; 'kʌn wi'nah nikō'tuh kina-tsīpā'hkinan,' inä'win.

as kʌskī'hkinikā'täk inih wē'kiwʌm, iniwi'n ki-yōh-pī'sehkʌk mītsimē'hseh tsi-kēs-pē'ʔsahameh, as ki-mē'tsik inuh mitä'muh.

'nahā'w, nehsē'ʔ,' inä'win, 'nitā'wats-pahpē'sim,' inä'win.

"Oh, Elder Brother," she said to him, "hide me! A spirit is pursuing me hither!"

Unconcerned, the man kept on hewing his arrows.

"Oh, Elder Brother, take pity on me! Hide me! A spirit is pursuing me hither!"

Then, when the skull had almost got there, that brother of hers lifted her up; into his sack her brother put her. Then that man took an arrow and with it knocked that skull to splinters. That man had only one leg. Then One-Leg began to run; truly he ran fast. When he had run halfway to his goal, again did that skull overtake him. Then again he repeatedly struck it, beating it into small fragments, and then again started to run.

When his dwelling, — it was a rocky cliff, — was already near, "Open the door!" cried One-Leg.

Thereupon that rock went open. When he had run inside, the rock went shut. When it had gone shut, the skull came banging against the hard surface. A large bowl, a wooden bowl lay there, face down. One-Leg turned open that bowl; two little puppies were sitting there.

"Shake yourselves!" he said to them.

When those dogs shook themselves, they turned into large dogs.

For the last time, "Shake yourselves!" he said to them.

Then they grew larger still.

"Now then, go throw that skull over the edge of the earth!" he said to his dogs.

Thereupon he opened his door. One of them seized the skull in its teeth. When it had seized the skull in its teeth, the latter glided right through. Then the other dog seized the skull. It took a long time before they managed to carry it off, by taking turns at seizing it in their mouths. At last they got it there and threw it down over the edge of the earth. Then, after a time, the dogs came back and One-Leg let them in.

"Shake yourselves!" he said to them.

When the dogs shook themselves, they turned into little dogs.

Then he covered them again with the wooden bowl.

"There we are!" he said.

Then One-Leg took a comb and combed his younger sister's hair.

"How long, little sister, shall your hair be?"

"As long as I am let it be," she told him.

When he had finished combing it for her, "Now then, do you work at making this; always stay here in this place," he said to his sister, giving her a red sash. "Never at all will you cook," he told her.

From where that dwelling was partitioned off, there would come forth meat that had been chopped fine; this the woman would eat.

"Well, sister," he said to her, "I shall hunt a bit."

iniwin-pih payā'hkinah kähte'nika'mikuh. pipīku'ahseh kā'-kitōwä'htamin. kayēs-awē'h-apēt kähte'nikamikuh, pā'hpisiw pis-yā'hpits-tsī'hkiwe'winmʌskūti'ah-pisä'hkiwʌk. nī's pimī'win; iniwi'n-pih keh nayi'pi?tʌt; nis s kʌskī'hkinikā'täk iniwi'n misi'k s awēh-pā'hkinah inih ā'sipeh; iniwi'n s pīhtswä'pinatsin anuh pisä'hkiwʌn. iniwi'n-pih misi'k käpā'hkuhah as pis-ā'yapit inuh inä'niw.

'nahā'w, nehsē'?, kiki-nanī'?tʌke'sim; mitä'muh nina-nā'nāw s a-kiw-wē'tapimat. pōn pā'hpis pā'hkinah yō'm kitäsku'ahteminaw, nehsē'?. "sa?ye'h nipi'ʌm.pā'hkinah yōm kitäsku'ahtiminaw!" kina'w-ikuah. pōn pā'hpis pā'hkinah; kina-kitä'mahtun kē'yaw kē'spin pā'hkina'mōwat. kēs-teh-pā'hkina'mōwʌt, yō ni ni'nah ä'sinakusē'yen ini'? aw-isēnā'kusit. ini?-pih misi'k aw-anō'nih s a-pā'hkinaman ē'h-yōm kähtä'nikamik; misi'k a-nitō'tam inih nipä'piku'ahseh. kē'spin mē'nat, kinä'pim,' inä'win uhsē'mehsʌn; 'kē'spin teh kʌn pī'htikʌnʌt, pī'yen ni'nah, wine'? niw a-pā'hkiskʌk yōm kitäsku'ʌh-teminaw.'

iniwi'n-pih mayā'tsiʌt nikū'tikʌtäw as nitū'hkiwet. payi'ʌtät minī'kān, as tsi-pī'htiket niku't inih wē'kiwʌm, unä'siwin inuh mitä'muh tsiw-awēh-mehkāwā'tsin.

'kipis-nā'nin,' inä'win.

'nahā'w!' ēwā'hin inuh mitä'muh.

umūtīhsē'hseh as tsi-nayō'htah utā'hpinamin. iniwi'n-pih mayāts-yʌ'tua? as tsi-mäk-pāpimō'hnitua?.

ō', iniwi'n-pih kayēs-pi'ʌt inuh wi'yʌk.

'ā', nehsē'?, tsiyā'w nipis-yā'h-waskēm; pā'hkinah yō kitäsku'ʌh-timinaw!'

pā'pik nī'pi?tawin inuh mitä'muh as pī'htikanā'tsin; ta'?, ani'win niw u?nä'hsʌn ayāwä'nimatsin; iniwi'n niw ä'sina'kusinit.

kayēs-pī'htikenit inuh inä'niw, 'pā'hkinah, nehsē'?, yum kähtä'-nikamik!'

kaku'ʌne?naki?tawin mitä'muh s awēh-pā'hkinah kehtä'nikamik.

'ā'ni? te'h, nehsē'?, nih nipä'piku'ʌhseh?'

'umā'?!' inä'win.

kayē's-utā'hpinah, iniwi'n-pih ä'wih-apēt kähtä'nikamikuh as kā'kitōwä'htah pipīku'ahseh. wähtsita kä'?tin tsi-pis-tsī'hkiwewin mʌskūti'ah-pisä'hkiwʌk. hā'? teh aw-isē'?tʌt as a-ne'?nʌtsin? wā'pus ā'wiwin nuh ä'wih-wayä'sima'tsin anuh mitä'muhsʌn; mʌskōtä'mas-kun ā'wiwʌnin anuh wē'pan inuh wā'pus. wä'htsita kä'?tin wi'nah inuh pisä'hkiw ppīm-tsē'patakä'win anuh wā'pusun as patsē'skaha'-tsin. sa?e'h misi'k anuh mitä'muhsʌn inuh mä'ts-tō'nōh inu'win wi'nah nap pä'pm-tsē'patakät anuh mitä'muhsʌn, wähtaw tsiw-kä'?ts-pimī'nisihu'titua? akuh pisä'hkiwʌk as unä'niki'nimitua?. nuh mitä'muh wē'ne?nʌn si pī'sehkä'?nenunin inuh mitä'muh anuh wē'ne?nan.

as pis-mäk-pimō'hnet wi'nah nikū'tikʌtäw, kʌni'win kä'kōh änī-wä'kah wē'kih.

Then he opened the smoke-hole in the roof. He blew a small whistle. By the time he had gone and seated himself there at the smoke-hole, there came the wild roaring and stamping of buffaloes. He shot two of them: then he arose; where it was partitioned he again opened the rock; inside there he threw the buffaloes. Then he closed it again and came and sat there.

"Now, sister, you are lonesome; I shall go get a woman to keep you company in the house. Do not in any event open our door here, sister. 'Here I am, back. Open the door!' one will say to you. Be sure not to open it; you will bring ruin upon yourself, if you open the door for him. But if you do open it, he will look exactly as I look. Then he will bid you open this smoke-hole and will ask for my whistle. If you give it to him, you are as good as dead," he told his sister; "but if you do not let him in, when I come, our door will go open of its own accord."

Then did One-Leg go courting. When he reached a town, he entered one of the houses, and the woman was beautiful whom he had gone there to find.

"I have come to get you," he said to her.

"Very well!" said the woman.

She took her little bag and carried it on her back. Then they started off and walked on their way.

Then came that creature.

"Oh, sister, I have had to come back; open our door!"

Quickly the woman arose and let him in; for she took him for her brother; he looked exactly like him.

When that man had entered, "Open, sister, the smoke-hole!"

The woman jumped in her hurry to comply, and went and opened the smoke-hole.

"Sister, where is my whistle?"

"Here it is!" she said to him.

Taking it, he went and sat by the smoke-hole, blowing the whistle. Truly there came the roaring noise of buffalo. What was he to do to kill any? A rabbit was he who had come and deceived that woman; prairie-weeds were that rabbit's arrows. Truly then was one of those buffaloes running about carrying on its head that rabbit which it had gored. And then forthwith a great bull was running about with that woman on its horns, and truly, in great shape did those buffalo chase one another about in their high spirits. The woman's hair went waving in the wind.

But as One-Leg was walking homeward, suddenly there came some kind of a noise from his house.

'kisi'ʌhkah,' inä'win wē'wan; 'nehsē'h kʌna'pats kä'kōh isē'kiw!'

taʔ, inuh mitä'muh kä'ʔtsih payiʌtätu'awin, 'kʌniˆw, nawä'ts-pī'hinaʔ!'[1] *kiw-ēwä'hin.*
nī'w-inuh inih ä'kut, iniwi'n-pih wē'p pä'kama'tsin.

'taʔ ä'nahkami'kah? weʔsē'kiw ki'nah ap tsiw-ä'wiyen?' inä'win as pʌkāmä'tsin; 'kitä'kahkah kinaw-ikä'm aw-ä'ts-ahkē'w-takīk,' inä'win.
iniwin-pih kayä'ʔts-mä'tsiʌt nikū'tikʌtäw. ini'w-täpä'pahtah wē'k, ukō'ʔsimawan si pipī'm-sōwä'nehkī'ʔsiwanin. wähtsita'w iniwin as nehkō'sit. payiʌtä'wipä'htuk, mä'wa niw kēs-neʔne'win ani'nuh pisä'hkiwʌn; ukō'ʔsimawan iniwi'n-pih kayīʔtä'hkunʌ'tsin nis wē'winih pisä'hkiwʌn. iniwi'n-pih sä'hkihsimä'tsin uhsē'mehsʌn; iniwi'n-pih ispä'miah ä's-pimō'tsiket.
'hē'y, nehsē'ʔ, ōnē'nun! kitäʔnusim!' inä'win uhsē'mehsʌn.

iniwi'n-pih mä'nawats pis-nä'hnet mitä'muh. nī'w-inuh kayēs-ahpä'mit, iniwi'n-pih wänē'pahtuk inuh mitä'muh as yäh-pemä'tesit. wä'pus wi'nah nap, kutäʔnas ini'win s kīwäpī'hsih, tsi-kēs-yä'hpits-pī'hkitsī'huh.
ini'win-pih misi'k sayäwä'hamōwä'tsin uhsē'mehsʌn. kayēs-pä'ts-pōʔsä'hkakehä'tsin, 'nahä'w, nehsēʔ, mätsi'ah. uma'nakah isi'ʌnun as mō'hkahah i'nakah; ini's awēh-keʔtä'hkiwe'pinun; ni'nah nap as nä'wahkīk i'nakah ni'ʔ as ʌwēh-tanä'siyen,' ēwä'hin nikū'tikʌtäw; 'yō's winah ahkī'hih kʌtä'-tʌnä'siyah, kʌn pas nimä'hnu-tʌnä'sinī'-nawan.'
ini'ʔ mä'waw. ini'ʔ-nikuh kä'hkinawʌk.
ukīmū'hkiw yō'hpih niw mitsi' niw ini'ʔ as ä'yapit as mō'hkʌhʌh. awä'tuk ä'wiw as yä'h-pemä'tsiha'tsin uhsē'mehsʌn, misi'k teh winah mäts-mitä'muhsʌn umūtī'hsihsih s pē'hnahatsin; awä'tuk tsiw-ä'wiw.

105. THE ROLLING SKULL. SECOND VERSION.

(Josephine Satterlee)

neʔni'w mitä'muhsʌk uwē'tikä'hkuhtōwʌk, inuh teh uhsē'mimaw ukēmō'hkiw inä'win. nikō'täs s mäk-pä'pimō'hnetuaʔ, kʌniwi'n niw pis-tanīwä'hneh wē'pitan; tsē'pay mē's täh ä'wiwin. iniwi'n teh s tä'pinä'hkuaʔ s kehpītū'kuaʔ me'ʔtikuh aki'kuh nī's umē'hsimawʌk. iniwi'n teh s myʌ'sinä'ʔtukuaʔ s pä'hpinu'tahkuaʔ.
inu'h täh uhsē'mimaw, 'pō'n!' ēwä'hin; kinu'awäw anuh umē'hsʌn.
iniwi'n-pih teh mayätsyʌ'tuaʔ, kayēs-kehpītū'kuaʔ inis meʔti'kuh. as inim-mä'k-teh-niw-pä'pimō'hnituaʔ, kʌniwi'n niw misi'k pis-tanī'tah.
'mä'wa niw kikä'taw-sä'ʔsakumine'muʌw!' ēwä'hin.

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[1] Spoken in a loud but very high-pitched tone.

"Walk fast," he told his wife, "I am afraid something is happening to my sister!"

But that woman, whenever they got a bit nearer, "Just a moment! Just wait for me!" she would say.

When she had said it four times to him, he struck her down with his arrow.

"What is the matter? What sort of creature may you be?" he said to her as he hit her; "Spotted Frog you will be called as long as the earth endures," he told her.

Then One-Leg started out fast. When he came in sight of his dwelling, there was his sister, carried about with her hair blowing long in the wind. Then he was very angry. He ran up and killed all the buffalo; then he pulled his sister from the buffalo's horns. Thereupon he laid his sister on the ground, and shot an arrow into the air.

"Hey, sister, arise! Something is falling on you!" he called to his sister.

Thereupon the woman began to breathe faintly. When he had shot for the fourth time, the woman leapt up from where she lay, restored to life. As for the rabbit, it lay strung out somewhere thereabouts, its belly all burst open.

Then he again combed out his sister's hair. When he had had her put on good clothes, "Now, sister, go away from this place. Go over this way, to the east; go there and settle there for good; as for me, I shall go dwell in the south," said One-Leg; "For if we should dwell here on earth, we should not live in peace."

That is all. That is as much as I know of the story.

Princess to this very day has her place there in the east. A spirit was he who restored his younger sister to life, and put a full-grown woman into his pocket; a spirit he surely was.

105. THE ROLLING SKULL. SECOND VERSION.

(Josephine Satterlee)

There were three women, sisters, and the name of the oldest was Princess. Once, as they were walking about, suddenly there came the sound of rattling teeth; it was the head of a corpse. Then the two elder sisters seized it and bound it to a tree. Then they made fun of it and abused it.

But the youngest sister said, "Stop!" warning her sisters.

Then they set out again, leaving it tied to the tree. But then, as they were walking along, suddenly it came with noise.

"All of you I shall crunch to bits!" it said.

iniwi'n teh ä'ts inuh uhsē'mimaw, 'nahā'w,' ēwā'hin, 'inipa'? inih wäh-kinu'ʌnakuk!' ēwā'hin.

nahā'w, iniwi'n teh s ne'ʔnikutua? akuh nī's umē'hsimawʌk.

nahā'w, kayē's-neʔnatsin anuh umē'hsimawan, 'nahā'w, ukimū'hkiw,' iwā'hin, 'nayō'minaʔ,' iwā'hin.

iniwi'n teh s nayōmā'tsin inuh ukīmū'hkiw, kutä'ʔnas teh s awānā'tsin. iniwi'n teh s kēs-wāwī'kitua?. ki-mātsī'win teh kī'seh ä'hkwah inuh tsē'pay wē's inuh, wē'nikan inuh; kī'seh ä'hkwah kimātsī'win. ini'? teh s kiw-ā'yīt inuh ukīmō'hkiw. iniwi'n mʌmā'kane'hikin.

pyi'ʌtsin, 'kikēs-pō'tawe^mit, ʌne'm?' kīw-iku'ahin.

'āē^h,' kīw-inä'w, 'nikēs-pō'tawem.'

nikōtä's niw ukī'ʔsʌn iniwi'n as pi'ʌnit; — inuh ukīmū'hkiw pʌyä'kwʌts tsi-tä'wʌn ukī'ʔsʌn; — iniwi'n teh s ā'tsimī'ʔtawatsin s mʌmā'kane'hikut anuh.

'nahā'w,' ēwā'h, 'kʌts kimā'nehneʔ,' ēwā'hin, 'meʔsi'h mehsē'wan s aw-usē'htawah,' inuh ukī'ʔsimaw.

iniwi'n teh s mʌnä'hnetuaʔ, misi'k teh nī's sā'ʔnawā'hkwʌtun kē'skaha'mukin.

'nahā'w, kinaw-pō'tawem,' inä'win anuh ukī'yʌn, 'saʔe'h saka'nah pi'ʌt, saʔe'h teh ini'h pis-inē'h, "kikēs-pō'tawemit, a'nem?" — "āē'h, anem, nikēs-pō'tawem," kina'w-ināw,' iku'ahin nuh ukī'ʔsʌn; 'nahā'w, ini'?-pih teh a-mami'ahtumiyʌn,' iku'ahin ukī'ʔsʌn.

hā'w, kä'ʔtin saʔe'h saka'nah payi'ʌt, iniwi'n-pih payō'tawet inuh ukīmū'hkiw. ki'ʌsōwin täh inuh ukī'ʔsimaw. iniwi'n-teh-pih saʔe'h payi'ʌt inuh.

'kikēs-pō'tawemit, ane'm?' iku'ahin.

'āē', ane'm, nikēs-pō'tawem,' inä'win.

'nahā'w, ini'? keh saʔye'h s a-yā'hpitä'hnaʔsunan!' iku'ahin.

iniwi'n teh s täw-kāhtswä'pinikut inis iskū'tiah.

iniwi'n teh s kā'kitit inuh mitä'muh; 'nikī'ʔs!' ēwā'hin.

'ha'h, haʔ a'nuh ukī'ʔsʌn?' ēwā'hin inuh wē'nikʌn.

'anu'm-eʔ keh!' iwā'hin pis-kitsē'pahtuk inuh pehnī'hseh.

iniwi'n teh s ahpā'kitā'hkuaʔ inih wē'nikan ini's iskū'tiah; anuh teh sā'ʔnʌwā'hkwʌtun ini'win s mitsī'muhā'hkuaʔ ini's iskū'tiah. nʌwä'h kʌni'w kēs-wē'nutewin inih wē's.

ini'?.

106. THE WOMEN OF THE EASTERN SKY.

(mʌskwawānahkwʌtōk)

ispä'miah umʌ's āsipä'hkihkiw tsi-tʌ'kuah; ini'? as tsi-kīs-wī'kituaʔ mitā'tah akuh mitä'muhsʌk; ukiahsō'wawan wī'kime'wʌkin.

nahā'w, ini'?-pih anā'hkiʌn tsi-kēw-ahpā'kitā'hkuaʔ umʌ's ahkī'hih; ahkuahtawā'kʌn kiw-ā'wiwin. iniʔ as pinī'ʔtʌtuaʔ. nahā'w, iniʔ as

Then said that youngest sister, "There!" she said; "That was why I warned you!" she said.

Then it killed those two elder sisters.

When it had slain the elder sisters, "Now, Princess," it said, "carry me on your back," it said.

So then Princess carried it on her back and took it away somewhere with her. And there they continued to dwell. All day long he would be away, that Being who was a dead person's head, that Skull-Being; for the entire day he would go off. Princess would stay where she was. Then it tormented her.

Whenever it came home, "Have you made the fire, you dog?" it would say to her.

"Yes," she would answer it; "I have made the fire."

At one time then came her son, — for it appears that this Princess had a son, — and then she told him how she was tormented by that Being.

"So then," he said, "let us gather wood," said that son; "and prepare a great amount of fire-wood."

Then they gathered wood; and two forked sticks they cut.

"Now then, do you build the fire," he told his mother; "and when he comes and says to you, 'Have you built the fire, you dog?' then do you answer him, 'Yes, you dog, I have built the fire,'" her son told her; "And then you will call upon me for help," her son told her.

And accordingly, before he came, Princess built up the fire. Her son hid himself. Then that Being came.

"Have you built the fire, you dog?" it asked her.

"Yes, you dog, I have built the fire."

"Oho, now is when I shall burn you to a cinder!" it said to her.

Then it was about to thrust her into the fire.

Then did that woman cry out; "My son!" she said.

"Ha, where is that son of hers?" said the Skull-Being.

"Here he is for you!" cried the lad, springing from where he had hidden.

Then they threw that skull into the fire, and with those forked sticks they held it fast there in the fire. It took a long time before that head was entirely burned up.

That is all.

106. THE WOMEN OF THE EASTERN SKY.

(Maskwawanahkwatok)

Up above yonder, there must be a rocky place; that is where dwelt these ten women; with their mother they dwelt.

Now, they used to throw down a reed-mat to the earth here; it served as a ladder. On it they would descend. Then they started

mātsyʌ'tua?; kʌn uwānä'nima'nuuwawan inä'niwʌn; ta'?-nakah ayī'nit ki-nānä'wʌk. ta'?, akuh inä'niwʌk sā'käw kiw-ā'wiwʌk ki-nōtspinehā'tua? anuh mitä'muhsʌn. kutä'?nas as kiw-ini-wī'kitua?, iniwin-pih ki-mʌmuawā'tua utä'huwawan anuh inä'niwʌn. yō'win teh usä'kipʌnōwa? as kē'w-a?tukua? ani'nuh mitä'hiʌn. nahā'w, as mäk-nipā'tua? akuh inä'niwʌk, iniwi'n-pih ki-mātsi'ʌtua? akuh mitä'muhsʌk. ini? keh wä'nītu'awin akuh inä'niwʌk, kʌn wi'yʌk mitä'muhsʌk. ini? käh s nōtspinä'htsiketua?. nahā'w, payi'ʌtätu'awin inis wäh-pi'ʌtua? akuh mitä'muhsʌk, ini?-pih ki-ne?nī'htua? aku'h inä'niwʌk, mā'waw as ki-mu'atua? anuh inä'niwʌn. ini? ahpä'n kayēs-isī'?tʌtua?; me?si'h inä'niwʌn kēs-ne?ne'wʌk aki'kuh mitä'muhsʌk. ta'?, kʌn wi'yʌk uwī'hkihtōnan kʌn as a-nō'tspinehā'tsin: kēs-mʌmu'akuk utä'hōwawan anuh mitä'muhsʌn. ini'? niw ahpä'n niw kayēs-isī'?tʌtua?.

nahā'w, ini?-pih nikut mitä'muh wā'?naw kayē's-isiʌt; nʌnā'wahkamik uhsē'mehsʌn apähnī'hsʌn ini'? as awēh-misā'hkʌtewähā'tsin. sa?yäh wäsā'mi?tatua? akuh mitä'muhsʌk. nahā'w, kayēs-anīh-misā'hkʌtewä't inuh apähnī'hseh, ini? me?ti'k as tsitsē'patuk; upänehsi'ʌhsimʌn tä'wanin. iniwi'n teh as ki-nī'mapit inuh pinä'hsiah. misi'k wä'kuhsʌn utī'hsehsʌn ā'wiwanin inuh apähnī'hseh kayēs-mē'nih as misā'hkʌtewät. iniwi'n as pā'pahpē'sit, me?si'h mʌnätō'wʌn as ne?na'tsin s a-māmītsihsi'nit umē'hsʌn, kēs-nikānä'tsin. nikōtä's niw ayā'wik, nī's awähsē'hsʌn pīnä'win.

'nahā'w, nimi'?,' inä'win, 'ē'h-akum nayī's niw pō'nin awähsē'hsʌk; wi'yʌk kʌte'w-pī'wʌk. misi'k nimä'hkesi'nan usē'htuh,' inä'win anu'h umē'hsʌn.

ta'?, iniwi'n niw ä'si?tʌt inuh mitä'muh. kä'?tin sa?yä'h nä'hkah mitä'muhsʌk kitā'wane'tōwʌkin; yā'hpits utī'h wēyʌwēkehkō'hseh pis-āhpata'hōwin. payi'ʌtua?, iniwi'n niw tsē'kapah as pis-tsīhkākune'hiketua?. kayēs-tsīhkākune'hiketua?, iniwi'n-pih me?ti'kwʌn kayēskaha'tua? akuh mitä'muhsʌk, as ī'wanatua?; me?ti'kwʌn hā'neh ahpē'?ts kē'skahe'wʌk, wē'kōwaw as usī'htukua?. kayēskī'sihtukua?, ini?-pih misi'k sehtā'kun payō'hpunatua? s anāhkī'htsiketua?. ini?-pih misi'k mä'nehnetua?. ini?, kayēs-pō'tawetua?, ini? s ā'yapitua?. nahā'w, iniwi'n-pih teh payi'ʌtua? akuh inä'niwʌk sā'käw.

'ī'hihihihih!' ēwā'kin as kawā'tsitua?; ta'? kēs-mahkāmā'wʌk ōtā'kumuwā'wʌn.

iniwi'n-pih nuh pähnī'hseh, 'umʌ's pī'htike'kun!' inä'win.

as pīhtike'tua? inä'niwʌk, iniwi'n-pih kayēs-akuʌhā'tsin ninuh nī's awähsē'hsʌn as kä?ts-ahsāmā'tsin anuh inä'niwʌn. wä'htsita'w iniwi'n tsi-kä?ts-mī'tsihsitua? akuh inä'niwʌk, kikē'h napōp mā'waw s minä'kua?. kayēs-anīh-mī'tsihsitua?, iniwi'n-pih sayā'kitawane'titua? s awēh-pī'htikawā'tua? anuh mitä'muhsʌn as inim-witapimā'tua? mā'wa niw nā'nikut. iniwi'n-pih akuh mitä'muhsʌk wänā'h-

forth; they did not miss any men; wherever men were staying, they would always see them. There would be nine of these men who followed these women. When they camped somewhere on the way, they would take these men's hearts away from them. Here, into the braids of their head-dresses, was where they placed those hearts. Then, while these men were asleep, these women would start away. So then, when the men arose from sleep, the women would be gone. Then they would follow them. Then, when these women arrived at the place whence they had come, these men would be slain, and they would eat these men. That was what they always did; many men had those women slain. For no one could keep from following them: those women had taken their hearts. That was the way they always did.

Now, a certain woman went far away; into the deep wilderness she went, to give her young brother the puberty-fast; too dangerous at this time were these women. When that youth had completed his fasting, a stick of wood he set up; he had a pet eagle[1]. Up there that eagle used to perch. Also a fox that boy had as a pet, which he had been given in his fasting. Then he kept hunting, killing very much game, that his sister might have ample food when he had left her. At one time he brought home two young bears.

"Now, sister," he told her, "set these two young bears to boil; some people are coming. And make me some moccasins," he told his sister.

She did exactly as he told her. And really, as twilight fell, some women came, one behind the other, out of the depths of the forest. Way in the very rear a little old woman came hobbling along on a cane.[2] When they had come, then close to the wigwam they scraped the snow away. When they had scraped the snow away, these women cut down trees and dragged them near; some of them, you see, were cutting trees for building the lodge. When they had completed it, they broke off cedar-boughs to make their flooring. Then they gathered firewood. Then, when they had built the fire, they rested. And then came these men, nine of them.

"Hee-hee-hee-hee!" they said, shivering in the cold; for their blanket-robes had been taken away from them.

That youth then said to them, "Come in here!"

When the men came in, he took from the kettle the two young bears and gave these men a hearty meal. Truly then did these men eat with zest, drinking all the broth, besides. When they had finished eating, they filed out of the house and entered the lodge of these women and sat by them, each by his own. Then these women placed meat upon wooden spits and roasted it. When it

[1] As a result of his dream-vision during the fast.

[2] The tenth, and, as later appears, youngest of the sisters.

kuhä'hkua? mī'tsimē'hseh s apī'tua?. kayēs-kē'sitek, inuh täh umē'hsimaw kawin kä'kōh utä'skuʌhtamō'wanan utä'niniʌmʌn. ayä'tsni'ʌnʌn-ā'witua? akuh mitä'muhsʌk kawi'n utä'hsamanō'wawan utä'niniʌmō'wawan. ayum nikūtu'ʌsitah mä'nawats isku'ʌhtamōwä'win utä'niniʌmʌn. ahpī'ts niw aki'kuh ayäts-nī'tua? ayä'pehtaw isku'ʌhtamōwä'wʌkin nih mētsimē'hseh.

nahä'w, iniwi'n-pih ä'wih-pī'htiket inuh apähnī'hseh. ahkä'hkiʌnih ini'win as apē't wēyʌwēkehkō'hseh; ani'win ä'wih-wētapimä'tsin inuh apähnī'hseh. wähtsita'w iniwin as kä?ts-ayä'nitua? akuh mitä'muhsʌk.

'ihsä^!' ēwä'kin. 'tä'? täh wi'nah nap ē'h-ayum ä'sē?tʌt, anuh nō'hkumä'hsinawan pis-wē'tapimä'tsin?'

kawi'n pō'ts upä'htanan inuh pähnī'hseh. mä'nawats niw kīsmī'tsuahin inih utä'puan inuh wē'yʌwēkehkō'hseh, s ahsämä'tsin nuh utä'niniʌmʌn.

sa?äh ä'pah wäsihsī'hkua? s nipä'tua?, nahä'w, kayēs-mä'wanipä'nit anuh umē'hsʌn, iniwi'n änä'tsin anuh apähnī'hsʌn inuh wē'yʌwēkehkō'hseh, 'nahä'w, pipī'm-pehkō'namō'win ē'h-akum nimē'hsʌk anuh usä'kipanu'wawan. ini'? as a?te'kin anuh utä'hōwawan ē'h-akum inä'niwʌk. aku'ʌtsih isi'ʌnun; kō'n awēh-misä'hkuʌte'nin; sä'käw awē'h-usē'hin wʌtō'wʌk; anī'? täh aw-ā?tō'wʌtua? ini's usä'kipʌ'nōwa? ē'h-akum nimē'hsʌk.'

ta'?. kayē's-piʌt inuh apehnī'hseh, iniwi'n-pih anuh umē'hsima'wan kayēs-pehkō'namōwä'tsin inih usä'kēpʌn; siwas a?te'win inuh inä'niw ōtä'h. kayēs-mʌmä'k inuh apähnī'hseh, iniwi'n-pih ani'nuh kō'nien inis ä?tu'watsin usä'kēpanih. iniwi'n-pih ayāh-a?tuwä'tsin nuh inä'niwʌn inih ōtä'h. ini'win niw mä'waw ä'hpinʌnä'tsin ani'nuh mitä'muhsʌn, mä'waw as yä'h-a?tuwä'tsin anuh inä'niwʌn ōtä'hōwawan. kayē's-mä'waw-ā?tuwä'tsin, iniwi'n-pih pis-usē'hsih.

nahä'w, iniwi'n-pih wä'nēt inuh wēyʌwēkehkō'hseh aku'ʌtsih as i'siʌt. nawē'naw pis-pī'htike'win. nahä'w, wähtsitä'w iniwin as ōnä'sit, uskē'h-kī?sē'hseh, s kēs-awēh-pʌkē'tah wēyʌwēkehkō'hseh s isēnä'kusit.

'nahä'w, tsēk-wä'pah, ini'? as kʌtä'w-mätsī'ya'h,' iku'ahin apähnī'hseh anuh wē'wʌn; 'äyä'pehtaw nnaw-inim-wē'kiminaw,' iku'ahin.

mäk-niw-nipä't apähnī'hseh, iniwi'n as tsē?tsipe'nikut anuh wē'wʌn, umätimō'hsemʌn.

'ini'? sa?yä'h as mätsī'yah,' iku'ahin; 'wä'htsitaw ki-kī'hki?taw ayum nimē'hsinaw.'

hä'w, ini? as ūnī'tua? mitä'muhsʌk; mä'wa niw ni? as mahkämä'tua? utä'nini'ʌmuwawan utä'kumuwä'wan. hä'w, iniwi'n-pih apähnī'hseh nakah äsi'ʌnit minä'? s awēh-pīhä'tsin. äkawä'htik nēpuwi'win nuh apähnī'hseh. pis-minä'?tami'pahta'win mʌtsikihkwä'wis. ini'win-pih päkʌma'tsin uhkä'tih as pūhkikʌtähä'tsin.

'yō't kiw-inä'pumat kō'hkumeh as ki-wē'kimiwät?' inä'win wē'nimun.

was cooked done, then the oldest of the sisters, as she ate, left nothing for her husband. The first five women did not give their men anything to eat. The sixth one left a little food for her man. The last four kept back half of that meat for them.

Then that youth went and entered their lodge. By the cooking-place sat the little old woman; by her side the lad took his seat. Indeed, then those women laughed loudly.

"Fie, nasty!" they said, "What is this fellow doing, coming here and sitting by our grandmother?"

The lad did not heed it at all. The little old woman had eaten very little of her roast; she gave the food to her man. At last, in due time, they lay down to sleep.

When the time had come for them to lie down to sleep, then, after all her older[1] sisters were asleep, the little old woman said to the youth, "Now go about and undo my older sisters' braids. That is where these men's hearts have been placed. Go out of doors; shape snow in your hands; go and make nine snowballs. These you will put into my older sisters' braids here."

So when the youth came back, he undid the oldest sister's braid; there lay the heart of that man. The youth took it, and placed the lump of snow into her braid. Theurepon he placed back this man's heart for him. Thus he did with all those women, restoring their hearts to all these men. When he had replaced them all, he came back and lay down.

Then the little old woman rose from the couch and went outside. After a short time she came back into the lodge. Truly, she was beautiful now, a young girl, having gone and put away her disguise of old age.

"Now then, just before dawn we shall start," the youth's wife said to him; "Halfway we shall camp," she told him.

When he was still asleep, the woman, who was now his wife, nudged him.

"Now we are going!" she told him; "Truly, our eldest sister is fleet of foot."

Then the women arose, all of them taking away their men's blanket-robes. The lad went off and waited for them ahead, in the direction they were taking. Behind a tree the youth took his stand. Matsikihkwäwis came running in the lead. He struck her on the leg, breaking the bone.

"Is this the way you imitate your grandmother when she takes a husband?" he said to his sister-in-law.

[1] See preceding note.

wä'htsita'w iniwi'n as kä?ts-nehkō'sit mʌtsikihkwä'wis.

'wä'htsitaw nisē'hkanaw! tā'? min ä'wih-yōh-mehkāwā'tsin wēta?-ne'mun?' inā'win anuh uhsē'mehsʌn.

ini'win ä'niwäk as pä'tuhnet mʌtsikihkwä'wis.

ini'win-pih pis-yā'h-wʌskē'pahtuk inu'h apähnī'hseh. sa?ä'h kēs-kīsisi'ʌhkōwʌ'nin inuh umē'hsʌn. kō'skusitu'a? akuh inä'niwʌk, iniwi'n ni pā'hpis s nūtspine'htsiketu'a? kʌtä'w.

'kitā'wats-mī'tsihsi?; wa'?naw a-piʌtä'wʌkit?' inä'win apähnī'hseh.

hā'w, ini?-pih ä'wih-mī'tsihsitua?.

kayē's-anī'h-mī'tsihsitua?, 'nahā'w, nimi'?, kute'?nas kä'kōh isē'kiyen, a-kākā'kitōw ē'h-ayum nipä'nehsi'ʌhsem. ayō'? a-kanā'-pumih,' inä'win umē'hsʌn as mā'tsyʌt.

hā'w, ini'? keh s nūtspinä'htsiketua?. sa?ä'h misi'k kayēs-wē'kinit, iniwi'n-pih ä'nim-pi'ʌtä'tua?. iniwi'n sa?ye'h as kīsisi'ʌhkitua? s ōnā'hkuhā'hkua? mītsimē'hseh. kawi'n utā'hsamanan mʌtsikihkwä'-wis utä'nini'ʌmʌn.

iniwi'n änā'tsin nuh pähnī'hseh; 'ini't kiw-inā'pumat kō'hkumeh s ki-wē'kimiwät?' — kʌt tsiw-ahsāmā'tsin.

'wä'htsita kä'?tin nisē'hkanaw! tā'? ap-yō'h-mehkāwā'tsin ani'nuh mʌtsē'?-apähnī'hsʌn?' inä'win uhsē'mehsʌn.

nahā''w, sa?ä'h misi'k tsayēk-wā'pah, 'nahā'w, ini? sa?ye'h as mātsī'yah,' iku'ahin wē'wʌn; 'nā'wahkīk kina-pi'ʌtä?,' iku'ahin; 'ä'niwä'k pä'sehkaw mʌtsīkihkwä'wis as kēs-pōhkikʌtä'hʌt.'

iniwi'n-pih mä'hkʌmʌtua? utākumōwā'wan utä'nini'ʌmōwawan.

'hā?tu'kun anuh wāpuwiyā'nan! nā's kʌt akō'wʌk; winu'a? ap pēhkitsi'wʌk,' inä'win nuh apähnī'hseh.

iniwi'n-pih misi'k kayä'?ts-nehkō'situa? akuh mitä'muhsʌk ni'ä-nʌn. kayēs-mātsi'ʌnit, ini?-pih mā'waw tsiw-amā'tinatsin aninuh inä'niwʌn.

'ōnē'ku'n! kimäk-nūhsū'hkiwä?!' inä'win.

iniwi'n-pih wänī'pahtukua? kuh inä'niwʌk, nūtspinähtsike'tua?. nayā'wahkīk, ini'win-pih payiʌtä'tua? inis s wē'kinit. wahkētā'sipeh iniwi'n as a'?tik kinō'htem. ä'ni-piʌtä'tua? āsipä'hkuh, ōsā'matin uhkā'nan, mamā'tsi?taw uhkā'nan ini'kuh tsi-ne?na'tua?. wä'hta yō'win ä'sinakusi't nʌhä'?s ā'sipeh. ispä'mi''ah, wā'?naw ispä'miah iniwi'n as wī'kitua?. ā'? teh aw-isī'?tʌtua? s aw-ihku'ahtawetua??

iniwi'n-pih inuh yā'hpits uhsē'mimaw anā'hkiʌn pis-ahpā'kitah; ahku'ʌhtawakan isīnā'kwʌtin.

'nahā'w, yō's niw s aw-āyanä'hkiyen, ini's niw kinu'a? ap pis-āyanä'hkikun, mā'wa niw ä'htahsiyäk. ini? nisi'k s a-piʌtä'yäk,' inä'win wē'matan.

ta'?, iniwi'n-pih mayā'tsiʌt apähnī'hseh, iniwi'n niw utī'h akuh inä'niwʌk as inim-sakā'hki?tʌtua? anuh apähnī'hsʌn. wē'ki käh piʌtä'wʌkin ini's wʌhkētā'sipeh. nahā'w, ini?-pih payī'htikawane'-titua? ini'h kēnō'htem as i'nim-apī'?tawatua? umätemō'hsemuwā'wʌn.

Then truly in a great rage was Matsikihkwäwis.

"Truly, I hate him! Where in the world did she go and pick up this fellow-dog of hers?" she said to her youngest sister.

Then slowly enough did Matsikihkwäwis walk.

The youth then ran all the way back home. His sister had by this time finished her cooking. When those men awoke, at once they were going to start in pursuit.

"Let us eat before we start. They can't get very far, can they?" the youth said to them.

So then they went and ate.

When they had eaten, "Now, sister, if anything anywhere happens to me, this eagle of mine will keep giving its call. He will keep guard over you," he said to his sister, as he departed.

So then they went in pursuit. In time they reached the place where the women had again made camp. They finished cooking and put the meat on spits. Matsikihkwäwis gave her man no food.

Then the youth said to her, "Is that what you learn by watching your grandmother when she takes a husband?" — because she gave him nothing to eat.

When the next dawn was near, "Now we shall start," his wife told him; "At noon we shall arrive; slowly enough is Matsihkih-kwäwis traveling with her broken leg."

Then they took away the blanket-robes from their husbands.

"Leave those robes! Let them wear their robes. They too feel the cold," said the youth to them.

Thereupon again those five women became very angry. When they had departed, he roused all those men from their sleep.

"Get up! We are pursuing our wives!" he said to them.

The men jumped up and started in pursuit. At noon they came to the place where the women dwelt. Up on top of a cliff there stood a long-lodge. When they reached the foot of the cliff, there was a vast number of bones, human bones, of as many people as they must have slain. Truly (steep), like this in shape, was that solitary cliff. High, high, far up above, was where they dwelt. How were they to climb up? Then that youngest one threw down a reed-mat; it was in form like a ladder.

"Now, exactly where I step, you too will have to take each step, as many as you are; only in this way will you arrive," he said to his companions.

Then the youth started, and behind him came those men, clinging to him. At last they reached the top of the cliff. Then they went, one after the other, into that long-lodge, each taking his seat by his wife.

'ini'ʔ kāh wi'nah hā''nōw ē'h-umʌs as wī'hkihe'siyik yōs as pī'htikeyäk,' iku'ahin inuh apähnī'hseh ʌnih mä'temō'hsemʌn.

saʔyä'h uhtsē'muwin inuh wē'yʌwē'keh as nitōmā'tsin anuh mʌtsī'kihkwä'wihsʌn s sāwä'hamōwā'tsin.

'ayōʔ mä'mik niw täpā'nak nitā'n, ahpä'n niw as kiw-inänī'hit as kī-pī'tuwīt inih mä'mīk wayē'hkiʔtaman.'

wʌtū'hsiwan aku'ahamin; iniwi'n ä'hpakēnā'tsin anuh kō'niʌn; ini'ʔ täh änä'nihtah. mamā'tsiʔtā'w utäh as ā'wik. saʔyä'h misi'k niku't pehkō'namōwä'win usä'kēpan, iskū'tiah as apu'ʌhsit, iskū'tiah as mahkä'hsiwapīt. ini'ʔ ni mā'waw ähpinanā'tsin as mitā'tahsinit anuh utā'nan. ta'ʔ. mā'waw kayēs-pehkōnamōwā'tsin ninuh usä'kipanōwawan. iniwi'n-pih kä'taw-aku'ahah anuh utāpu'ʌnan. ta'ʔ, yä'hpits āʔtiyapāwä'wanin anuh wʌtū'hsiwʌn. wä'kiʔ täh a-mē'tsik? ta'ʔ, kū'niʌn ā'wiwʌn.

'nāˆh!' ēwā'hin inuh wē'yʌwēkeh; 'wä'kiʔ täh aw-ahsā'makuaʔ ē'h-akum nuhā'hkʌk?'

umūtī'h utā'hpinʌmin; ahkä'hkun kayēs-akōnā'tsin: 'mē'nan kʌt nitā'hsamā'wʌk!'

mamā'tsiʔtaw uskē'hsikun ā'wiwʌnin.

'kʌn wi'nah ni'naʔ inih nitä'nahtsikänī'nawʌn,' inä'win inuh apähnī'hseh.

'yāˆ, wä'htaw nisē'hkanaw! wäʔsē'kiwʌn anuh payīnā'tsin?' inä'win nuh utā'nan.

'ini'win keh as yāh-sakā'hkaʔtuk inih umū'tīh mamā'tsiʔtaw uskē'hsikun.

'tsiyā'w wīnä'mehkwʌnʌn pā'ʔtewʌn kʌt nitā'hsamawʌk,' ēwā'hin wē'yʌwēkeh.

pä'hkunah inih umū'tīh, mehku'ʌskʌtayä'wʌk ā'wiwʌnin.

'kʌn wi'nah ni'naʔ inih nitä'nahtsikänī'nawan mehku'ʌskatayä'wʌk as pas mu'ʌkihtuaʔ.'

ini'ʔ kāh as kēs-nī'hniʔtʌt nuh wē'yʌwēkeh.

iniwi'n-pih kayäʔts-wē'ʔsake'sit; sikana'h niw nipu'ahin.

'taʔ ä'siki'yen?' inä'win mʌtsikihkwä'wis.

'wayā'piske'nit pisē'w mu'ak, pʌs nimä'hnuw-īm,' ēwā'hin wē'yʌwēkeh.

'taʔ ā'tsʔ' inä'win nuh pähnī'hseh.

'wʌyā'piske'ninit pisē'wʌn mu'atsin, pʌs mähnuw-ī'win.'

'nahā'w, nina-nā'nāw,' iwā'hin pähnī'hseh.

pän ä'win mayā'tsiʌt. nimē'wah niw inä'htuahin; iniwi'n as pīnā'tsin wʌyā'piske'ninit pisē'wʌn. nayäwā'tsin inuh wē'yʌwēkeh, wähtsitā'w iniwi'n as käʔts-mō'k.

'wäʔsē'kiwʌn ani'nuh payīnā'tsin ē'h-ayum as kitä'mahih nehsē'hʔ' inä'win.

aniwi'n teh uhsē'mehsʌn pisē'wʌn wē'yʌwēkeh. aniwi'n teh kä'h nap ä'hsamēwät anuh apähnī'hsʌn inuh wē'yʌwēkeh.

"So now at any rate you have managed to come into the house," the youth was told by his wife.

Soon the old woman of the house[1] called out, bidding Matsikihkwäwis come have her hair combed.

"I truly love this daughter of mine, who always makes me glad, bringing me that whose taste I truly like."

She lifted some red coals from the fire; on them she threw the lump of snow, for she thought it was a human heart. Soon she unbound another daughter's braid, to do her roasting in the flame, to cook on the coals. Thus she did with all ten of her daughters. Then, when she had undone all their braids, she wanted to lift out her roasts. But there! the glowing coals had been entirely put out by water. What was there for her to eat? For it was only snow.

"Look at that!" said the old woman; "What shall I feed these sons-in-law?"

She took up her bag; when she had hung up the kettle, "Suppose I give them berries to eat!"

They were human eyes.

"Not at all do we eat that kind of food," said the youth to her.

"Yah, truly, I do hate him! What kind of a creature is this she has brought?" she said to her daughter.

So then she put away her bag of human eyes.

"I suppose I shall have to give them dried squash," said the old woman.

When she untied her bag, leeches were those things.

"Not at all is that our way of eating, to eat leeches."

So then the old woman gave up.

Thereupon she became very ill; she was almost dying.

"What is the matter with you?" Matsikihkwäwis asked her.

"If I ate the White Lynx, I should get well," said the old woman.

"What does she say?" said the youth to her.

"If she ate the White Lynx, she says she would get well."

"Very well, I shall fetch it," said the youth.

Off he went; only a short time he was gone; then he came with the White Lynx. When the old woman saw it, in truth she wept bitterly.

"What sort of creature has she brought here, to the undoing of my little brother?" she said to her daughter.

For that lynx was the old woman's younger brother. To it the old woman, while it lived, had fed those youths.

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[1] The mother of the ten sisters.

wayā'pah saʔä'h misi'k kä'ʔts-wē'ʔsake'siwin; saka'nah niw nipu'a-hin.

'taʔ ä'sikiyen?' inä'win mʌtsikihkwä'wis.

'wʌyā'piskenit kite'mīw mu'ak, pas nimä'hnuw-īm.'

'ā^, kiki-sā'sanakiʔnisim! tā'ʔ aw-uhtä'nakih wayā'piskenit kitä'-mīw?'

'sanā'kesiʔ nuh kitä'mīw? nina-nā'nāw,' iwā'hin nuh pähnī'hseh.

pän ä'win mayā'tsiʌt; nimē'wah niw ini'win as pīnā'tsin wʌyā'-piskeninit kitämī'wʌn. wä'htsitaw misi'k iniwi'n as kä'ts-mō'k inuh wē'yʌwēkeh.

'ini'ʔ käh mā'waw nehsē'mehsʌk as mä'ʔtsinatuakä'yen! tā'ʔ-nakah ap-uhtänā'tsin anuh payīnā'tsin as kitä'mahī'htuaʔ nehsē'-mehsʌk?'

ini'ʔ.

nahā'w, iniwi'n-pih ā'sit kayä'ʔts-wē'ʔsake'sit nuh apähnī'hseh. saʔyä'h mi'sik mʌtsikihkwä'wis nī'piʔtawin as awē'h-kutsē'muna'-tsin.

'taʔ ä'sikī'yen?'

'nipänehsi'ʌhsimʌn wi'yʌk nā'tuwīt, pʌs nimä'hnuw-īm.'

'hā'w, sanā'kesiʔ inuh pinä'hsiah? nna-nā'nāw,' ēwā'hin inuh wē'yʌwēkeh.

ahpän ä'win mayā'tsiʌt as nānā'tsin pinähsi'ahsʌn. kä'ʔtsih inim-piʌtä'wipā'htuk nuh wē'yʌwēkeh, iniwin-pih wi'nah wätsi'ʌnimi'tah inuh pinä'hsiw. iniwi'n-pih wä'kuh pis-sā'kitsipa'htuk, wä'htsitaw as käʔts-mēkānā'tsin nih wē'yʌwēke'hkun, misik anuh pinähsi'ʌhsʌn kawin uwī'hkiha'nan s kʌtä'w-tä'pinatsin. ini'ʔ käh s yāh-kē'wät nuh wē'yʌwēkeh.

unāmä'ʔsinʌn tä'wʌnin inuh apähnī'hseh; ōtä'htanih iniwi'n as kiw-apē't inuh mä'ts-nʌmä'ʔs.

saʔye'h misi'k s kä'ʔts-wē'ʔsake'sit nuh pähnī'hseh.

'ninamä'ʔseman wī'yʌk nā'tuwit, pas nimä'hnuw-īm.'

'nahā'w, nna-nānā'w inuh nʌmä'ʔs,' ēwā'hin wē'yʌwēkeh.

hpän ä'win wiyäpipā'htuk, pī'htikepa'htuk ʌs kʌtä'w-awē'h-täpina'tsin anuh nʌmä'ʔsʌn. wähtsita' misi'k iniwi'n as kä'ʔts-neʔnikut nuh wā'kuhsʌn misik inuh pinä'hsiehsʌn. ini'win ä'nisihā'-tuaʔ ahkē'w as kē'skikeh; ini'win s awē'h-neʔna'tuaʔ ʌnuh wē'yʌwē-kehkun.

ini'ʔ käh kʌt a's piʌt wē'kōwaʔ nuh wē'yʌwēkeh, 'nahā'w,' ēwā'hin apähnī'hseh inä'mehkiwʌn s natōmā'tsin, 'kʌtä's kʌt awē'h-sakā'h-kʌpē'wʌk aku'm mitä'muhsʌk. kēspin yō's niw kʌtä'-tʌnä'situaʔ, kʌn wi'yʌk inä'niw unʌw-ā'wēnʌn,' ēwā'hin pähnī'hseh.

iniʔ-pih winu'aʔ nä'mehkiwʌk tsi-pis-mātsi'ʌtuaʔ as käʔts-nō'-weʔneh. yō'm as mimä'kwʌpituaʔ, yō'win-nikōh sayā'kapituaʔ ini's aʔsʌ'nih. nitsi'ʌkah niw as kä'ʔts-nō'weʔneh, iniwi'n s wä'peʔsituaʔ; wähtsita' niw as kisī'pisituaʔ. as mō'hkahah ina'kah iniʔ as kēs-awē'h-apīhā'tuaʔ inä'mehkiwʌk inuh mitä'muhsʌn.

On the next day she again became very ill; she was at the point of death.

"What is the matter with you?" Matsikihkwäwis asked her.

"If I ate the White Porcupine, I should get well."

"Alas, you speak of hard things! Whence are we to get the White Porcupine?"

"Is that porcupine so hard to get? I shall go get it," said the lad.

Off he went; in a short while he brought the White Porcupine. In truth the old woman again wept bitterly.

"So now all my younger brothers have been destroyed for me! Where did she get her hands on this creature she has brought, to the undoing of my brothers?"

That was all.

Now the youth in turn became very ill. Soon Matsikihkwäwis again arose and went over to question him.

"What is the matter with you?"

"If someone fetched me my eagle, I should get well."

"Is that eagle so hard to get? Why, I shall fetch it," said the old woman.

Off she went to fetch the eagle. When the old woman came running close to that place, the eagle sounded the alarm. Then the fox came running out and fiercely attacked the old woman, and she did not succeed in getting hold of that eagle. So back home went the old woman.

The youth had a fish; on his settee in the wigwam that fish used to lie.

Now again very ill grew the youth.

"If someone fetched me my fish, I should get well."

"Very well, I shall go get that fish," said the old woman.

Off she started, on the run, and ran inside the wigwam to go seize that fish. Then again in truth did the fox and the eagle sorely maltreat her. They chased her to the edge of the earth, and out there they killed the old woman.

So then, when the old woman did not return to her dwelling, the youth called to the Thunderers, saying, "Now, let these women go stay in some fixed place. If they remain dwelling even here, no men will be left." Thus spoke the youth.

Thereupon the Thunderers started forth and there was a great wind. The women shook themselves where they sat, like this, until they sank into the rock up to here. But as the great wind kept blowing, they were carried away into the air; truly they flew along with great speed. Over into the east the Thunderers went and set those women.

nahā'w, ini? mā'waw.

ani'nuh tăh mō'nipiʌnawī'hsihkiah, — yō'? kiw-ā'yahkwapī'kah,— ani'nuh kiw-āyakutā'kin, ani'? wē'ne?nōwā'wʌn akuh mitä'muhsʌk.

nine'? tăh niwī'hswʌn mʌskwawā'nahkwatōk; ini? kayē's-pisō'h-mamā'tsi?ta'wiyan. akī'? nī'tisi'ʌnʌk.

nahā'w, kisā'ka?samū'nine'muʌw as mō'hkahah nakah wähtapē'yäk mitä'muhsʌk. sanawā'? niw sawä'nimi'yah s ā'tsiminakuk kayēs-isē'kiyek yōs ahkī'hih as kēs-pimā'tesiyäk. sawänimä'hkun ē'h-ayum inä'niw; nā'tamō'hkun s a-mitsēmä'nihtah inih kī'kituʌn.

kinu'a? ap, inä'mehkiwʌk, kinu'a? ap kisāka?samōnine'muʌw nikut uhpu'ʌkʌn ne?nimā'w. misik ē'h-yōm sū'nien kinaw-utā'hpine'muʌw; kimē'nikuaw; nā'tamō'hkun misi'k as a-yā'h-tä'pinah sū'nyen.

ini'?.

107. THE WOMEN OF THE EASTERN SKY. — SECOND VERSION.

(nayä'htōw)

hā'w, mitä'muh wē'kiwin; uhsē'mehsʌn tä'wanin, apähnī'hseh. mamā'tsi?taw-uhpä'niʌn māmō'nahewin; ini? kiw-ahsāmā'tsin uhsē'mehsʌn, kʌtäw-kē'sikihā'tsin. ahkō'?sik me?niki'nin nuh apähnī'hseh, ā'yuhpe'nehket mʌmā'tsi?taw-uhpä'niʌn, nikō'täs umä'?tikwʌn usī'htuwʌtsin uhsē'mehsʌn.

'yō's niw nānū'tike'nun,' kiw-inä'win as ki-mā'tsiʌt inuh mitä'muh.

pāpē'pimu'tsiket inuh apähnī'hseh, nikō'täs, kayēs-pyʌ'nit umē'hsʌn, anuh wē'skinō'hsʌn as ne?na'tsin kinēnē'skapi'kunewʌn, pistsī'hkiwe'pahtawin inuh apähnī'hseh.

pis-pī'htiket, 'hē', nimē'?, ʌwä'tuk ninä'?naw!'

'ō^,' iku'ahin, 'ā'ni? tăh?'

'umä'? aku'atsih as kēs-pis-a'?nak.'

sā'kitō'hnet inuh mitä'muh, siwas apē'win inuh wē'skinō'hseh, pī'htikanā'tsin.

'ā^, nehsē'h ini? keh sa'?yeh as tä'p-ne?natsin wē'skinō'hsʌn!'

wʌyā'pah, mayā'tsiʌt uhpä'nehket, misi'k payi'ʌt, iniwi'n-pih misi'k wayē'htamōwā'tsin: 'ā^, nehsē'?, nikut wā'pus kiw-inā'w; sasākī'yuh ni?-nuh ki'w-īt; tatā'pehtew; kakānuapī'kehtew; kī'hki?-taw,' inä'win.

inih-pih tsi-mā'tsiʌt nʌtōnähā'tsin anuh wā'pusun sasākī'yuh, nikōtä's kʌniwi'n sä'hkihsih.

'ayō'tsiwʌk kä'h tsiw-ā'wit!'

Now, that is all.

Those string-like objects, — of about this length, — which hang in the tamarack-swamps, they are the hair of those women.

My name is Red-Cloud-Woman; hither from that place I came to dwell in human form. They are my sisters.

Lo, I make unto you a burnt offering of tobacco, Women who Dwell in the Eastern Sky. Graciously take pity on us, now that I have told of how you fared when here on earth you dwelt. Take pity on this man here; help him that he may remember this tale.

And you, O Thunderers, to you too I make a burnt-offering of a pipeful of tobacco. And this piece of money you are to accept. He gives it to you. Help him that he may secure more money.

Amen.

107. THE WOMEN OF THE EASTERN SKY. — SECOND VERSION.

(Nayähtow)

A woman dwelt somewhere; she had a younger brother, a boy. She would dig Indian potatoes[1]; that was what she gave her brother to eat; she wanted to bring him to manhood. At last the boy grew up, as she gathered ground-nuts; and then at one time she made a bow for her brother.

"Stay here and attend to the house," that woman would say to him, as she went away.

The boy kept shooting at things hit or miss, until once, when his sister came home, he had killed a little bird, a chickadee, and came running with noise.

In he came; "Oh, Sister, I have killed a creature!"

"Is that so?" she said to him; "And where is it?"

"Out there by the door is where I laid it when I came home."[2]

The woman went outside; there lay the bird, which she brought into the lodge.

"So now my little brother has come to the point of killing birds!"

On the next day she went to gather ground-nuts, and when she came back, she taught him further, "Now, Little Brother, there is creature called Rabbit; in the brush he stays; his ears are set close together; long are his ears; and he runs very fast," she told him.

At once he set out to look for that rabbit in the brush, and soon, there sat one crouching.

"This, now, must be it!"

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[1] Ground-nuts, Apios tuberosa.

[2] The customary procedure of a man who brings game.

pimī'titsī'hsinc'nik. pimī'win[1]*. iniwin s kahkā'mitsī'ʔtʌt. umä'ʔ-tikuʌp kayēs-kī'ʔtapī'nah. iniwin s kī'hkitunä'hpina'tsin. pis-utā'tsima'tsin. payi'ʌtät wē'kōwaʔ. pī'htikewin.*

'ā', nimē'ʔ, nikē's-neʔnaw nuh wā'pus!'

sā'kisi'pahtawin inuh mitä'muh; siwas sehkē'hsinin wā'pus. ini'-win ā'yutsimā'tsin uhsē'mehsʌn.

'āˆ, nehsē'h niʔ keh saʔyeh as tä'p-nupō'p-minā'hit! āˆ, nehsē'ʔ, misi'k niku't apä'hsus kiw-inā'w; papē'wikʌtä'w; mamā'hkehtew; kī'hkiʔta'w; nahnā'siw; sasākī'yuh wina'h ap ki-tanä'siw.'

'ōˆh!' inä'win.

hā', inih-pih tsi-mā'tsiʌt. ppām-nʌtōnähā'tsin sasākī'yuh, hā'w, nikō'täs kʌniwi'n niw keʔtsi'h nayē'puwinit. änā'pumikut, pimē'-tsikapuwinit, utä'h as tanä'nihtamuwa'tsin, iniwi'n-nuh pämu'atsin. mim-kähtsī'ʔnewin; täpā'pame'win, wä'pakutsih. iniwin s kēwä'-pahtuk. kʌniwin payītīwä'pahtuk pī'htike'pahtuk.

'āˆ, nimē'ʔ, nikē's-neʔnaw nuh apä'hsus tsi-ki'w-inēh!'

'āˆ, nehsē'h wäwä'nin s tä'p-neʔtʌkä't!'

tā'ʔsikan kayēs-mʌmä'k, mātsyʌ'tuaʔ, siwas sehkē'hsinin apä'hsus, winanē'htsiket inuh mitä'muh. iniwi'n-pih wayä'p-neʔna'tsin pä'h-susun; iniwi'n saʔyeh s wä'skini'nīt.

ā', nikō'täs s pahpē'sit, iniwi'n pä'miw-inä'nihtah: 'ta'ʔ täh tsiw-isē'kih umʌ's nahä'ʔs as ī'yah? kʌsa'ʔ mʌmā'tsiʔtaw kutä'ʔnas uts-ī'nan?'

hē'ʔ, kawi'n umä'hnuh-pahpē'sinan. nä'hkah, pis-kē'wät, iniwin s pis-nikut pis-ne'ʔnatsin nikut. inim-utāmä'nihtam mʌmā'tsiʔtawʌn kʌt s kehkē'nawa'tsin. payi'ʌt wē'kōwaʔ, iniwin-pih pä'mim-seh-kē'hsih. ahsāmā'tsin uhsē'mehsʌn, hēˆ, kawin umī'tsihsinan.

'mī'tsihsinu'n!' inä'win uhsē'mehsʌn; 'kʌn kiwānä'niminine'nan inih ānä'nihtʌmʌn.'

'ta'ʔ aw-is-mmātā'wah mamā'tsiʔtaw kʌt-ä'ʔ a-tāt?'

'mī'tsihsinun. kina'w-isiʌm mʌmā'tsiʔtsawʌk. nī'suku'nakah inih kinaw-mā'tsiʌm. kitā'kum nna-nawā'ts-usē'htun, misi'k kipē'htsiʔ-nimā'wān.'

utsī'kwaya'nan ā'wiwanin upē'htsiʔnimāwā'nan; misi'k utā'kum, utsī'kuku'mʌk ā'wiwin nih utā'kum.

nī'suku'nakah, 'nahā'w, iniʔ s a-mātsī'yen. ayāku'ʌmisinun yōm aw-inä'nan; kinä'pim täh wi'nah, kē'spin kʌt pehtā'wiyen. nā'wahkī'k iniʔ-pih a-nahnā'tuaʔ inä'niwʌk; mitā'tahsiwʌk. meʔti'kuh a-naw'ātsapē'wʌk, wahkētā'htik. māh-mā'w uʔnä'hsimaw inu'ʔ minä'ʔ aw-

[1] Right fist clapped into left palm.

Where it sat with its flank exposed, he shot it, and it flopped over, belly up. He untied the string of his bow and, tying the animal round the throat, dragged it home. When he reached their dwelling, he entered.

"Oh, Big Sister, I have killed that rabbit!"

The woman ran out: there lay a rabbit. Then she kissed her little brother more than once.

"So now my little brother is old enough to provide me with broth! Now, Little Brother, there is yet another creature; Deer he is named; his legs are thin; his ears are big; he runs very fast he is shy; he , too, dwells in the brush."

"I see!" he answered her.

At once he set out, to seek it here and there in the brush, and soon, there it stood, close by. As it stood and looked at him, with its side turned hither, then, where he surmised its heart to be, in that place he shot it. It started to run; it saw him, and tumbled over. He ran home. With noise he came suddenly running into the lodge.

"Oh, Sister, I have killed that creature you say is named Deer!"

"Oh, pleased am I that now my little brother has reached the age of killing game!"

She took her knife, and they went; there lay the deer; the woman skinned and cut up the carcass. So now he had begun to kill deer; he was now a young man.

Then once, as he was hunting, he chanced upon the thought: "How is it that we are alone? Can it really be that there are no people in any place?"

He had no joy of his hunting. In the evening, when he came home, he brought only one piece of game that he had killed. He stayed obsessed by the thought that he knew of no people. When he reached the dwelling, he went and lay down. When she gave her brother food, he did not eat.

"Do eat," she said to him; "I am not unaware of what is in your thought."

"Surely things cannot be so strange that there is no such thing as a human being?"

"Eat your meal. You shall go to the people. In two days you shall set out. I shall first make your blanket-robe and your tobacco-pouch."

A bag of fisher-fur was his tobacco-pouch, and his blanket-robe was of fisher-skin.

When the second day came, "Very well, now you will go forth. Heed carefully this that I tell you; you will die, if you do not heed me. At noon you will track some men; ten will be their number. Upon a tree they will sit down to rest. The oldest will sit in front;

apē't; utī'h kinaw-inim-apē'm. mitä'muhsʌn pimē'nisihä'wʌk. kʌtä-nī'piʔtʌ'tuaʔ, iniʔ-pih a-kē'kitit inuh uʔnä'hsimaw, "nahā'w, taʔ aw-ināwä'makih?" — "hā', kehsē'mehsinaw aw-ā'wiw!" — "nahā'w!" aw-ē'wāk. iniʔ mitä'tah nikut-ēnē'h as aw-ā'wiyek. ini'ʔ api'ts ä'h-tahsi'tuaʔ kikuh mitä'muhsʌk. nahā'w, iniʔ-pih-nī'piʔtatuaʔ kʌtä'w. ini'ʔ niw as aw-ä'nawihisi'tuaʔ. hā'w, iniʔ-pih meʔtiku'ahseh a-pō'hkuna'man s aw-ini-sä'ʔsiwa'hatuaʔ. iniʔ as a-wē'hkihtukuaʔ s a-nē'piʔtʌtuaʔ. iniʔ-pih, "ā', wäwä'nin, kehkimi'n niw kehsē'min kipis-ʌtä'mikunaw!" iniʔ-pih tsi-wäpā'wanetituaʔ.'

wä'hta ke'ʔsiwin; ini-kawā'tsiwʌkin inä'niwʌk.

'ē^, kkā'ta-kawā'tsēʔ!' ēwā'kin.

hā'w, iniʔ-pih tsi-minä'ʔtamē'hket inuh apähnī'hseh. iniʔ-pih kā'kisyʌnā'mit; inih-pih tsi-pis-apätä'win.

saʔyä'h na'yīk, 'hā'w, kʌts kiwē'kiʔ!'

kayi'skanī'tipä'hkah, kʌni'win niw wäpā'hpituaʔ akuh mitä'-muhsʌk; me'win-pih niw äh'tanā'hpituaʔ.

'hā^, mänawa'ts niw kinō'nihkwʌsiweʔ! hā'w, wā'pah kinaw-ʌtämō'nawʌk.'

wayā'pah mī'p, wäpā'wani'tituaʔ, pā'pimi'pahtu'kuaʔ, sakana'h nayā'wahkīk, iniwin s ni-nä'mikuaʔ s kī's-ni-wī'kituaʔ. hā'w, iniwin teh s tsi-yōh-kä'ʔts-mātsyʌ'tuaʔ. hā'w, nikō'täs käh saʔyä'h imi's ä'kutsih, iniwi'n-pih nuh apähnī'hseh umä'ʔtikwʌn kayēs-nā'paʔ-tä'hsima'tsin; iniwi'n-pih ä'hpimit inih wē'p: minä'ʔ meʔti'k pimä'h-kihsi'nin; iniʔ tsiw-ʌ'pēt, ki'ʌsit. hā'w, akikuh mitä'muhsʌk inuh pis-minä'ʔtamē'hket, sinawā'ʔ niw ā'nuw utä'hpikʌtä'ʔtaw, nih utänā'hpis umʌs ki-pā'pehneh uhpā'niah, tsiw-ahpē'hsehkʌt. iniʔ saʔyä'h tä-pis-pā'sitahä'tsin nuh meʔti'kwʌn, iniʔ-pih uhkā'hkwʌnih tsi-pakāmā'tsin inuh apähnī'hseh.

'wē'kikun!' inä'win.

'hā'w, nehsē'ʔ, kʌt kiwē'kiʔ!'

pä'mim-unīkä'tuaʔ kinō'htem, nimē'wah niw tasē'ʔtawakin; iniʔ s kī'sihtukuaʔ.

iniwin teh kayē's-ikōt nuh umē'hsʌn: 'ma-mā'waw isku'ʌʔts iniʔ as a-sehkē'hsih; inu'ʔ aw-isī'yen. kinä'pim täh wi'nah niw; inä'niwʌn ī'wane'wak kuh mitä'muhsʌk. umʌ's s a-nipā'yäk, iniʔ mā'waw utä'hōwaw niʔ as a-mamu'ahtuaʔ; ini'ʔ teh niw as kēsā'hpine'tuaʔ. piʌtā'wihi'kutuaʔ anih uki'ahsōwa'wan, kē's-nipāt inuh inä'niw, ini'ʔ-pih ukī'yʌn, "inä'ni kipī'tuʌn!" niʔ aw-inā'tsin. hā'w, iniʔ-pih,

in the rear you will take your seat. They are pursuing some women. When they are about to arise, the oldest will speak, 'Now, what relation shall he be to us?' — 'Oh, let him be our youngest brother!' — 'Very well!' they will say. So then there will be eleven of you. That is exactly the number of those women. Then they will try to arise. They will be unable. Thereupon you will break off a switch and strike them one after the other, as with a lash. Then they will be able to arise. Then, 'Good! It is lucky for us that our little brother caught up with us.' Then they will start along in single file."

It[1] was truly cold; the men suffered from the frost as they went along.

"Oh, we shall freeze to death!" they said.

Then the lad took the lead. He puffed hot breath into the air, and it became warm.

Then, at sunset, "Let us camp!"

When darkness had fallen, then those women began to laugh; from over yonder, but a little ways, came the sound of their laughter.

"We are camping but little short of them! Tomorrow we shall overtake them."

Early the next morning they started in single file, running without pause, until, almost at noon, they saw the place where the women had camped. So now from that place they went on at a good rate. Then, as the sun hung low in yonder sky, then that lad strung his bow; into the distance he shot an arrow: over ahead there, a tree[2] lay across the path; there he placed himself in hiding. The one of those women who was in the lead as they came, bestirred her legs without pause; her skirt was flung up to her breast, so fast she went. Then, as she was about to skip across that tree, the lad struck her on her shin.

"Pitch camp!" he told her.

"Sister, let us pitch camp!"

When they set about building their shelter, a long-lodge, then only a short while were they busy with it; very soon they had finished it.

But this was what he had been told by his elder sister, "One will be lying farthest at the end; to her you will go. But you are as good as dead; these women drag men along as the hunter drags game. There where you sleep, there all of them will have their hearts taken from them, and that will be the end of their misfortunes. When the women have brought them to where their

[1] The narrator here lapsed from the sister's prediction to the actual event; he later noticed this with some consternation. The lapse is the more natural, because it is not uncommon to take for granted the fulfilment of such predictions and pass directly on to what happened afterwards.

[2] I. e., the arrow, transformed by magic.

inuh wē'yʌwēkehkō'hseh, pimī'-unēt. — usä'kipanih ini'ʔ as aw-a'ʔtuk nuh mitä'muh nih utä'h inuh inä'niw, — ini'ʔ-pih a-peh-kōnamōwā'tsin nuh utä'nan inih usä'kipan. hā'w, iniʔ s ā'w-aʔtik inih utä'h. "wäwä'nin nita'h, ke'ʔneh napō'p as a-minä'k!" iniʔ-pih a-paʔsi'sah; niʔ-pih ʌ-mahkä'hsiwʌ'pīt.' iniwin ä'kut umē'hsʌn.

pis-mā'tsiʌt, kayī'skanī'tipä'hkah ini'win-pih payi'ʌtuaʔ kuh inä'-niwʌk. ā', nuh mʌtsi'hkiwis uʔnä'hsimaw wēts-ahpē'htesiwʌn, iniʔ tsiw-inim-is-kanā'wihe'tituaʔ. hā'w, inuh apähnī'hseh, kayēs-nipä'hi-tih, iniwi'n-pih ä'siʌt imi's sku'aʔts. nis sä'hkihsih, hā'w, wē'yʌwē-kehkō'hseh!

'hā'w, nuhsi'h, kʌn-ä'ʔ kinä'winan ähpē'htesiyen?'

'kʌ'n!' inä'win; 'kinä'ʔ keh niw pits-isī'yen!'

'ô^, hā', nuhsi'h, nitā'wats-sā'kesim!'

hā'w, utā'hpatah wēyʌwēkehkō'hseh, tā'ʔ, nim-mamiʌtō'win. nikō'-tās pis-uhnä'ʔnumōwin; hā'w, pā'kiʔnisiwin. pis-pī'htiket, mā'ʔ, kīʔsē'hseh, pits-sehkē'hsih!

'wiyʌ'k kikīs-wī'htamʌ^kwʌt? wī'yʌk as ki-yō's-ki-piʌt, kayēs-nä'witsin, ini'ʔ niw kiw-is-ā'nawe'nihtah. — nahā'w,' iku'ahin, 's a-mäk-nipā'yäk, iniʔ-pih a-mātsī'yah. hā'w, a-mātsī'yah, umʌ's tāh nitō'nike'nun-eh a-mē'tsan; nina-nikā'tān.'

hā'w, ini'ʔ käh as nipā'tuaʔ.

iniwin-pih misik wē'htamʌ'kut: 'umʌs wā'pah nine'ʔ nä'ʔtʌm aw-ini-pahki'ʌtawan; skʌs ni'w ihpih kina-pāpī'hin,' iniwin ä'kut.

kōnē'wiwin. hā', näpā'tuaʔ, kawin unäpā'nan. hā'w, nikōtä's as ā'wik, iniʔ as tsi-ni'pāt. iniʔ-pih tsi-mamu'ʌkut inih utä'h. kō'skusit, mō'sehtawin niw kʌn kä'kōh utä'h as ā'wik. ini'win-pih kū'niʌn kayēs-misā'hkutenā'tsin ä'sina'kuah utä'h; niʔ-pih täh tsi-pehkō'-namuwā'tsin inih usä'kipʌn; siwas aʔte'win ini'h utäh. kayē's-mʌmäk, mi-kō'htamin. hā'w, iniʔ-pih kūni'ʌn aninuh ini's[1] tsi-kehpē'tōk. hā'w, misi'k nipā't, kō'skusit, wä'nipaʔ tä'muhsʌk? nuh mʌtsi'hkiwis pī'kutsī'hnʌk iniwin-pih tsi'w-aʔtuk umʌs ke'ʔtsih; iniʔ-pih täh inih tsiw-isī'hnituk inih unä'h, tsi-mäk-kī'skikinä'win tā'h nap mitä'muhsʌn.

'hē'y, kikēs-nikā'nikeʔ!' inä'win nuh apähnī'hseh.

iniwin-pih tsi-nitō'niket inis; mī'tsimē'hseh yō'win ä'hkik, nikā'-tamʌ'kut wē'wʌn, māmä'nawats patskī'samōwā'tsin wē'matʌn. ta'ʔ, ini'ʔ-pih tsi-wäpā'wani'tituaʔ. skas ni'w ihpih inim-wäh-pahkä'-kunehah.

'hā'w, yō'ʔ käh ni'nah pä'minisihak!'

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[1] Right fist clapped into left palm.

mother is, then each one, when her man has gone to sleep, will say to her mother, 'I bring you a man!' Then that old woman, arising from her couch, — into the braid of her hair is where each woman will place that man's heart, — then will she undo her daughter's braid. That is where the heart will be. 'Thank you, my daughter, for that your elder brother will have broth to drink!' Then she will split it and roast it on the coals." Thus was he told by his sister.

When he had set out, after dark, those men arrived. The oldest of the brothers with the woman of like age, and so on, that was the way they took their mates. So now this lad, when all had gone to bed, went off to the far end of the place. When he lay down, there indeed, lay an old woman!

"Why, child, do you not see how old I am?"

"No!" he said to her, "It is to you I have come!"

"Oh, very well, Grandson; but first I must go outside a moment!"

So the little old woman went groaning, with her cane. Then came the sound of her coughing; and now her voice was strong. When she came into the lodge, lo, she was a young girl who came and lay down!

"Did someone tell you this? Whenever anyone comes here, as soon as he lays eyes upon me, he is wont to give up. — Now then," she told him, "while you are asleep we shall start out. When we have gone, then do you feel about here for something to eat; I shall leave something."

So then they lay down to sleep.

Then again she informed him, "Tomorrow I shall be the first to leave the common trail; a little ways from there I shall await you," she said to him.

There was snow on the ground. Now, when the others slept, he did not sleep. But at one time he must have fallen asleep. That was when she must have taken his heart. When he awoke, he felt that his heart was gone. Thereupon he moulded some snow in the shape of his heart; he untied her braid; there lay his heart. He took it and swallowed it. Then, thrusting in that lump of snow, he tied her braid. When he had again gone to sleep, and again awakened, gone were the women! The oldest of the brothers must have drawn close to him a piece of crumbly wood; he held his arm as if, alas, he were embracing a woman.

"Up, we have been abandoned!" the lad called to them.

He sought with his hand there; as long as this was the piece of meat his wife had left for him, and he cut off a morsel for each of his companions. Thereupon they marched away, one behind the other. A little ways thence her footprints branched from the trail.

"Now this is the one I am pursuing!"

skas ni'w ihpih iniwi'n ā'pit mitä'muh.

'nahā'w, ayāku'ʌmisinun,' iku'ahin; 'ē'h-inih uhsīyā'hkiw ini'ʔ aw-inim-isī'yah. umʌ's niw tsē'ʔnapā'htah s aw-anä'hkiyen ni'nah. pō'n kutā'ʔnas anā'pinun!'

yō'win niw ä'sina'kusit inuh ā'sipeh. mayātsyʌ'tuaʔ, hā'w, kä'ʔtin wäh-täpā'pahtah umʌs āyē'tuh, wā'ʔnaw ā'wiwin inis ahkē'w. s mitsēmā'puma'tsin s ā'yanä'hkinit, kʌni'win keh ni'w siw wē'kiwamē'hseh ä'ʔtik. ini-pī'htiket inuh mitä'muh. iniwi'n niw wi'nah ap ni-pī'htiket. sāsehkē'hsih, nuhā'hkapit.

wänītipä'hkah kawi'n unäpā'nan. nikō'täs s nipä'hkasit, pmēunē'win. sinawā'ʔ niw nī'piʔta'win, āsu'akām ukī'yʌn, wē'yʌwēkehkō'hseh, tsē'ʔtsipinä'win.

'inä'niw kipī'tuʌn!' inä'win.

iniwin awēh-tsē'ʔnapumā'tsin inuh inä'niw.

'yā', nita'h, kitä'ninī'ʔtʌm!'

pehkō'namōwä'win usä'kipan; siwas aʔte'win inih utä'h inuh inä'niw. nahäkā'ts utā'ʔsikan ā'pehta pa'ʔsisa'min; wʌtū'hsiwʌn aku'ʌhamin, mahkā'hsiwa'pīt. ānä'pahtah nuh wē'yʌwēkeh, ininehkä'sit inuh kō'n. iniwin is-ā'ʔtiyʌpā'wäk.

'hya'h, hya'h, hya'h,' ēwā'hin, ' "inä'niw kipī'tuʌn," nitä'kōpah ayum nitā'n!'

iniʔ mā'waw s kīs-nehkä'sit.

'hu'h,' ēwā'hin, 'kinī's keh kinaw-awä'tukim, nuhā'h!'

wayā'pah iniwin niw wē'ʔsakesit nuh wē'yʌwēkeh, wä'hta niw kāʔts-wē'ʔsakesiw. kō'ʔsik niw as a'-nipäk inā'ʔtewin.

ini'win änā'tsin, 'kä'kōh tsiw-ō'h-isē'kiw kikī'yah s wē'ʔsake'sit.'

'kikō'tsimunik; "kä'kōh tsiw-ō'h-isē'kiw," kitä'kuah.'

'ē^,' ēwā'hin, 'umʌ's kiʔaʔts aku'atsih mi-kā'skapāhkini'kät, pas nitä'ninim, nuhā'h,' ēwā'hin.

nanā'wakutsinu'kin aki'kuh apā'hkiyʌk.

'hā'w, nina-kutsē'ʔtam!'

'hā'w, kʌtä-kutsē'ʔtawin kinōhā'hkim!'

upē'htsiʔnimāwā'nan kayēs-nawā'tina'tsin, sā'kitō'hnewin.

iniwin änā'tsin nuh upē'htsiʔnimāwā'nan, 'hā'w, umʌ's ni-kā'skapā'hkinikä'nun!' pakē'tina'tsin.

nuh wē'yʌwē'keh wä'htapit, hā'w, iniwi'n teh pis-yō'h-kā'skapā'hkini'kät. tipā'h umʌs pä'miw-ī'nit, ini'win-pih pä'kama'tsin aninuh apā'hkiyʌn.

'iyā'h!' ēwā'hin, kʌtä-tsi'ʌhkakanāmā'tsin.

hā'w, wā'wahtäʔ ini's sku'ahtemih pä'mi-pyʌ'tät, pis-pī'htikewin inä'niw.

A ways farther on, there sat the woman.

"Now then, be on your guard," she said to him; "That long ridge over there, that is where we are going. Watch closely where I set foot as I step. Do not anywhere look up."

The rock was like this in form. When they started forth, truly, as one loked down at either side, far away was the earth. He kept his eyes close upon her as she took her steps; at last, there was something like a small house, which the woman entered. So then he too went in and took his place upon a settee, to dwell there in his wife's house.

When night came, he did not sleep. Then at one time, as he pretended to sleep, she arose from the couch. Noiselessly she arose; across the wigwam she went and nudged the little old woman, her mother.

"I bring you a man!" she told her.

He went and observed them.

"Dear me, Daughter, you are doing great things!"

She undid her daughter's braid; there, indeed, lay the man's heart. Slowly and carefully she split it down the middle with her knife; she lifted some coals from the fire to do her charcoal-roasting. When the old woman looked, that snow was melting, and so the fire was being flushed out.

"Tut, tut, tut!" she said; "Didn't this daughter of mine say to me, 'I bring you a man'?"

By this time it had all melted.

"Faugh!" she said, "It's a long time you will be doing magic, Son-in-Law!"

On the next day that old woman fell ill. In truth she was very sick. It lacked only that she die in the end.

Then he said to his wife, "Something must be wrong with your mother, to make her sick."

"He is asking you; 'Something must be wrong with your mother,' he says of you."

"Yes," she answered; "If my son-in-law would scratch the reeds of the house-wall all round the outside of the house, I should get well," she said.

Now, that reed wall hung in mid-air.

"Very well, I shall try!"

"Your son-in-law says he will try."

Taking his tobacco-pouch, he stepped out of the lodge.

He said to his tobacco-pouch, "Go scratch the reeds of the wall!" and set it down.

To where the old woman sat it came, scratching the reeds of the house-wall. When it was exactly outside, she struck the wall.

"Yah!" she said, thinking to knock him off with her blow.

But when, unchecked, it had reached the door, then in came the man.

'ini'tsiwʌk kä'h as aw-inä'nīt kikī'yah!'
ni-kuhkē't inuh wē'yʌwēkeh.
'kinī's käh kits-awä'tukim!' ēwä'hin.
hä'w, wänītipä'hkah, 'kʌn kikä'te-pō'nihikunan.'
wayä'pah. hä', iniwin sa?yeh misi'k s mami'atīt wē'?sakesit. ähkī'?ts niw s a-nipä'k inä'?tewin.
iniwin-pih mi'sik tsiw-inä'tsin nuh wē'wan. 'kä'kōh tsiw-ō'h-isē'kiw kikī'yah s wē'?sakesit!'
'kikō'tsimu'nik: "kä'kōh tsiw-ō'h-isē'kiw," kitä'kuah.'

'ē',' ēwä'hin wēyʌwēkehkō'hseh; 'yō'm uhsīyä'hkiw miyä'watä'h-kyah ni? kitä'mīw as tsi'w-īt. ani'nuh pī'tuwit nuhä'h, pas nitä'-ninim.'
'hä'w, nina-kutsē'?tam!'
mä'?tikwʌn kayēs-mʌmä'tsin, sä'kitō'hnewin, kayēs-pits-isyʌ'-tua? ni'm-isiʌt.
'hä'w, ni'? tsiw-ō'h-kuhpēt!'
wehta' niw umä'? änä'hkiwik, wähta ni'w änä'hkihsī'hkua? me?-tiku'ahsʌk. ōh-nawēnähä'tsin, kinū'pikō'hsʌn awä'win. iniwin täh anä'miah inis inim-isītä'tsikit. ayä'pehta'w ihpih kʌni'win nis wäh-kä'kitit kahkī'k. pä'pik inum uhtsē'mōwin kitä'mīw, mä^ts-kitä'-miw; me?niki'nin:
'sē^h, nipa? kiw-inī'taman nikī'yah ä'hsami'tsin mamä'tsi?tawan!'

'si'h, pōnä'tsiminun!' inä'win; ne?nimä'wʌn inim-ahpä'kitu-wä'win.
'ō^, nikä'te-mahkä'mik ayum nih kayēs-ahsä'miyen!'

'ä', sinawä'? niw kʌs kimämī'tsihsimuʌw!'
wēh-nawēnähä'tsin, sehkē'hsinin; umä'? kitä'miw; nä's utä'h, me'win ä'nehkʌk nih utä'h. iniwin s pimu'atsin. pä'pik ä'saw misi'k kēs-pimī'win. iniwin-pih pis-ttä'?tipa'kutsih wē'kōwa? miyä' sikʌs.

'hä'w, nisä'kihseh ä'pehtaw a-nu'ahnen inih wē'k!'
'tsō'h!'[1] *isē'hsinin nuh kitä'mīw.*
ä'pehta nu'ahnenin.
kä'kitō'win inuh wē'yʌwēkehkō'hseh: 'yä^h, kitä'mahew wē'?tawan!'

kē'wät, 'hä'?, initsiwʌk kä'h s aw-inä'nīt kikī'yah!'
ini-kuhkē'?tawin.
'kinī's käh kits-awä'tukim, nuhä'h!'
wayä'pah kʌni'win misi'k wē'?sakesit; kō'?sik ini? s a-nipä'k inä'?tewin.
iniwin-pih misi'k kō'tsimunä'tsin: 'kä'kōh tsiw-ō'h-isē'kiw kikī'yah!'

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[1] Right fist clapped into left palm.

"Now I suppose your mother will get well."

The old woman turned round.

"It's a long time you will be doing magic!" she said.

Then at night: "She will not leave off from you."

On the next day, again she groaned with pain. She was all out dying.

Then again he said to his wife: "Something must be the matter with your mother, to make her so ill."

"He is asking you, 'Something must be the matter with her,' he says of you."

"Yes," said the old woman. "Right at the very centre of this narrow ridge there must be a porcupine. If my son-in-law brought me it, I should get well."

"Very well. I shall try."

Taking the bow he stepped outside, going on the way by which they had come.

"There, that must be the path by which he goes up-hill."

And indeed, there on the slope there lay a deep mass of brush. His wife had said a little snake. It crawled along there, underneath. When it had gone halfway, suddenly a chipmunk gave cry. At once that other creature, that porcupine, called out, that great porcupine.

"Ho, was not that the call you gave when my mother bade me the flesh of a mortal man?"

"Hush, stop your talking!" he said to the chipmunk, throwing it some tobacco as he passed.

"Ho, this person is wanting to rob me of what you are giving me to eat."

"Oh, eat your meat in peace, both of you."

He went and sought the creature; there it lay, there lay the porcupine, and there was its heart beating like that in full view. Then he shot it. Immediately again, from the other side he shot it. It fell darting right in the direction of the house.

"There! Let my mother-in-law's house halfway save it!"

"Whang!" fell the porcupine.

Halfway the house saved it.

The little old woman screamed. "Eh, he is destroying the mother-in-law!"

He went back. "Now I suppose your mother will get well."

She turned round where she sat.

"It's a long time you will be doing magic, Son-in-Law!"

On the next day, again she fell sick; she was at the point of death.

Then again he asked his wife: "Something surely must be wrong with your mother?"

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[1] The chipmunk, linked with the tobacco, says this of the porcupine, to mislead the old woman. The next speech is her answer.

'kikō'tsimunik misi'k; "kä'kōh tsiw-ō'h-isē'kiw," kitä'kwah.'

'ē^, umʌ's miyā'watā'hkyah ini'ʔ as tsiw-ī't mä''ts-awä'hseh. ani'-nuh pī'tuwit, pas nitā'ninim.'

'hā'w, nina-kutsē'ʔtam!'

mayā'tsiʌt, nawēnāhā'tsin, ayā'pehtaw iniwin wäh-kā'kitit mū'-tsihkiw; inō'ʔ tāh utā'tsimu'man inuh mä'ts-awä'hseh.

'hē', inipaʔ kiw-inī'taman ä'hsami'tsin nikī'yah mamā'tsiʔta-wan!'

'sē', pōnā'tsimi'nun!' inä'win inä'niw.

'hō^, nā'sap niw nikā'te-mahkā'mik-eh inih tsi-kēs-nim-ahpā'ki-tu'wiyen!'

'ā', sinawā'ʔ niw kʌt kimāmī'tsihsimuʌw!'

hā'w, ume'win-teh-pih ni sā'hkihsih inuh mä'ts-awä'hseh. nā's utä'h umewin ä'nehkʌk; iniwi'n teh s pimu'atsin utä'h. pā'pik ā'sa misi'k[1] pimī'win, pä'mi-ttä'ʔtipa'kutsih misi'k miyā' wē'kōwaʔ.

'hā'w, nisä'kihseh wē'k iniʔ s a-yā'hpits-nu'ahneh!'

[1]pakā'hkihsih, iniwin ayā'hpits-nu'askak.

'hā', kitä'mahew wē'ʔtawan!'

pits-kē'wät, hō^, iniwi'n käh s kēs-yā'hpits-inä'nīt.

iniʔ s mä'ʔtsinanā'tsin. akī'ʔ teh mʌmā'tsiʔtawʌn kayēs-mu'atuaʔ.

'nahā'w, kʌn i'nih aw-inim-isē'kinun. "kitä'mīw" kinaw-is-wē'hnik mʌmā'tsiʔtaw; kinä'ʔ teh a-ki'-mōh. hā', misi'k awä'hseh kinä'ʔ mamā'tsiʔtaw kinaw-ini-ne'ʔnik. mamā'tsiʔtaw kʌn pʌs utā'nan yō'w kʌtāw-isē'kiyek.'

hā'w, ini'ʔ keh s ā'yīt.

'ā'nituk ayō' aw-ihpä'nanak?' inä'nihtʌmin usä'kihsä'hsʌn.

hā'w, nikōtä's saʔyäh tsi-wē'ʔsake'sit nuhā'h. hē^, kä'ʔts-wēʔsake'-sit, s a-nipä'k niw inā'ʔtewin.

iniwi'n-pih inuh wē'yʌwēkehkō'hseh ā'sit kō'tsimunā'tsin unūhā'h-kiman: 'kä'kōh, nitah, tsiw-ōh-isē'kiw nuhā'h!'

'kikō'tsimu'nik; "kä'kōh tsiw-ō'h-isē'kiw," kitä'kwah.'

'ā^,' inä'win, 'imi's wäh-pī'yen ntä'htanu'm iniʔ as īt, pinä'hsiah. ani'nuh pī'tuwit kikī'yah, pas nitä'ninim.'

imi's wä'h-pʌt utä'htanu'man iniwi'n as ī'nit, pinä'hsiah. aku'ʌ-tsih iniʔ as wʌsä'ʔnapit.

'hā'w, nna-nā'nāw!'

tänā'hpis kayēs-kī'ʔtinah, wā'kuhsiwayā'nan kayēs-utā'siyenit, kayāhtsī'ʔnet, apä'ʔsehkaʔ wā'kuh? ayum-ä'ʔ as mä'k-apēt pinä'h-syah; kʌni'win niw wiyʌk isē'kiw pis-tā'wanʌ'kutsih. pits-nī'piʔtʌt,

[1] Gesture as above.

"He asks you again; 'Something must be wrong with her,' he says of you."

"Yes; over at the very center of the ridge there must be a great bear. If he brought it to me, I should recover."

"Very well, I shall try!"

He went off to seek it; halfway there, a bluejay called out. It was that great bear's sentinel.

"Ho, is not that the call you always give when my mother feeds me the flesh of a mortal man?"

"Hush, cease your talking!" said the man to it.

"Ho, for no reason at all he wants to rob me of what you have thrown to me!"

"Eat your meal in peace, both of you!"

A ways off, over there, lay that great bear. In full sight its heart was beating; he shot it in its heart. Right afterward, from the other side, again he shot it. When it fell hurtling, — again, right toward the house it went.

"There! Now my mother-in-law's house shall entirely cave in!"

When it crashed against the house, the house entirely caved in.

"Oh, he is destroying his brother-in-law!"

When he came home, she was well.

So now he had slain them all. They were the creatures which had eaten men.

"Now then, this thing shall not continue to take place. 'Porcupine,' men will call you, and it is they who will eat you. And you, Bear, it is man who will continue in the future to kill you. Men could not be, if you were to go on in this way."

So then he dwelt there.

"How shall I dispose of her, I wonder?" he thought concerning his mother-in-law.

Then, soon afterward, the son-in-law fell sick. He grew very ill; he was at the point of death.

Then the old woman in turn questioned her son-in-law, "Something, Daughter, must be the cause of my son-in-law's being this way."

"She is asking you, 'Something must be the cause of his being this way,' she says of you."

"Yes," he answered her; "At the place from which I came is my pet, an eagle. If your mother brought me it, I should get well."

At the place whence he had come was an eagle; outside the lodge it had its nest.

"Very well, I shall fetch it!"

Taking off her skirt and putting on a girdle-clout of fox-skins, she flung off into a run; she went with wondrous speed in the form of a fox. There sat the eagle; suddenly some creature came tearing

unāhkä'hkwʌnʌn ini'win as ahpā'kina'tsin[1]. *wē'yʌwēkehkō'hseh inim-ispä'ʔsiwin, hē'y, ispä'miah, pā'panatä'nihtah!*

'yā^h!' ēwā'hin, 'nitā'ʔsanim!'

inim-pā'pehtsinin.[1] *yō'win-nikuh säkā'mehkē'hsih.*

pits-kē'wät, kayēs-kī'ʔtinatsin utā'siyenʌn, 'nā's kʌt nipu'ah nuhā'h!'

mmʔ, ni-sehkē'hsinin ayum wi'nah nuhā'h; iniwin s a-nipä'k niw inā'ʔtewin. nikō'täs pimī'm-unē'pahta'win wē'yʌwēkehkō'hseh.

'hya'h!' kī'ʔtswä'pinah utänā'hpis, kayēs-ā'siyit, wayä'pēt.

ayu'm wi'nah s mä'k-apēt ahpä'n niw, ahpä'n niw ntāwā'pahtsikäw. mā', kʌniwi'n niw keh misi'k payī'hpisit.

ayum inä'niw, 'hā'w, ähpī'htsiwet yō'm kʌt ahpā'kinew unähkä'hkwʌnʌn!'

iniwi'n-pih iniʔ saʔä'h inuh pinä'hsiah ähpi'htsiwet iniwin ä'hpakinā'tsin aninuh unähkä'hkwʌnʌn. hē'y, wēyʌwēkehkō'hseh pä''miah!

'yā', nitā'ʔsanem!'

kawin pō'ts ā'nu s misi'k ni-wē'hnatsin utā'ʔsaneman, kawin pō'ts; iniʔ käh s kēs-wä'peʔsit.

'wäʔsē'kiw ē'h-ayum!' inä'win usä'kihsä'hsʌn.

'nahä'w, nimē'h nipis-nikänō'pah; kimä'tsiaʔ!' mätsyʌ'tuaʔ.

payiʌtä'tuaʔ, ä', siwas ī'wanin aninuh umē'hsʌn, pī'htiket.

'hä', nehsē'ʔ, nisaʔ s pī'yen!'

'hä'w, mitä'muh nipis-wītsī'wäw!' sä'kitō'hnet, pī'htikanā'tsin wītsīwā'tsin.

iniwi'n-pih änā'tsin uhsē'mehsʌn, 'ā^, nehsē'ʔ, nā'sap niw yō's kikēs-pis-kē'sikihin; imiʔ winah as ī'tuaʔ kinē'kihēkunawʌk. nahä'w, iniʔ teh ni'nah as a-mätsī'yen; taʔ, kina'h teh taʔ-nakah aw-isī'yen?'

'nahä'w, taʔ, iniʔ käh ninah ap aw-isī'yen. ayō' teh nitä'htanum iniʔ s pakē'tinak; yō'ʔ teh as a-tanä'sit, umʌ's, ayä'pehtaw yōw kē'sikuh; kʌn teh wi'nah mʌmä'tsiʔtaw unaw-ini-tanä'nan.'

iniʔ.

108. WÄWÄ'PIKU'AHSEMIT.

(Josephine Satterlee).

niku't apähnī'hseh iniwi'n s pāpimi'kihi'kut umähsōmä'hsʌn; pē'h-keʔts-inä'niw ā'wiwin. iniwin ki-sä'sehkē'hsih nisi'k niw mō'sah inuh keʔts-inä'niw; yä'hpi'ts hāʔnä'hkamikō'wiwin uhpä'hkwʌnih.

nikōtä's niw saʔye'h tayä'pikinit inuh apähnī'hseh; iniwin ä'kut anuh umähsōmä'hsʌn: 'iniʔ saʔye'h s täp-ā'wiyen kimä'ʔtik as pas ta'nāt,' iku'ahin.

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[1] Gesture as above.

along, with open mouth. When it came close and stood upright, the eagle flapped its wings, once! Up flew the little old woman in the wind, way up aloft; desperate was her plight.

"Dear me," she cried; "My stone!"

Down she fell. She sank as far as this into the ground.

When she came home and had taken off her magic girdle-clout, "Oh, what matter? Let my son-in-law die!"

Her son-in-law still lay there; he was at the point of death. Suddenly, up jumped the little old woman.

"Yah!" She threw off her skirt, put on her girdle-clout and ran.

But he, where he sat, kept watching all the time. Suddenly again she came whirling upward.

The man, "With all his might let him strike his wings!"

Then at once with all its might the eagle struck its wings. Hey, the little old woman, — way up aloft!

"Yah, my stone!"

It was of no avail that she now kept calling for her stone, of no avail; she was simply whirled aloft by the wind.

"That is the end of her!" he said of his mother-in-law.

"Now then, to be sure, I left my sister behind when I came here; let us be off," — and they set out.

When they arrived, there was his sister, and he entered the lodge.

"So you have come, Brother!"

"Yes, and I have brought a woman," and she went out and led her brother's wife into the lodge.

Thereupon she said to her brother, "Now, Brother, I came to this place only to bring you to manhood; over yonder is where our parents dwell. And now, as for me, I am going from here; but you, whither are you going?"

"Very well, I too shall go to that place. But this, my pet, I shall set free; even here let him dwell, here halfway to the sky; from now on mortal men shall no longer keep him as their pet."

That is all.

108. WÄWAPIKUAHSEMIT.

(Josephine Satterlee)

A lad was reared by his grandfather; a very old man he was. That old man did nothing but lie there; on his back he was all covered with moss.

Then once, when that lad had reached his growth, his grandfather said to him, "You are old enough now to have a bow and arrow."

iniwin teh s mē'nikut me?tiku'ʌpiʌn misi'k teh wē'pan. hā'w, iniwi'n teh s ki-papām-pahpē'sit inuh apehnī'hseh.

hā'w, misi'k nikōtā's iniwi'n misi'k s kuskō'sinit umähsōmä'hsʌn; iniwi'n teh ä'kut: 'nahā'w, ini'? sa?ä'h s täp-ā'wiyen s pas unā'-nisiyen,' iku'ahin.

iniwi'n täh s mē'nikut uwäsī'hunan misi'k teh wā'pimipi'ʌswʌn. ini'win teh sa?ye'h s wäskine'nīt inuh apehnī'hseh; iniwin teh s unä'nisit.

wē'matan iniwi'n ke?tsi'h as ī'nit; ā'pehtaw me?ti'k ā'wiwin. iniwin teh kī'w-isiʌt s ki-wēh-näwā'tsin.

iniwi'n teh ä'kut: 'kikā'tew-ne?ni'k ē'h-inuh kimä'hsumin,' iku'ahin; 'winä'? wä'h-ā'wik yō'm ni'nah s isēnā'kusēyen,' ēwā'hin.

nahā'w, iniwi'n s kē'wät. kʌniwi'n niw misi'k kō'skusit inuh ke?ts-inä'niw.

'nahā'w, nuhsi'h,' iwā'hin, 'ini? keh sa?yeh s täp-ā'wiyen mitä'-muh s pas kanā'wihat,' iku'ahin; 'nahā'w, uma'nakah isi'ʌnun; tā?takatsihki'wʌk mitä'muhsʌk ini'nakah; uma'nakah teh usīhtsi-kā'tskiwʌk, ne?ne'piwʌk,' iku'ahin.

hā'w, iniwi'n-pih teh mayā'tsiʌt. ne?nimā'wʌn awänä'win. iniwin teh ini'm-isiʌt anuh wē'matʌn; iniwin teh s kakī'hkimikut.

'hā'w, ayāku'ʌmisinun,' iku'ahin; 'sanā'kat inis äsī'yen,' iku'ahin.

iniwin keh s mā'tsiʌt. s mäk-ni-pā'pimō'hnet, kä'?tin iniwi'n sa?yeh s täpā'pahtah ini's s ī'tua? akuh mitä'muhsʌk. inis mī'hi-kanih inim-isi'ʌt, iniwi'n s sehkī'hsihkua? mamā'h-utätsi'ʌhkuk.[1]

'st, sinawā'?nikun!' inä'win.

ne?nimā'wan pā'kituwā'win.

'ā'yuhpu'ʌkun!' inä'win. 'yō't pas ayī'sihsinä'yäk, minātä'nimi-kä'yäk?' inä'win; 'ta? ʌtō'tawikua? akuh mʌtsi?-mitä'muhsʌk känāpumi'kua??' inä'win.

iniwin niw äs-yāh-usī'hsihkua? aki'kuh.

hā'w, misi'k nim-mäk-pāpimō'hnet, kʌniwi'n niw misi'k wi'yʌk isē'kiwʌk sä'hkihsī'hkua; pisē'wʌk täh ā'wiwʌkin. iniwin misi'k s nī'pi?tatua?, nayi'ʌkut.

'st! umä'? ne?ni'māw!' inä'win, 'ā'yuhpuʌkun! ta? ʌtō'tawikua? akuh mʌtsi'?-mitä'muhsʌk känā'pumikua?' inä'win.

iniwin keh s yā'h-usī'hsihkua?. iniwin teh sa?ye'h s pi'ʌtät inis wē'kiwʌmih. nis isku'ʌhtemih iniwin misi'k ke?ts-inä'niw as nē'-puwit. iniwin wi'nah ap as kā'kitit s täw-wē'htah.

'st!' inä'win, 'ayu'm ä? ne?nimā'w!' inä'win misi'k ani'nuh, 'uhpu'ʌnun! ta? atō'tawatua? kuh mitä'muhsʌk?' inä'win.

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[1] Narrator or I here missed some such sentence as: *nayi'ʌkut, ini'win s nī'-pi?tʌtua?.*

Thereupon he gave him a bow with a sinew and arrows. So now the lad used to go about hunting.

Then, at another time, again did his grandfather awake, and this time he said to him, "Well then, you are now old enough to deck yourself out," he told him.

With that he gave him face-paint and a mirror. So now this lad was become a young man, and now began to decorate himself.

Near by there stayed his brother; half of him was wooden. He used to go there to visit him.

Then his brother said to him, "This grandfather of ours means to kill you. It is due to him that my body is like this."

Then he returned home. Suddenly again did the old man wake up.

"Now then, grandson," he said, "you are now old enough to have a wife," he said to him; "So therefore, go over in this direction; over that way the women are lazy; but over here, in this direction they are skilful workers and industrious," he told him.

So he set out. He took some tobacco with him. But on his way, he went to his brother, and he gave him counsel.

"Now then, be on your guard," he told him; "It is difficult, where you are going," he told him.

So then he set out. Walking on and on, he did indeed come in sight of the place where those women stayed. As he was going along on that path, there lay some large cranes. When they saw him, they rose to their feet.

"Pst, be still!" he said to them.

He threw some tobacco to them.

"Have a smoke, each of you!" he said to them. "Is this the way to lie in your places, when you are treated with consideration?" he said to them. "What need you care for those nasty women whom you are guarding?" he said to them.

Thereupon they lay down again.

When he resumed his way, there, again, lay some creatures; they were panthers. They, too, rose to their feet when they saw him.

"Hush! Here is tobacco for you!" he said to them; "Have a smoke, each of you. What care you for those nasty women whom you are guarding?" he said to them.

At this they lay down again. Soon he reached the lodge. At the door there stood, this time, an old man. He too now called out to give the alarm.

"Hush!" he said to him; "Here is tobacco!" he said to this creature too; "Have a smoke! What do you care about keeping watch over these women?"

iniwin teh pī'htiket inis wē'kiwʌmih. nī's mitä'muhsʌk siwas apē'wakin; mäk-usē'htsike'wʌkin, nā'nikʌmō'wakin.

'ta'ʔ-pih tsi-kʌtä'-piʌt inuh wäwā'piku'ahsimit[1]*? ki'naʔ awä'tuk āwi'ʌpah!' ināhamasō'wʌkin akuh mitä'muhsʌk.*

hā'w, s mäk-keh-niw-ā'yapit inuh skīh-inä'niw, 'nahā'w, kʌtä's kat nimā'tsiʌm!' iwā'hin.

iniwi'n-pih mayā'tsiʌt, wäpipā'htuk; iniwi'n-pih nayī'puwipa'h-tukuaʔ akuh mitä'muhsʌk.

'akē'ʔ!' ēwā'kin.

iniwi'n s sā'kitsipahtu'kuaʔ, pimē'nisihātuaʔ. iniwi'n s nawā'ts-pāpakamā'tuaʔ anuh pisē'wʌn.

'ha'ʔ teh kʌt as wē'htamikʔ' inä'wʌkin.

saʔe'h misik anuh ayā'n utätsi'ʌhkun, iniwin misi'k anuh s inim-nawā'ts-neʔnatuaʔ.

'a'ʔ teh kʌt s wē'htamikʔ' inä'wʌkin.

iniwin s tä'p-wā'ʔnaw-piʌtä'wipā'htuk inuh inä'niw; saʔe'h payi'ʌtät inis wē'kōʔ, siwʌs nē'puwē'win anuh umähsōmä'hsʌn ini's isku'ʌhtemih.

'kī'hkiʔtakun!' iwā'hin nuh keʔts-inä'niw.

iniwi'n teh inim-yōh-ispī'pisit inuh uskī'h-inä'niw. iniwi'n teh wäh-pī'htiket wahkē'tikamikuh.

'taʔ ayum änī'tah, matsi'ʔ-keʔts-inä'niwʔ' inä'win anuh umäh-sōmä'hsʌn; 'mitä'muhsʌk wehä'h nipīnā'wʌk,' inä'win.

'hm, awä'tuk āwi'ʌsah nō'hsihseh!' ēwā'hin.

taʔ, pī'htike'wʌkin akuh mitä'muhsʌk. iniwin keh s awēh-unā'-pituaʔ ini's utä'htanih inuh uskē'h-inä'niw. iniwin niw wä'htinah tsē'kapah inuh keʔts-inä'niw s akīhā'tsin nuh unō'hāhkʌni'ʌhkimʌn. ta'ʔ, iniwin kayēs-nānuhā'hkapituaʔ kuh mitä'muhsʌk; ta'ʔ, inuh teh keʔts-inä'niw iniwi'n misi'k niw hpä'n as ki'-nipāt.

hā'w, iniwin-pih misi'k äsi'ʌt anuh wē'matʌn; iniwin teh misi'k s kakī'hkimikut: 'nahā'w, mitsi' nī kä'kōh,' iku'ahin, 'kinaw-i'kuah ayō' kimä'hsōmin; ini'ʔ aw-itā'h: "'ini'ʔ ānā'pahtaman, tsiw-a-pī'muak ayum nō'hsihseh," aw-ē'wāh,' iku'ahin anuh wē'matan.

nahā'w, iniwin keh s kē'wät. kä'ʔtin s mäk-nipā't inuh keʔts-inä'niw, kʌniwi'n niw kayā'kitit. mä''ts-aʔsen utā'hpine'win inuh inä'niw s pakāmā'tsin upāpakā'htanih anuh umähsōmä'hsʌn. pis-unē'win nuh keʔts-inä'niw.

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[1] I could get no explanation of this name, 'he who has a *wā'pikuah*'. This would be a diminutive of a word *wā'pik* or *wā'pikuʌn*, denoting a white or bright object of some kind. That the Menomini really have no such word as this is made probable by the assimilated form ('popular etymology') of the name: Maskwawanahkwatok says it is properly *wäpä'piku'ahsemit* 'he who has a small flute'.

Then he entered the dwelling. There sat two women; they were busy at their tasks and were singing.

"When may he be coming, that Wäwāpikuahsemit? Of more than human power, you know, he was to be!" so sang those women.

Then, sitting there for some time, the young man at last said, "Well now, come, I had better be going!" said he.

Then he went from there, breaking into a run; at this the women started up and ran.

"Sister!" they both exclaimed.

Out of the lodge they ran, pursuing him. But first they struck down those panthers.

"Why did you not give the alarm?" they said to them.

And then those cranes, too, they killed before going farther.

"Why did you not give the alarm?" they said to them.

By this time that man had run far enough toward his goal. When he came close to their house, there stood his grandfather in the doorway.

"Run fast, girls!" said the old man.

At this the young man leaped up aloft, leaving the ground. From the roof it was that he entered the house.

"What is this dirty old man yelling about?" he said to his grandfather; "I am just bringing some women, that is all!" he told him.

"Humph, and so my grandson has more than human power, has he!" said he.

So the women came into the lodge, and duly went and seated themselves at the young man's settee. From next to the wall the old man took things to clothe his daughters-in-law. So then those women dwelt there in their husband's house; but the old man, as before, passed the whole time in sleep.

Then he again went to his brother, and the latter again gave him advice.

"Now then, something more," he told him, "this grandfather of ours will say to you; this is what he will say, 'I dreamt that I was going to shoot my grandson,' he will say," thus was he told by his brother.

Then he went home. And indeed, in his sleep did that old man cry out. The man picked up a large stone and struck his grandfather on the temple. The old man rose up from where he lay.

'tsiw-aw-isē'ʔtayen as a-ne'ʔnʌk nä'skän kayē'sikihʌk nō'hsihseh!' ēwā'hin.

'ō',' inä'win. 'taʔ ō'h teh ānā'pahtaman?' inä'win; 'ātsimī'nun!'

'ini'ʔ keh änā'pahtaman,' ēwā'hin, 'tsiw-aw-pimō'nan.'

'ahā'w,' ēwā'hin inuh uskē'h-inä'niw, 'ta'ʔ, kina-pimī'm,' inä'win.

nahā'w, saʔäh teh, — taʔ, kēs-kakī'hkimik anuh wē'matan inih aw-isē'ʔtʌt. — 'nahā'w, pimī'naʔ!' inä'win anuh umähsōmä'hsʌn.

taʔ, iniwi'n keh s nē'puwit; iniwin saʔäh s pimo'kut; yō'win teh spä'miah äs-ispī'pisit. ta'ʔ, iniwin teh kʌn unä'ʔnikunan.

'hm!' ēwā'hin, 'awä'tuk ā'wiʌsah nō'hsihseh!' iniwin keh s niyāh-usē'hsih inuh keʔts-inä'niw s ni'pāt.

nahā'w, iniwin-pih misik ä'siʌt anuh wē'matan; iniwin teh s kakī'hkimikut misi'k: 'nahā'w, ā'sit kina-sä'kihku'ʌʔsim; akuh teh kimä'timō'hsimʌk kinaw-inā'wʌk s aw-unī'yäwäpinä'hkuaʔ,' iku'ahin, 'kʌname'htsiw as a-pʌkā'meh inuh kēʔts-inä'niw ʌnuh aʔse'niʌn,' iku'ahin; 'taʔ, wi'nah uma'nak tsī'kahkiah äsis-kehkē'nah,' iku'ahin; 'ini'ʔ-teh-nakah aw-is-pemō'tsikeyan,' iku'ahin.

taʔ, iniwin keh s kē'wät. hā'w, iniwi'n keh s nipā'tuaʔ; kʌni'win keh niw kayā'kitit. pa'hpisiw pis-unē'pahtawin inuh keʔts-inä'niw, nawātina'tsin anuh aʔse'niʌn. iniwin-pih winu'aʔ aku mitä'muhsʌk wäniyʌwä'pina'tuaʔ.

'hm,' iwā'hin, 'tsiw-ʌ-kitä'mahak nimä'hsōh nāp nä'skän kayē'sikihit!' ēwā'hin.

'ta'ʔ teh änā'pahtamanʔ' iku'ahin anuh umä'hsōmä'hsʌn; 'ātsimī'nun! ta'ʔ, ki-wē'htam wiyʌk kä'kōh änā'pahtā'hkin.'

'ini'ʔ keh ä'situaʔ awä'tukʌk tsiw-ʌ-pimō'nan,' inä'win anuh umä'hsōmä'hsʌn.

'nahā'w, taʔ, kina-pi'mīm,' ēwā'hin.

nahā'w, iniwi'n keh wayā'pah: 'nahā'w, kʌtä's pimī'naʔ,' iku'ahin.

ta'ʔ, iniwin keh s awēh-nē'puwit inuh keʔts-inä'niw; iniwi'n ke s pimu'atsin. saʔye'h pämu'atsin, uma'nak tsī'kahkiah ä'siʔtʌt; iniwin teh s misu'atsin umähsōmä'hsʌn. iniwin teh s neʔna'tsin.

'hā'w, awēh-pakē'nehkun,' inä'win, 'mʌtsē'ʔ-kisē'hsōwaw!' inä'win anuh wē'wʌn.

nahā'w, s mäk-āyī'tuaʔ, nikōtä's niw, 'upē'wanā'skin kʌt nitā'wim!' ēwā'hin.

iniwin teh s pāpimē'ʔnet; iniwin teh s nä'mik uma'nakah s nī'k misik teh uma'nak pis-yō'h-wā'pah as kä'kō s wä'ʔwipitäk ayī'suh s ihpē'täk. anuh teh wē'matan kē'sats ē'tsikapuwēhä'win. saʔyä'h teh payī'hpitik, iniwin s pahkä'sah.

"The idea of my doing such a thing as killing my grandson whom I was at such pains to bring up!" he said.

"Oho!" he said to him; "Just what was it you dreamt? Tell what it was!"

"Why, just this is what I dreamt," he answered, "that I was to shoot you."

"Very well," said the young man, "to be sure, you shall shoot me," he told him.

And then, soon, — for his brother had instructed him in what to do, — "Come on, shoot me!" he said to his grandfather.

So then he took his stand, and the other shot at him; but up into the air, like this, he jumped. In this way the other failed to kill him.

"Humph!" he said, "And so my grandson is of more than mortal power!"

Therewith the old man went back to his couch and slept.

Then he again went to his brother, and the latter again advised him, "Now then, you in your turn will have a nightmare; and you will tell those wives of yours to raise you up from your bed before the old man strikes you with the rock," he told him; "Now, he, you see, from down below there is where he gets his power,[1]" he told him; "and it is in that direction that you must send your shot."

So then he went back home. In due time they went to sleep; then suddenly he cried out. At once the old man leapt up from his couch and seized the stone. Then those women raised him aloft from the bed.

"Hm," he said, "the idea of my destroying my grandfather who was at such pains to rear me!" he said.

"What did you dream?" his grandfather asked him, "Tell about it. You know one always tells one's dreams."

"That was what the powers said to me, that I should have to shoot you," he said to his grandfather.

"Very well, then, you shall shoot me," answered he.

So, accordingly, the next day, "Well now, come, shoot me," he said to him.

So then the old man went and took his stand, and he shot at him. But when he shot him, he directed it down toward the ground, and in this way he hit his grandfather. He killed him.

"There, go put him away, your nasty father-in-law!" he said to his wives.

Then once, as they were staying in that place, "Let me be a piece of plant-down!" he said.

Thereupon he flew hither and thither; then it was that he saw something that whirled shining, speeding back and forth in the direction of the setting sun and in the direction whence comes the dawn. Now, he had stood his brother head down. And now, when that thing came speeding his way, he cut it free.

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[1] Literally: "is the way he knows things."

'nikähte'nikamiku'nō?!' iwā'hin.

iniwin teh api'ts s awēh-pīhtā'hkineh inih wē'yʌw inuh ā'pehtaw me?ti'k tsiw-ā'wit. iniwin teh inä'niw s yāh-ā'wit.

nikōtä's niw ini'win ä'kut ʌnuh wē'wʌn: 'ayā'h mʌtsi'kihkwä'wis sa?yä'h pē'hkahkʌtä'wāw s tä-nʌtā'-pʌwā'neh,' ikū'ahin ʌnuh wē'wʌn.

iniwi'n keh s mā'tsiʌt s nʌtōnähā'tsin aninuh mʌtsi'kihkwä'wisʌn. s mäk-niw-ini-pāpemō'hnet, kʌni'win niw wi'yʌn mäyā'hkiwʌ'tsin.

'ta'?-teh-nak äsī'yen?' iku'ahin.

'ō^, inu? nä'tōne'hʌk mʌtsi'kihkwä'wis,' ēwā'hin.

'nahā'w, apē'nun. kitā'wats-apē'?,' iku'ahin; 'kitā'wats-ā'yuhpua?.'

ā'nu tā'?taka'tsiwin inuh wäwā'piku'ʌhsimit, ta?, iniwi'n keh s nawā'ts-uhpu'ʌtua?. inu'h teh anuh tsi-miyā'hkiwʌtsin umä'win kiw-is-nā'sahatsin anum kē'sō?nan. hā'w, winah ap inuh wäwā'piku'ʌhsimit ki-yāh-ispāhä'win. iniwi'n keh s āyutamīwä'mikut; ahkō'?sik ini? s kʌtä'w-nipāt.

'nō'hkumeh nikēs-sawä'nimikupah!' ēwā'hin.

hā'w, wina'h ap wäwā'piku'ahsimit, 'nimä'hsōh nikēs-sawä'-nimikupah!' ēwā'hin.

iniwi'n teh s kē-yā'h-kuskō'sit. kō'?sik iniwi'n as anē'hikut; iniwin s pis-kū'hkwʌ?sit; iniwin pā'pik s kēs-pō'hkunikut; misik mā'h-kamikin uhtā'wakapiʌn, — na?natskā'?hsʌk ā'wiwʌkin; kākitō'wʌ-kin inuh uhtā'wakapiʌn. iniwi'n täh pē'h-ke?ts-ineni'ʌhseh s ā'wit; ta'?, mahkā'mik aninuh.

hā', iniwin-pih täh mayātsyʌ'tua?. hā'w, sa?ä'h teh payiʌtä'tua? tsēk sīpī'ʌhseh tsi-pimē'hneh ini's; iniwi'n täh s ahpā'kinatsin anuh ke?ts-inäni'ʌhsʌn imi's nipī'hih. wina'h täh winah isī'win inuh mʌtsikihkwä'wis as tsi'w-īt. uhsē'mehsʌn nānī'siwʌkin inuh mʌtsi-kihkwä'wis. kʌni'win keh niw inä'niw payī'ʌt; nnāh-pakā'tsina'-kusi'win.

ta'?, ini'win änā'tsin anuh uhsē'mehsʌn mʌtsikihkwä'wis: 'nipē'w nā'tih; kinaw-ahsāmō'naw ayu'm,' ēwā'hin.

ta'?, ini'win s nā'tik nipē'w inuh uhsē'mimaw. iniwin wiyʌn s näwā'tsin as akī'htsih nipī'hih.

kayēs-awēh-pī'htikatōk inih nipē'w, 'kʌni'w,' iwā'hin, 'wiyʌk umʌ's ninä'wāw,' iwā'hin.

'nitī'hseh ini'pa? as pis-pakē'nʌk,' iwā'hin inuh inä'niw.

ta'?, nitsyʌ'kah niw wäpē'win inuh kī?sē'hseh; iniwin täh s awēh-aku'ʌpīnā'tsin ʌnuh ke?ts-inäni'ʌhsʌn s awēh-pī'htikanā'tsin.

'sē^h, kē'nim utī'hsehsʌn!' iwā'hin mʌtsikihkwä'wis.

ta'?, iniwi'n keh s ki-pahpē'sit inuh mʌtsikihkwä'wis utä'niniʌmʌn ta?, ki-ne?tʌkä'win. ayō' teh ayum uhsē'mimaw, a'niwʌn wayē'-kimʌtsin anuh ke?ts-inäni'ahsʌn. kawin ukī'kitinan; kawin uwē'h-

"Into the smoke-hole of our wigwam!" he said.

Thereupon exactly into that place sank that body of him who was half wood. So now he was again a man.

At one time then his wives said to him, "That Foolish Maiden is fasting to death, trying to obtain a dream of you," said his wives to him.

So then he set out to seek that Foolish Maiden. And as he walked along on his way, after a while he met someone.

"Where are you going?" this person asked him.

"Why, I am looking for the Foolish Maiden," said he.

"Come, sit down! Let us rest a while!" said the other to him; "Let us have a smoke before we go on."

Although that Wäwāpikuahsemit was unwilling, yet they stopped for a smoke. But that person whom he had met kept pushing back the sun. Wäwāpikuahsemit kept pushing it up again. In this wise the other kept delaying him with the din of his talk; finally he grew sleepy.

"My grandmother blessed me with spirit-power!" said that person.

Wäwāpikuahsemit in turn, "My grandfather blessed me with spirit-power!" said he.

Whereupon he would become awake again. But in the end he was beaten; he sank down from sleepiness, and at once the other broke his power; he took from him his ear-rings, — hummingbirds they were; endued with voice were those ear-rings. Thereupon he became a little very old man, for, you see, the other had taken these from him.

Then they set out. Soon, when they reached the edge of a brook which must have flowed by there, that person threw the little old man into the water. As for himself, he went where the Foolish Maiden was staying. There were two of them, the Foolish Maiden and her younger sister. Suddenly there came a man; splendid he looked.

Then Foolish Maiden said to her younger sister, "Go fetch water; we shall keep this man for a meal," she said.

So then the younger sister fetched water. There she saw someone lying in the water.

When she had brought the water into the house, "Just a moment!" she said; "I saw someone out there."

"Oh, yes, I did throw my dog out there," said that man.

Nevertheless, the girl ran off; to that place she went and drew out of the water the little old man and brought him inside the wigwam.

"Faugh, your brother-in-law's dog!" said Foolish Maiden.

Then Foolish Maiden's husband would go hunting; he made good killings. But that younger sister, she married the little man. He did not speak; he was not able to speak or to do any kind of

kihtunan s pas kä'kōh inä'nuhket. iniwin teh nisi'k ki'w-itäh: 'hm!' kiw-iwä'hin; iniwin-pih kiw-inä'nike'win. iniwin teh s näpinä'h-kinatsin sawänä'tsin kutä'ʔnas. inänä'peh awätä'win inuh kīʔsē'hseh. iniwi'n teh s kiw-inō'hamakut pī'kutsī'hnʌk s kiw-awēh-pakä'htah; awä'hseh teh kiw-ä'wiwin. nī'w täh saʔyäh neʔne'win ʌwä'hsʌn. inuh täh mʌtsikihkwä'wis utä'niniʌmʌn mō'sah ni pisē'wʌn ki-neʔne'win.

'tsī' teh winah kitī'hseh awä'hsʌn ne'ʔnew!' iwä'hin mʌtsikih-kwä'wis; 'ki'nah täh mō'sah pisē'wʌk,' iwä'hin.

iniwin ni'kut tsi-wēh-kemō'tima'tsin anuh wē'nimun. iniwin s pis-pakētōmä'tsin isku'ʌhtemih; 'nipī'näw awä'hseh,' inä'win anuh wē'wʌn.

äsyʌ't mʌtsikihkwä'wis, pīkutsī'hnʌk ä'wiwin inih tsi-pimē'tah-pitäk.

'yō`, ayō'saʔ kinah kitäwä'hsem!' iwä'hin tsikihkwä'wis.

taʔ, kawi'n kä'kōh kʌtä'w usē'nan inuh inä'niw payī'taʔsit.

iniwin kʌniwi'n niw, 'hm!' ayä'yitah inuh keʔts-inäni'ahseh. iniwin teh s äyinenikuwä'tsin anuh wē'wʌn s a-kehpētō'k teh inih sku'ahtem. pī'htik teh winu'aʔ iniwi'n as ī'tuaʔ; mʌtsikihkwä'wis teh winah aku'ʌtsih sä'kisinä'sihawʌkin. iniwin täh s uhpu'ʌt inuh keʔts-inäni'ʌhseh. mʌ's as sä'sehkit mesē'ʔniwʌk misas ni pemē'-pahta'wʌkin; iniwi'n keh s inim-pä'kitahä'tsin inuh kīʔsē'hseh. hä'w, meʔsi'h saʔä'h ayä'wituaʔ, iniwin-pih payä'hkinah inih isku'ʌhtem. iniwin keh s winanē'htsiket mō'sah niw. mʌtsikihkwä'wis yō'win niw äs-tsē'piʔtʌt; sä'matin taʔ mesē'ʔniwʌk.

'ō', pinä'h wi'nah inu'h kitī'hseh!' iwä'hin; 'sä'mat mesē'ʔnewʌn nikuh nä'ʔnatuaʔ.'

'ō', sanäkesī'wʌkit akuh mesē'ʔnewʌk?'

wayä'pah ini'win ä'sit saʔye'h s inä'tsin anuh wē'wan s a-kehpē'-tōk inih sku'ahtem; kō'täs sä'kitsinä'sihawʌkin inuh kīʔsē'hseh kikē'h anuh utä'niniʌmʌn. iniwi'n keh s uhpu'ʌt inuh inä'niw; mʌs s sä'-sehkit wē'yʌk awätukē'hsʌk mīhehke'wʌk usämī'nukin. mʌtsikih-kwä'wis misas utsi'ʌnih pī'htike'wʌnin. ani'ʔ teh änä'nimikut anuh keʔts-inäni'ʌhsʌn.

'yō', akō'saʔ kinah kimäsē'ʔnimʌk!' ēwä'hin tsi-pehkī'putuk inih sku'ʌhtem s sä'kesi'pahtuk.

taʔ, iniwin keh s mä'natuk inih mē'tsimē'hseh inuh uhsē'mimaw, awä'hsʌn misik mesē'ʔnewʌn. nuh täh mʌtsikihkwä'wis nī'w nisi'k pisē'wʌn tanä'win.

nikō'täs niw iniwin s awēh-kē'mōsä'pumatsin mʌtsi'hkiwis anuh ōkō'ʔsimawan. iniwin s nä'mik teh nī'w nisi'k as tanä'tsin inuh mʌtsikihkwä'wis pisē'wʌn, inuh teh uhsē'mimaw awä'hsʌn misi'k täh mesē'ʔniwʌn. iniwin-pih kayē'wät wē'kōwaʔ, iniwin teh s ätsi-mī'ʔtawatsin aninuh u'kiʌn:

'ni'naʔ käh mʌtsikihkwä'wis kēs-pī'ʔtakuk wī'yʌn,' iwä'hin; 'nī'w nisi'k niw akūtu'ʌsōw pisē'wʌn,' ēwä'hin; 'inu'h teh uhsē'mimaw usä'mat awä'hseh-mētsimē'hseh misi'k täh mesē'ʔniwʌn,' ēwä'hin.

work. All he used to say was, "Hm!" Then he would make signs with his hands. And then locking his arm with hers, he led her off somewhere. The girl took along her club. Then he would point out to her a rotten log, and she would go strike it; and it would turn into a bear. So now she killed four bears. But Foolish Maiden's husband used to kill nothing but lynxes.

"How's this?" said Foolish Maiden; "Your dog kills bears, and you nothing but lynxes," she said.

Thereupon he went and stole one from his wife's sister. He came, bringing it on his back, and laid it down by the entry-way. "I am bringing a bear!" he told his wife.

Foolish Maiden went up to him; a piece of rotten wood was that thing tied across his back.

"Ho, so this is *your* bear, is it?" said Foolish Maiden.

Then that man who had brought home the game did not feel inclined to say anything.

Then, soon afterwards, the little old man kept saying, "Hm!" He made signs to his wife to tie shut the door. They stayed inside; Foolish Maiden and her husband were turned out of doors. Then the little old man smoked. Wherever he spat, turkeys ran about, and the girl simply kept knocking them over. When there were many of them, she opened the door. Then she had nothing to do but clean her game. Foolish Maiden jumped with surprise; why, there was a great quantity of turkeys!

"Oh, do look at your dog!" she said; "It's incredible, the amount of turkeys they kill!"

"Why, you don't think turkeys are hard to get, do you?"

On the next day he, in his turn, told his wife to tie shut the door-flap; the girl as well as her husband were turned out of doors. Then that man smoked; where he spat, there were very many bugs of all kinds, especially dung-beetles. They all went into Foolish Maiden's nose. That was what the little old man had wished on her.

"Ho, so these are *your* turkeys, are they?" she said, untying the door-flap and running out.

So now that younger sister had much meat, bears and turkeys, but Foolish Maiden had only four lynxes at her place.

Now at one time the girls' oldest brother came and spied on his sisters. Then he saw that Foolish Maiden had only four lynxes where she dwelt, but the younger sister had bears and turkeys. Then he went back home and told his mother about it:

"What do you think? Someone has come to stay with Foolish Maiden," he said, "and she has nothing but four lynxes hanging out, but the younger one a great amount of bear's meat and turkeys."

'nahā'w, nā'nehku'n!' iwā'hin inuh ukī'ahsimaw.
iniwi'n keh s mātsyʌ'tua? kuh inä'niwʌk s nānā'tua?.
ta?, payiʌtä'tua?, 'kipis-nā'nine'minaw,' inä'wʌkin.

ta?, iniwi'n keh s inim-nayū'htahkua? mītsimē'hseh uwēmatē'h-tōwʌk.
inu'h täh mʌtsi'hkiwis, 'ninaw-ini-nayō'mā nē'?taw,' iwā'hin.

yā'hpits tā'?takatsiwin inuh ke?ts-inäni'ʌhseh. ta?, wi'nua? teh mʌtsikihkwä'wis minä'? mātsī'wʌkin; ta'? winah unä'siwʌnin inuh utä'niniʌmʌn. inuh täh winah ke?ts-inäni'ʌhseh iniwi'n niw utī'h s ke?tsi'ʌhkasit; wā'?naw utī'h inim-tä'wʌkin. kʌniwin kä'h niw kute'?-nʌs ini-kehtā'?tat wēhpehna'katuh. mʌ's pis-kitsē'?tʌt, nanäh-pakā'tsinakusē'win; skēh-inä'niw, iniwin winah kä'h nap äsina'kusit.

minä'?tamē'hkewʌkin[1] *mʌtsikihkwä'wis kikē'h utä'nini'ʌmʌn. kinō'htem ā'wiwin matsi'hkiwis wē'k. ini-pī'htike'wʌkin inih kinō'htem tsikihkwā'wis as awēh-unā'pitua?. nʌwä'h kʌniw inim-piʌtä'wʌkin inuh kī?sē'hseh. payī'htiket inuh apähnī'hseh, siwas apē'wanin wē'ts-nuhā'hkʌn msik wē'?tawan.*
'umä'? inih kē'yaw!' inä'win, 'as kēs-wēyā'sehkaman nē'yaw,' inä'win.
ke?ts-inäni'ʌhseh[2] *siwas apē'win. utā'kas kayēs-mamä'k, awēh-pakāmä'win. hā'w, iniwin täh s ne?na'tsin aninuh wēts-nuhā'hkʌn kīskiki'yʌwehā'tsin.*
'pipō'ne?new a-kiw-itā'muk yōm kē's!' iwā'hin.
iniwin ä'hpaki'tah. kähtä'nikamikuh ini'win wäh-sā'kitsi'pitäk inih wē's; mä'ts-pipō'ne?new iniwin wäh-uhpē'?tʌt. ta'?, ini? keh mʌtsikihkwä'wis as sē'kawit. iniwin täh s ni-nō'tspinehā'tsin anuh uhsē'mehsʌn.
'nehsē'?, kināpi'ʌminaw!' kiw-inä'win.
ta?, mātsī'wʌkin teh inuh wäwā'piku'ʌhsimit inis tsi-kēs-yū'h-piʌt. iniwin teh niw utī'h mʌtsikihkwä'wis s nō'tspinä'htsiket.
'kʌts kä'?ts-pe?nʌn!' iwā'hin inuh wāwā'piku'ʌhsimit.
kä'?tin iniwi'n s kä'?ts-pä?nah. iniwin keh s wanē'hsih mʌtsikih-kwä'wis; yāh-wʌskē'win s kē'wät. ta?, winu'a? teh mātsī'wʌkin s kē'wät wäwāpiku'ʌhsimit. payī'ʌtät wē'kō?, ta'?, anuh wē'wʌn, anuh nī's iniwin as ī'nit, misi'k teh anuh wē'matʌn.
iniwin teh änā'tsin anuh kī?sē'hsʌn: 'nī'nah winah akō'? nimä'-timō'hsimʌk,' iwā'hin; 'ayō'? teh nē'mat a-kanā'wiheh,' inä'win.
ta'?, iniwi'n änā'tsin anuh wē'mʌtʌn: 'mitä'muh kipī'tuʌn,' inä'-win.
ta? inuh kī?sē'hseh pā'pik kēs-unā'pi?tawä'win anuh inä'niwʌn.

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[1] The next three paragraphs added by Maskwawanahkwatok; Mrs. Satterlee's version has only the sentence: *hā'w, iniwin täh s ne?na'tsin...*
[2] Both *n*'s palatal.

"Well then, go fetch them!" said the mother.

So then those men set out to fetch them.

When they got there, "We have come to fetch you," they said to them.

Then the brothers carried the meat along on their backs.

But the oldest brother said, "I shall carry my sister's husband on our way."

The little old man made great resistance. Foolish Maiden and her husband set out in the lead; very handsome was that husband of hers. But the little old man lagged there in the rear; way in the rear were those people, as they went along. Then suddenly, at a place on the way there, he thrust himself into a hollow log. When he came out of it, splendid was the look of him; a young man, the very appearance that had been his before.

Foolish Maiden and her husband were walking in the lead. A long-lodge was the house of the oldest brother. Foolish Maiden and the others entered that long-lodge and took their seats. Quite a while later arrived the girl and her husband. When the lad entered, there sat his wife's sister's husband and his wife's brothers.

"Here is that body of yours!" he said to the other, "Seeing that you have been defiling my body by your use of it."

There sat a little old man! He took his club and smote him. So he killed his wife's sister's husband and cut off his head.

"Chicken-hawk they will call this your head!" he said.

Then he flung it down. Through the chimney-opening of the house the head flew out; then a big chicken-hawk flew up from there. So now was Foolish Maiden a widow. And now she followed along behind her younger sister.

"Sister, our husband!" she kept saying to her.

They went on to whence Wäwāpikuahsemit had come.

"Let there be a great snowfall!" said Wäwāpikuahsemit.

Then truly there was a great fall of snow. Then Foolish Maiden lost them; she turned back and went home. But they went on to Wäwāpikuahsemit's home. When he got to their house, there, of course, were his two wives and his brother.

Then he said to that girl, "As for me, these are my wives; but this brother of mine is the one who will keep you," he said to her.

Then he told his brother, "I am bringing you a wife."

At once that girl seated herself by that man.

ani'wʌn täh wē'wʌn kayēs-inä'nimikut as aw-inis-anē'hih. s kiʌwä'tuaʔ, mʌtsikihkwä'wisʌn aninuh as isi'ʌt, ini'ʔ wäh.

ini'ʔ keh.

109. A MOTHER ABANDONS HER SONS.

(nayä'htōw)

ā'taʔ, wāwē'kiwin käh inä'niw, wē'wʌn; nī'siwʌn täh winah unītsi'ʌnehsʌn, apähnī'hsʌk. nikut tä'h nuh nō'niw mitsī' niw. ā' täh nuh inä'niw pā'pahpisiw, ā'taʔ, inuh mitä'muh s mē'tsimä'hket mē'tsimē'hseh. nayä'nikutuhkin täh ä'hsipʌnʌn ki-pīnä'win; ini'ʔ täh pimē'h as usē'htuk inuh mitä'muh.

ā', nikō'täs pä'hpisit inuh inä'niw, kawi'n upi'ʌnan wä'nītipä'hkah.

ini'win niw äs-wā'pah; iniwi'n täh änā'tsin ani'nuh utāpähnī'hsimʌn, 'kä'kōh tsiw-isē'kiw kō'hnuwaw. yō'hpih ninaw-mitä'hnaw.'

kōnē'wiwin, päpōnō'wik. kayēs-mī'tsihsit, iniwi'n-pih mayä'tsiʌt inuh mitä'muh, utä'ninapeh kayē's-mʌmäk, papä'mahä'hnatsin unāpi'ʌmʌn. nikō'täs iniwi'n s kē'skikunä'hah inuh inä'niw. me'ʔtik tsē'patsini'n inis; umä'win[1] ä'sinakusit imi's ispä'miah. ini's änä'pit, sasä'kikʌtä'hsinin inä'niw. ā', ini'win-pih kä'wahatsin anuh meʔti'kwʌn.

kayēs-kawähä'tsin, iniwi'n täh, 'ä'hsipʌnan nä'ʔnikut. mi's ispä'miah as tsē'ʔnapʌmä'tsin ä'hsipʌnʌn, niʔ as usä'miʔtʌt, pē'htsihsih.'

ha'w, ini'ʔ-pih tsi-kēs-imi'nakah-kähtswä'pahatsin; iniʔ-pih tsikitä'hnakahä'tsin aninuh unāpi'ʌmʌn. iniʔ-pih tsi-kē'wät.

nä'hkah iniwi'n änä'tsin ʌnuh uʔnä'hsimawʌn apähnī'hsʌn, 'ä'hsipʌnʌn kēs-ne'ʔnik; kēs-pē'htsihsin ispä'miah.'

hä'w, wayä'pah, iniʔ-pih tsi-käʔts-pī'kwahikit. kayēs-kē'sihatsin apä'hsusukumʌn, kī'sih ä'hkwah umä'hkesʌnʌn kä'ʔts-usē'htawin. niʔ as kēsä'nihtah tä-pakēnä'tsin unītsyʌ'nehsʌn. hä', iniwi'n-pih kayä'ʔts-manä'hnet s āyī'watuk meʔsih mehsē'wʌn a-pāpō'tawenit unītsi'ʌnehsʌn. nikōtä's niw as pītō'htah mehsē'wʌn, iniʔ-pih aku'ʌtsih tsi-kēs-ni'm-aʔtuk mahkä'sinan. hä'w, ayä'tskwʌt payī'tōk ani'nuh mehsē'wʌn, ini'ʔ-pih mayä'tsiʌt; miyä' niw kutä'ʔnas mamä'tsiʔtawan s tanä'nimatsin, ini'win äs-mä'tsiʌt.

ayum apähnī'hseh uʔnä'hsimaw sikäts-pī'htsikewin; kawin na'nās upītōnē'nan anuh mehsē'wʌn. iniwi'n niw äs-wā'pah. iniʔ s kēs-mātsyʌ'nit ukī'ahsōwa'wan, pakī'nikutuaʔ. hä'w, ini'ʔ-pih mē'tsimē'hseh tsiw-ä'sah. kayēs-ä'sah mē'tsimē'hseh, ä'hsipʌ'n-pimēh iniwi'n as tsi-wā'wiyʌ'kahah.

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[1] Gesture: hands, palm down, thrust out to sides at height of ears.

But those wives of his were the ones who had wished it upon him that he should be defeated as he was, because they were jealous about his going to the Foolish Maiden.

That is the story.

109. A MOTHER ABANDONS HER SONS.

(Nayähtow)

A man and his wife dwelt somewhere; they had two children, boys. One was still an infant at the breast. The man hunted, and the woman preserved the meat. Sometimes he would bring raccoons; then the woman would make oil.

Once, when he had gone hunting, he did not return at night.

Dawn came; then she said to her boys, "Something must have befallen your father. I shall follow his tracks today."

It was winter and snow lay on the ground. When the woman had eaten, she took her ax, and set out to trail her husband. She came to the place where her husband's tracks stopped. A tree stood there; it was shaped forking, like this, at the top. When she looked there, there lay the man with his legs sticking out. Then she felled the tree.

When she had felled it, then, "The raccoons killed him. When he was looking at the raccoons up there, he overbalanced and fell into the hole."

Then she pulled at him from there; she dragged her husband out of the tree-trunk. Then she went home.

In the evening she said to that older boy, "The raccoons killed him; he fell into a hole up in a tree."

On the next day she was very busy tanning. When she had prepared the buckskin, she was very busy all day making moccasins. She had decided to abandon her children. Then she was very busy gathering wood, dragging in many loads of faggots for her children to make fire. But once when she carried in wood on her back, on the way, she set down the moccasins outside the house. When she had brought the last load of faggots, she went away; straight to some place where she thought there were people, that was the way she went.

The older boy grew impatient with waiting; she was very long about bringing the wood. In this way morning came. It was clear that their mother had gone away and abandoned them. Then he ground up some meat. When he had ground the meat, he stirred some raccoon-oil.

iniwi'n änā'tsin uhsē'mehsʌn. — ta'ʔ, mā'win inuh apähnī'hseh, kʌtä-nō'nit, — 'nahā'w, kina-mitä'hnunaw kikī'yahin.'

kayēs-keʔtā'hpisit inuh apähnī'hseh, ä'hsipan uwī'h iniʔ tsi-pē'hnahah inih ä'hsipʌ'n-pimēh. iniʔ-pih tsi-nayā'hīt uhsē'mehsʌn. na'kah kayē's-is-manä'hnenit, iniwi'n-nakah nʌtu'ahahnatsin. si kayä'ʔs-nakah ʌnä'mikunä'hamin, tsi-yōh-mītä'hnatsin.

nä'hkah tsiw-inim-piʌtä'tuaʔ ta'ʔ ini's as tsi-kēs-nipā'nit ani'nuh uki'ahsōwawan, hā'w, iniʔ täh s ā'yahsamā'tsin. ahpä'n niw mā'win, kī'numatsin ukī yʌn. wiyā'pah misik tsi-nayā'hīt, misik s wä'-pahā'hnatsin. nä'hkah ini'win misi'k s piʌtä'tuaʔ as kēs-nim-nipā'-nit. as ā'yanapit inuh apähnī'hseh, tsi-kēs-pē'mit inuh mitä'muh. as ā'yanapit inuh apähnī'hseh. pāpō'hkākunä'hnen kä'kōh; iniʔ-pih ä'wih-nʌtu'akunä'skah; kʌniwi'n, unōnā'kanan! kēs-kākē'skisu'atsin nayī's niw! aniwi'n unōnā'kanan mayēnā'tsin uhsē'mehsʌn s nō'ninit.

wiyā'pah misi'k tsi-mātsyʌ'tuaʔ, saʔyeh tsī'kahkyah nim-akō'tsih, kʌniwi'n niw inänā'peh tiyäpīwä'hneh. ini-piʌtä'tuaʔ, kʌniwi'n, nuh uki'ehsōwa'wan!

keʼʔtsih ni-tā'tuaʔ, nuh nähä'nisit nayäwā'tsin ukī'yʌn, 'neʔäˆh!' inim-ēwā'hin nuh apähnī'hseh.

'säˆh, säˆh, säˆh!' ēwā'hin inuh mitä'muh; 'a-pis-kē'wanimōw wiyʌ'k,' ēwā'hin; 'kʌn wi'yʌk nineʔ ninītsi'ʌnehsʌk,' ēwā'hin.

pʌyä'kwʌts anisa'ʔ wayītsīwā'tsin inuh mitä'muh; ukō'ʔsimawan ani'ʔ wayē'kima'tsin.

iniwi'n änā'tsin inuh mitä'muh, 'akē'ʔ,' inä'win, 'kʌn-ä'ʔ kinah kinītsi'ʌnehsʌk utā'winuwā'wan?' inä'win; 'kinä'nāk.'

hā'w, iniwi'n-pih pä'mi-wäwē'piʔtʌt; mayē'wanä'hkatah mehsē'-wan, kayīs-nayā'hīt, hpän ä'win mayā'tsiʌt nuh.

inu'h täh mitä'muh iniwi'n-pih kō'tsimunā'tsin, 'kinu'at kikī'yah-sōwāwʔ'

'äˆh,' inä'win; iniwi'n-pih wayē'htamōwā'tsin: 'nipis-pakē'ni-kunaw; nō'hninaw kēs-pē'htsihsin ispä'miah; ä'hsipʌ'nʌn neʼʔnik. iniʔ-pih teh kayēs-pis-mā'tsiʌt inuh nikī'yahsinaw.'

iniwi'n-pih kä'tinatsin.

'nā'h-anu'm-eʔ unō'nā'kanan,' inä'win, 'tsi-kēs-pis-kākī'skisua-tsin.'

'ōˆ!' iku'ahin.

inuh teh mitä'muh iniwin-pih payī'manit anuh nōnā'kanan.

hā'w, iniwi'n-pih, 'ā', pi'ʌkun!' ikō'kin.

payiʌtä'tuaʔ, mäts-kinō'htem ā'wiwin wē'kōwaw. mūsāpi'ʌhki täh ā'wiwin aninuh ä'wani'kutuaʔ. payī'htike'tuaʔ, payī'htiket nuh apähnī'hseh, siwas apē'wanin ukī'yʌn.

ini'ʔ niw misi'k tsi-yōh-kä'ʔts-mōk inuh apähnī'hseh, 'neʔäˆh!' as inā'tsin, inis s tsiw-utä'htanit inuh nuh ä'wani'kutuaʔ.

Then he said to his little brother, — for the boy was crying for his mother's breast, — "Now then, we shall follow our mother's tracks!"

When the boy had bundled himself up, he put the raccoon-oil into a raccoon's bladder. Then he took his little brother on his back. In the direction in which she had gone to gather wood, he sought her tracks. Her tracks led off in an entirely different direction, and he trailed her from there.

In the evening, when they reached the place where it seemed their mother had passed the night, there he fed his little brother. He was crying all the time, because he missed his mother. The next morning he took him again on his back, and again started to track her, and in the evening they came to where she had slept on the way. When the boy looked round, it seemed that that woman had taken a steam-bath. When he looked round, there something had made holes in the snow as it sank in; then he went and tramped the snow aside to see; all at once, her breasts! She had cut them both off. He gave them to his little brother to suck. On the next day, when they set out again, when the sun already hung low over the earth, suddenly within hearing was the noise of an ax. When they reached the place, there was their mother!

As they came close, and the little one saw his mother, "Mama!" the boy kept calling.

"Fie, fie, fie!" said the woman; "It seems someone is coming here and talking slander," she said; "I have no children," she said.

That other person, in fact, was her husband's sister; she had now married this woman's brother.

Then that woman said to her, "Sister-in-Law," she said to her, "Aren't those your children?" she asked her; "He knows you."

Then she hurried her work; gathering the faggots into a bundle, she took them on her back, and was off.

Then that woman asked them, "Is she your mother?"

"Yes," he told her. Then he explained it to her, "She left us when she came here; our father fell into a hole in a tree; the raccoons killed him. Then our mother went away and came here."

Then he drew forth those things.

"Here, look, are her breasts," he told her, "which she must have cut off as she came here."

"So that is the way of it!" she answered him.

Then that woman put the breasts into the fold of her garment.

Then, "Very well, come!" she said to them.

When they reached that place, a great long-lodge was their dwelling. An unmarried woman was she who brought them there. When they went in, when that boy went in, there sat his mother.

At once this caused the boy to cry aloud, calling "Mama!" to her, from where the woman who brought them had her settee.

iniwin ä'ts inuh ke?ts-inä'niw inuh wä'sinimä'tsin inuh mitä'muh, 'pis-kō'?ts kinä'wä? unōnä'kanan s a-makī'hsinenik umʌ's?'

iniwi'n-pih inuh mitä'muh kä'tina'tsin; anuh ō'hnʌn änä'?nama'pinit, iniwin ä'hpakituwa'tsin.

'kēkä'h anu'm-ä? unōnä'kanan? kēkä'h kitä'wiha?? kēs-pis-kākī'skisī'win!'

hä'w, inuh ke?ts-inä'niw iniwi'n ä'ts, 'ä'htahsē'yah wä'pah kinakusē'?.'

nä'hkah aniwi'n päpä'tskini'kutua?; usä'kihsuwä'wan ä'wiwanin.

kayēs-nipä'hikutua?, iniwi'n-pih wayē'htamʌ'kutua? nuh usä'kihsen, 'nahä'w, umʌ's kēs-kusē'yah, spä'miah ni? s tä-wēh-kehpē'nikiyäk. ayu' täh nō'hne? ini?-pih uhpē'?tawan ini?-pih aw-ahsämä'tsin kē'yʌwawan. ayäku'ʌmisinu'n täh,' inä'win; 'umʌs s sehkē'hsine'yah nina-wä'nehkem; iskō'täw nina'w-a?tun. kēs-kusī'hitih, mä'wa niw kʌtäw-ä'?tiyepä'watun skō'täw. kē'spin täh pimä'tesi'yäk, yō'? as a-nitōnä'haman, kē'spin skōtä'wik. kinä'pimuʌw winah.'

wayä'pah iniwi'n-pih kō'sihētih kʌtä'w. hä'w, inuh ke?ts-inä'niw ini? tsiw-anō'siwet nuh apähnī'hsʌn, ispä'miah s a?sitä'hkwahpi'nihtua? me?ti'kuh. hä'w, ini?-pih tsi-wäpä'wanitih.

ni? täh tsi'w-itäh kä?ts-inä'niw: 'nahä'w, kitä'hsaminine'muʌw mamä'tsi?taw; kki-ntäwä'nihtʌmuwimuʌw!'

hä', ini?-pih tsi-kusī'hitih.

kayēs-mä'?tawanititua?, pä'pik ayōw käkä'kiw pis-pī'takutsinu'kin, pits-unä'pinit, kʌtä'w-kitsīyä'pahō'kutua?, winah ap yō''m s kēs-inähkī'?tatua?, tahtä'pasitua? akikuh apähnī'hsʌk. wē'yʌk uhpē'?tawak tsi-pis-tsī'hkiwewin.

hä'w, ini'?-pih niku't tsi-kī'kitit: 'sē'h, käkä'kēw, kine'pa? nuh! kitō'kima'minaw kʌt kipīhō'naw!'

nawē'naw iniwi'n-pih payi'ʌt kinē'w, pits-unä'pit.

'hä'w, apähnī'hsʌk!'

ta'?, ayu'm käkä'kēw mäk-utsi'ʌnemesiwin.

iniwi'n-pih kinē'w kayī'kitit: 'isē'h, käkä'kēw, kine'pa? nuh! wä'ki? täh pas mayī'hkwahtʌmʌn akum pähnī'hsʌk? — hä'w, pinä'nehkun!'

ini?-pih kayēs-pehkō'nihtua? s äyī'wanī'htua? ahkī'hih.

'kī'spin kä'kōh ayu'm ne'?tuk, kina-mämē'tsihsim, käkä'kēw!'

iniwi'n-pih ä'siʌt usä'kihsʌn s kēs-wä'nehkenit. wʌnäkä'hkun kēspitä'kuhikä'win inuh mitä'muh. mä'nawats mitsī' niw skō'täw; misi'k kē'ska?sikä'hseh iniwi'n as a'?tik. iniwi'n-pih kutä'?s ä'wihpō'tawet.

iniwi'n-pih ʌnuh uhsē'mehsʌn, 'ä', nehsē'?,' inä'win, 'kä'kōh ppām-ntäwä'pahtah sē'kusikan.'

ini'?-pih pä'pm-mä'tsiʌt inuh apähnī'hseh, papä'm-nʌtäwä'pahtah. hä'w, umʌ's täh usē'htawin pī'mikamik, s ki-pē'mih; a?seni'ʌn

Then said that old man who was now the woman's father-in-law, "Why, you do not see her breasts standing out at all, do you?"

Then that woman drew them forth; where her father sat facing, she threw them before him.

"Are these a maiden's breasts? Do you take her to be a maiden? She cut them off on her way hither, they say!"

Then said that old man, "As many as we are, tomorrow we shall move camp."

At night that woman took care of them; she was, in a way, their aunt.

When she had put them to bed, their aunt told them, "Now then, when we move camp, you will be tied up in a tree-top. My father here will give you then as food to the flying fowl. Be on your guard," she told them; "Here where we lie, I shall dig a hole; I shall place some fire into it. When all have moved camp, all the fire will be flushed out with water. So, if you come out alive, this is where you will look for it, if it is still burning. But really you are as good as dead."

The next day, they were all ready to move camp. Then the old man gave orders for the boys to be tied to a tree, high up. Then they started to go, in single file.

And this was what the old man said, "Behold, I feed to you some human beings; you always desire this of me!"

Then they all moved camp.

When they had all gone away, one behind the other, at once these crows came sailing along, and alighted there, and wanted to peck out their eyes, and the poor boys twisted their heads like this, to dodge. The sky resounded with the coming of every kind of fowl.

Then one spoke, "Fie, Crow, of course it is you! Let us wait for our chief!"

Soon came the eagle and alighted.

"Why, some boys!"

And there was Crow, all eager.

Then the eagle spoke, "Fie, Crow, of course it is you! What good eating could you have of these boys? — Come, take them down!"

Then they were untied and one after another brought to the ground.

"When this person kills anything, then you, Crow, will get something to eat!"

At once then, he went to where his aunt had dug. She had covered the place with bark. There was still a little fire; and a little short knife lay there. Then he went and built a fire somewhere.

Then he said to his little brother, "Now, Little Brother, look about for some scraps."

Then the boy went about looking for them. Then he built a sweat-lodge, the kind where one takes steam-baths; he pulled

kitsēwä'pahewin, kisi'ʌpehkisu'atsin. kayēs-mehku'apehkisi'tuaʔ, iniwi'n-pih payi'htikwä'paha'tsin ini's. iniwi'n-pih täh ini'h nä'p inis ä'pahkit nih kayēs-ppīm-mä'watunah inuh apähnī'hseh; hä'nuw winah iniwin payi'htiket. nih teh ä'hsipʌ'n-pimē'h iniwi'n s sāsī'kahapu'atsiket. nī'w-inuh sayē'kinah inis, iniwi'n-pih wä'puwiyä'nan mä'waw ayä'wikin.

hä'w, iniwi'n-pih änä'tsin uhsē'mehsʌn, 'hä'w, kʌtä's pä'hkini'naʔ; mi'ʌkunah wä'puwiyä'nan ani'nuh.'

pī'htik ini's yō'win ä'naʔtikin wä'puwiyä'nan ki'ʌʔts.

hä'w, iniwi'n-pih s pē'nahka'mikah ä'wih-usē'htuk wē'kowaw. kayēs-kēsihtuk, iniwi'n-pih payi'htikutä'hituaʔ.

nahä'w, iniwi'n-pih wayäp-pahpē'sit, umä'ʔtikwʌn kayēs-usēhä'tsin. iniwi'n täh s kä'ʔts-neʔna'tsin apä'hsusun misik awä'hsʌn. tä'ʔ, nä'sikʌs māmē'tsihsōwʌk.

aki'm kayēs-kusī'tuaʔ iniwi'n s pu'awiʔtatuaʔ.

nikō'täs — kawi'n upä'hpisinan — äyä'nitsi'nihsih, umʌ's tipä'h inih wē'kōwaw, iniwi'n kakä'kēw pä'mim-ä'yʔisawä'ʔtʌt.

'sē', kākä'kiw, nawä'ts-pyʌ'nun!' inä'win.

payi'ʌt, inuh awä'hseh wē'ninun kayēs-wä'tasuatsin, 'nahä'w,' inä'win, 'inuh keʔts-inä'niw tipä'h inis wē'kōwaʔ iniʔ as a-pakītswä'pinat ayum wē'nin,' ini'win äs-anōnä'tsin; 'nahä'w, pakītswä'pinat ayum wē'nin, "kayēs-pakēnä'kuaʔ pähnī'hsʌk!" niʔ awē'yän.'

mayä'tsiʌt kākä'kēw, tipä'h inis[1] nuh keʔts-inä'niw äyä'nitsinihsinin. a', kinō'htem ä'wiwin wē'kōwaw. ispä'miah änä'pit inuh keʔts-inä'niw, iniʔ as tsi-näwä'tsin kä'kōh pmim-wä'ʔsitsinah.

'hē'y, kākä'kēw kä'kōh mī-wä'ʔsitsinam!' niʔ änä'tsin inuh.

pä'kitswä'pinah, pī'takutä'win inih, nänä'wikamik.

iniwi'n ä'ts, 'imi's kayēs-pakēnä'kuaʔ pähnī'hsʌk!'

pakä'skihnenin inis.

'hä'w, wä'hseh wē'nin!' ini'win ä'ts inuh kayēs-pakēnä'tsin unītsyʌ'nehsʌn; 'pimä'tesyʌsapanīk ninītsyʌ'nehsʌk!'

hä'w, iniwi'n änä'nihtah inuh kayēs-sawä'nimatsin unä'hkwʌnä'hsʌn, 'hä', tsi-pimä'tesi'wʌk käh ninä'hkwʌnä'hsʌk! hä', nina'wisiʌm!'

ta'ʔ, pu'awiʔtawʌk.

nuh apähnī'hseh iniwi'n-pih ä'nuna'tsin nuh uhsē'mehsʌn: 'wayē'skiwah pō'nah; kisä'kihsin yō'hpih kʌtä'-pīw.'

pimīm-pō'namin nuh apähnī'hseh.

tsi-pis-mä'tsiʌt inuh mitä'muh, pis-täpä'pahtah, hä'w, wē'kōwaw, tähnä'hkuhē'kanan, mī'tsimē'hseh, awä'hseh-mē'tsimē'hseh! payi'ʌtät, ku'atsih niʔ s nänē'puwit.

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[1] Gesture of pointing upward.

loose some stones, and heated them. When they were heated to a glow, he threw them in there. Then he made whatever lodge-covering he could out of the things the boy had collected; and then he went inside. Then he sprinkled about that raccoon-oil. When he had poured it four times, then all those things turned into blanket-robes.

Then he said to his little brother, "Come, now open it for me; pull aside the blankets!"

Inside there, like this lay blanket-robes, all round the place.

Then, where the earth was undefiled, he went and built their lodge. When he had completed it, they moved in to dwell.

Then he began to hunt, after making his bow. Then he was very busy killing deer and bears. So then, without trouble, they had plenty to eat.

That was when they who had moved away suffered hunger.

Then once, — he was not hunting, — as he lay there on his back, resting, Crow came sailing, this way and that, right over the house.

"Here, Crow, just come here!" he called to it.

When it came, he cut a round piece of bear's fat, and said to it, "Now then, right above the house of that old man and his people, you will throw down this piece of fat," was what he ordered him to do; "Now, when you throw down this fat, 'From the boys you abandoned!' is what you will say."

Crow went away; right below there the old man was lying on his back. A long-lodge was their house. When the old man looked up, he saw Crow holding something bright in his claw.

"Hey, Crow is carrying something bright in his claws!" he called to him.

When he threw it down, that thing fell down in the center of the house.

Then he said, "From the boys whom you abandoned over in yonder place!"

The thing fell down there with a thud.

"Oh, some bear's-fat!" she said then, who had abandoned her children; "And so my children are alive!"

Then thought she who had taken pity on her nephews, "Well, it seems my nephews are alive! Well then, I shall go there!"

For they were hungry.

Then that boy bade his little brother, "Get something good to cook; our aunt is coming today."

The boy set food to cook.

When the woman came, when she came in sight of the place, why, there was their house, with shelf-places full of meat, bear's-meat! When she got there, she stood round outside.

iniwi'n-pih kayē'kitutawa'tsin: 'ā', nisē'kiʔ, pī'htike'nun!' inä'win.
payī'htiket, iniʔ äs-kī'sisi'ʌhkit nuh apähnī'hseh. ta'ʔ, mā'wa ni kä'kōh kī's-aʔtuwä'win nis s kēs-wā'nehket.
iniwi'n-pih änā'tsin uhsē'mehsʌn, 'aku'ahisi'ahkinun; kisä'-kihsin tsi-pu'awiʔtaw.'
kayēs-akuapī'hah inih unā'kanih, 'hā'w, niseki'ʔ, mītsihsinu'n!'

kayēs-mī'tsihsinit, iniwi'n-pih kō'tsimu'nikut: 'ā'ʔ teh na'p ä'siʔ-teyäk s pimā'tesi'yäk?'
'inu'ʔ käh kayīs-kinwā'wikit kinē'w. — nahā'w, niku'h niw awini-kitē'skaʔsiyen unā'pahtah mē'tsimē'hseh, misik inuh awä'hseh.'
kayēs-nayā'hit, mā'tsiʌt, payyʌ'tät, pī'htikatōk nih wē'was, ē'h-inuh kayēs-pakēnā'tsin, 'hyā'h!' ēwā'hin, 'ninītsyʌ'nehsʌk pimā'-tesyʌ'sapʌnīk!'
iniwi'n kayēs-inā'tsin, 'kitā'man yō'm, pis-nā'tih misi'k.'

iniwin ä'ts inuh mitä'muh kayēs-pakēnā'tsin, 'hyāʰh, ninawisi'ʌm ninītsyʌ'nehsʌk!'
iniwin s kehkē'nawa'tsin inuh wä'kiahsit; iniwin s inā'tsin, 'pō'nah mē'tsimē'hseh; kʌtä'-pīw kikī'yahin. umʌ's teh niw sku'ahtemih umʌ's pis-ī't, yō'ʔ a-yōh-pō'hpinaman utōnā'kan; niʔ täh aw-i'nāt: "kʌni' kēs-kitā'man, kina-pī'htikem." '

iniwi'n-pih nä'tutah a-kä'ʔts-keʔsik. nahā'w, iniwi'n-pih kayä'ʔts-keʔsik. hā'w, iniʔ-pih inum tsi-pis-mā'tsiʌt. ta'ʔ, ayum kēs-kē'sisam kä'tiw-ahsāmā'tuaʔ uki'ahsōwawan. hā'w, nikōtä's iniwin saʔyä'h s pītīwä'skah. unā'kanih kayē's-aʔtuk, nis esku'ahtemih s nē'puwit inuh apähnī'hseh, hā'w, inis esku'ahtemih umʌs iniwi'n-pih nim-pō'hpinamōwa'tsin ukī'yʌn.
'yō's niw tasēh-mē'tsihsinun. kʌni kē's-kitā'man, kina-pī'htikem.'

hā'nuw s wäwē'piʔtat: 'hā', ninītsyʌ'nehsʌk, saka'nah nikā'watsim!'
iniwin wäh-kē'kitutawa'tsin inuh uʔnä'hsimaw: 'hā'w, wäwē'piʔtah s a-kitā'man.'
hā'w, nikōtä's iniwin s pō'hkōwet.
iniwin änā'tsin uhsē'mehsʌn: 'tsē'ʔnapʌmin kikī'yahin; iniʔ tsi-kēs-kawā'tsit.'
payā'hkihtenah siwas wākāpī'hsinin, tsi-kēs-kawā'tsit.

'awä'ʔsē'kiw ē'h-ayum!' inä'win nuh ukī'yʌn; 'kikēs-nanā'h-pakātsināwä'him as kēs-pakē'siyah!'
iniwin-pih kutä'ʔnas kayēs-isītā'tsimatuaʔ.
wayā'pah, 'hā'w, kisä'kihsin kʌtä'-pīw; tsīpā'hkinun,' inä'win, tsīpā'hkīt nuh apähnī'hseh.
nawē'naw iniwi'n-pih payi'ʌt. ā'taʔ, pis-pī'htikewin.
kayēs-ahsāmā'tsin usä'kihsʌn, iniwin ä'ts inuh mitä'muh, 'kikī'yah-sōwāw yō'paʔ pits-isi'ʌt!'

Then he spoke to her, "Well, Aunt, come in!" he told her.

When she came in, the boy finished his cooking. For all kinds of things she had placed for them, there where she had dug.

Then he told his little brother, "Serve out the meal; our aunt must be hungry."

When he had poured it out into a bowl, "Now, Aunt, have something to eat!"

When she had eaten, she asked him, "How did you manage to stay alive, poor things?"

"It was the eagle who put a stop to it. — Now then, choose as much meat as you will be able to carry, and some bear's-meat."

When she had taken it on her back, and set out, and arrived, and brought in her pack, then she who had abandoned them said, "Dear me! And so my children are living!"

He had told her, "When you have eaten all of this, come fetch some more."

Then said the woman who had abandoned them, "Dear me, I shall go to my children!"

Then he whose mother she was knew what she intended; then he said to the other, "Get some meat to cook; our mother is coming. And when she is right here at the door, it is here through the door that you will hand her her bowl; and this you will say to her, 'Wait; when you have eaten it all, then you shall come inside!'"

Then he asked for very cold weather. Then it grew very cold. Then she set out to come. This boy had cooked done what they were going to serve their mother. Then, after a while came the sound of her footsteps. Putting it into the bowl, the boy stood by the door. Then through the door there, he handed it to his mother.

"Eat right here. Later, when you have eaten it all, you will come inside."

Although she hurried, "Oh, children, I am almost frozen!"

Then from inside the older brother spoke to her, "Now, do hurry and finish your meal!"

Then, after a while, the sound of her speech died away.

Then he said to his little brother, "Look at our mother; by now she must be frozen to death."

When he opened the door-flap, there she lay, curled up, frozen to death.

"What does this person amount to!" he said of his mother; "You deeply angered me, when you abandoned us!"

Then they dragged her off somewhere.

On the next day, "Now, our aunt is coming; prepare a meal," he said to him, and the boy cooked a meal.

Soon she came. She entered the lodge.

When he had given his aunt something to eat, then she said, "I thought your mother had come here!"

'hu', kēs-kawā'tsi käh,' inä'wʌkin; 'ini? niw aku'ʌtsih as kēs-ahsā'makih. nitā'htahpenä'hāw,' ēwā'hin.

'saka'nah pu'awi?tawʌk.'

iniwin-pih änā'tsin usä'kihsʌn, 'pas pis-kusē'hitōwʌk; a-pis-yō'm-a-ne?nī'htwʌtōwʌk mē'tsimē'hseh wā'pah,' inä'win.

hā', teh mayā'tsiʌt inuh mitä'muh, ayā'tsimī't, 'imi's kinā'tumi'-kuwaw, nā'p inis as a-wēh-ne?nī'htwʌtiyäk inih mē'tsimē'hseh.'

wayā'pah, ini?-pih tsi-pis-kusī'hitih; nä'hkah ini'win-pih payī'h-kusitua?.

'ēh-yō's na'p ī'nun, umʌs nī'kinanuwa?,' inä'win usä'kihsʌn.

ā'ta?, iniwi'n-pih täh me?tiku'ahseh kayē'hnehkutah, nä'hkah yā'hpits, ani'nuh tähuā'hkuhi'kanan inih mē'tsimē'hseh pipā'm-patsē'skahah inuh apähnī'hseh. ani'nuh teh usä'kihsōwā'wan iskō'-namōwā'win: kʌwin upā'tsiskahā'nan aninuh, wayē'htamōwā'tua? anuh usä'kihsōwā'wan: 'hā'w, anu'? kina'h ap!'

hā'w, ini'win kä'?tsih as nipā'nit wē'kōwa?. wayā'pah, sa?yäh wayā'pah, — iniwin niw ke'?tsih asī'kanī'hsihkiw, — sa?yäh pä'mi-wā'pah, kʌni'win niw kä'kōh änīwä'kah inih asī'kanī'hsihkiw, umā'hkahkō'hsʌk.

'awä'?sē'kiwʌk aku'm kä'tiw-ahsā'nitua? nīyō'nawan! nahā'w, yō'? as aw-inim-tanä'siyek aw-ä'ts-ahkī'-takīk. umā'hkahkōwʌk kinaw-ikä'muʌw.'

iniwi'n-pih änā'tsin, 'nahā'w, nisi'ki?,' inä'win; 'umʌ's pis-apē'nun,' inä'win.

niwin as kanā'wihetitua?.

ini'?.

110. DEER-WOMAN'S CHILDREN.

(mʌskwawā'nahkwʌtōk)

nahā'w, wē'kiwʌkin akih mitä'muhsʌk. iniwi'n s kiw-awēh-na-wīnä'tua; me?tiku'minan ki-pī'tuwe'wʌkin unītsyʌ'nehsōwā'wan. nī'siwʌnin inuh apä'hsus unītsyʌ'nehsʌn; wi'nah ap i'nuh niku't ʌtä'h wi'nah ap nī'siwanin unītsyʌ'nehsʌn. ini'win keh ä'nanū'h-ketua? as kiw-awēh-nawīnä'tua?.

ini'win as unā'kīt inuh apä'hsus.

ini'win änä'nihtah inuh ʌtä'h, 'pas ninä'?naw ē'h-ayum apä'hsus; ini'? sa?yä'h as ūnā'kīt.'

nahā'w, weyā'pah misi'k mātsī'wʌkin as awēh-nawīnä'tua?. ini'-win as ne?na'tsin anuh apä'hsusun inu'h ʌtäh. kayēs-wē'nanihā'tsin, iniwi'n-pih pis-kē'wät; ukā'hkama'wan pīnä'win.

ini'win-pih kayī's-piʌt wē'kōwa?; 'wē'kupā'skimutih umʌ's pī'h-sikun,' inä'win anuh ʌpä'hsusō'hsʌn.

"Hoo, she froze to death," they told her; "Right outside here was where we gave her food. I made her perish," he said.

"They are almost starving!"

Then he said to his aunt, "They can move to this place; they can come tomorrow and share this meat," he told her.

The woman went and reported, "You are invited to go there, to share that meat."

On the next day they broke camp to go there; by evening they had come all the way with their household.

"Just stay right here in our house!" he said to his aunt.

Then the boy sharpened some little sticks, and at night jabbed those little pointed sticks into the meat on the shelf-places. They spared only their aunt; he did not transfix the pieces of which they told their aunt, "These are for you."

Now near the boys' house slept those others. In the morning, when dawn came, — close by that place was a marsh, — when day had come, suddenly there was a noise in that marsh, the croaking of little frogs.

"What do these persons amount to, who wanted to feed our bodies away! — Now then, this is where you shall continue to dwell, as long as there is an earth. Frogs you shall be called!"

Then he said to her, "Now, Aunt," he told her, "Come and sit here!"[1] he told her.

Then they were married to each other.

That is all.

110. DEER-WOMAN'S CHILDREN.

(Maskwawanahkwatok)

Those women dwelt in a place. They would go off and gather acorns; they brought them home for their children. Deer-Woman had two children, and Elk-Woman also had two children. That, then, was the way they did; they went off and gathered berries.[2]

Then Deer-Woman grew plump.

Then Elk-Woman thought, "Suppose I kill this Deer; she is now plump."

On the next day they went out again to gather berries. Then Elk-Woman killed Deer-Woman. When she had skinned her and cut her up, she came home; the lengthwise fat meat of her back she brought home.

When she had got home, "Get inside that basswood sack!" she said to Deer-Woman's children.

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[1] Sharing the settee is symbolic of marriage.

[2] The acorn is in Menomini a kind of berry: "tree-berry".

kayēs-pē'hnahatsin ini's minūtī'hsih, ini'win-pih ä'kuna'tsin inis ispä'miah umʌ's ini'h iskō'täw änä'paʔtik; iniwi'n as akōnā'tsin anuh apä'hsusō'hsʌn. kayēs-akōnā'tsin, iniwi'n-pih ayī'watuk inih mē'tsimē'hseh. mā'waw kayēs-ī'watuk, iniwi'n-pih mähkä'hsiwapīt inih mē'tsimē'hseh. iniwi'n-pih akuh nītsi'ʌnuk kayākä'kītituaʔ as nitūwämä'tuaʔ uki'ahsōwawan.

'ini'ʔ niw as ī't; mitsī' nīw nawē'näw kikī'ahsōwaw,' inä'win anuh apä'hsusō'hsʌn. as a'pīt inih mī'tsimē'hseh.

ini'win-pih kayā'kitōwä'täk inih mē'tsimē'hseh, 'nikī^h, wine'ʔ ni nä'ʔsīt!' ēwä'hin inuh mētsimē'hseh.

ini'win as kehkī'nahkuaʔ kuh nītsi'ʌnuk as kē's-neʔnimih anuh ukī'ahsōwawan. iniwi'n-pih pä'niʔtatuaʔ akuh nītsyʌ'nuk; taʔ, saʔye'h kēs-mātsī'win inuh ʌtä'h s awēh-nawē'nät misi'k. ini'win-pih nä'ʔnatsin anuh nītsī'ʌnun inuh apähnī'hseh uʔnä'hsimaw anuh inuh ʌtä'h unītsi'ʌnehsʌn. kayēs-neʔna'tsin, iniwi'n-pih mä'ʔtik ä'wih-kē'skahah. nī's pītā'win nuh meʔti'kwʌn. iniwi'n-pih nayāpä'hkuhatsin nayī's niw anuh nītsyʌ'nun. iniwi'n-pih tsayē'patuk nuh meʔti'kwʌn as wä'witä'hkikapuwihä'tsin. iniwi'n-pih anuh ukä'hkama'wan, — yō'win ayä'yahkīt inuh ukä'hkamaw, — ani'win nayī'mahtinä'tsin nuh nītsyʌ'nun nuh apähnī'hseh.

'nahä'w, nehsē'ʔ, kʌt kitū'simiʔ,' inä'win ōhsē'mehsʌn; 'kina'pis-neʔni'kunaw, pī'ʌt inuh ʌtä'.'

taʔ-nuh as mätsyʌ'tuaʔ, ini'win asī'kanī'hsihkiw as inim-nä'mikuaʔ apähnī'hsʌk; ini'win as käskä'hkitsimä'tsin anuh uhsē'mehsʌn. ini'win as kä'ʔts-mōk inuh apähnī'hseh. ini'win as inim-nä'mik pyʌ'kiminan; ini'win s nawē'nät s ahsämä'tsin anuh uhsē'mehsʌn. iniwi'n-pih payū'natimīt inuh nī'tsiʌn.

iniwi'n-pih payi'ʌt inuh ʌtä'h. pis-täpä'puma'tsin anuh unītsyʌ'nehsʌn, we'htsitaw ini'win as pis-käʔts-äyä'neʔna'tsin.

'taʔ ē'h-akum ä'siʔtatuaʔ? kina-ni'ʌkuwa'wʌk aki'kuh wäki'ahsituaʔ inuh nayī'mamek! wē'kiw tsi-kēs-mehkä'hkuaʔ inih mī'tsimē'hseh!'

ini'win-pih tsi-piʌtä'wipä'htuk. ahka'nuh tsi-kēs-neʔnī'htuaʔ, tsikēs-nä'pahkuhū'htuaʔ akuh nītsyʌ'nuk!

as käkīʔtä'hkuna'tsin ani'nuh unītsyʌ'nehsʌn, 'taʔ-nakah pō'ts aw-ēhpä'hiyek, kä'timahä'kuaʔ ninītsyʌ'nehsʌk? pō'ts keh niw kinaneʔni'nine'muʌw kī'nuaʔ ap!' ēwä'hin atä'h.

inuh wi'nah apähnī'hseh as mäk-pimē'pahtuk, kʌni'win sē'pēw pä'mihneh. siwas apē'win sä'ʔsakiw.

'nimehsō^ʔ, āsu'ahusē'yah; awä'tuk nipī'tinesihō'kunaw!'

'nahä'w, nuhsi'h, nawä'ts-inä'ʔsinaʔ!'

taʔ, ini'win nuh apähnī'hseh s inä'ʔnatsin.

'ayum-e'ʔ, nimehsō'ʔ, niku't!'

When she had put them into that sack, she hung them up in the place where the smoke of the fire goes out[1]; that was where she hung those deer-children. When she had hung them up, she hauled in that meat. When she had hauled it all, she roasted the meat on the embers. Then those children kept crying for their mother to come.

"She is right out there; your mother is still gathering berries," she told the children, while roasting that flesh.

Then that flesh cried out as it was roasting, "My son, it was she herself killed me!" said that flesh.

Then did those children know that their mother had been slain. Thereupon the children came down from where they were; for by this time Elk-Woman had gone away again to gather berries. Then the older boy killed those children, Elk-Woman's children. When he had killed them he went out and cut some sticks. He brought two sticks. Then he impaled both of those children's bodies, and set up the sticks so that they stood facing each other.[2] Then this lengthwise strip of meat, — as long as this was that lengthwise cut of meat, — that boy put it into the mouths of those children.

"Come, little brother, let us flee," he said to his younger brother; "If that Elk comes, she will kill us."

So then they went away. Then, on their way they came to a marsh; there among the bushes he got his little brother scratched. Then that child wept very much. Then, as he came upon some cranberries, he gathered some and gave them to his little brother to eat. Then the child ceased weeping.

Then Elk-Woman came home. When she came within sight of her children, indeed then she scolded them severely as she approached.

"What are these youngsters doing? They will see you, they whose mother you are eating! They must have found that meat after all!"

Then, when she had got there on the run, some time ago those children must have been killed and set up on sticks!

Pulling her children off the sticks, "Where can you run to escape me, you that have brought ruin on my children? I surely will kill you too!" said Elk-Woman.

But that boy, as he ran on, there, at one time, was a river flowing by; and there sat a heron.

"Grandfather, ferry us across; a spirit is pursuing us hither!"

"Very well, Grandchild; but first look for lice on my head."

So then that boy looked for lice on his head.

"Here, Grandfather, is one!"

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[1] Right under the smoke-hole in the roof of the wigwam.

[2] Literally, "head to head".

'pī'hkamin, nuhsi'h,' ēwā'hin sā'ʔsakiw.

ini'win-pih kutā'ʔnas ā'hpakinā'tsin kē'mōts; ini'win-pih pyʌ'-kimin wātā'hpinah as pī'hkahtah nuh apähnī'hseh.

'hā'w, ini'ʔ, nuhsē'h,' iku'ahin; 'saʔe'h kina-misā'käm.'

ini'win-pih akā'miah pätsē'skihnitōk inih utsi'ʌs inuh sā'ʔsakiw.

'nahā'w, nuhsē'h, kʌtā's ā'sukenun!'

ini'win as ā'suket inuh pähnī'hseh. ini'ʔ keh as kēs-ā'suket inuh apähnī'hseh, kayēs-pi'ʌtät ini's akā'miah, iniwi'n-pih wätā'hpinah ini'h utsī'ʌs inuh sā'ʔsakew s ā'yapit. ini'win-pih wi'nah mayā'tsiʌt inuh apähnī'hseh.

ini'win-pih saʔyä'h payī'hpahtuk inuh ʌtä'h, s pis-näwā'tsin wi'nah ap sā'ʔsake'wʌn. ta'ʔ teh aw-isē'ʔtʌt s a-misā'kät?

'nawā'ts-āsu'ahusi'naʔ!' inä'win anuh sā'ʔsake'wʌn.

'nawā'ts-inā'ʔsinaʔ,' iwā'hin inuh sā'ʔsakew.

'ihsä'h!' iwā'hin inuh ʌtä'h, 'awä'ʔ tsiw-a-wī'ninä'htsīt tsiw-aw-ēnā'ʔnih?'

'ini'ʔ keh nisi'k s aw-āsu'ahōninan,' iwā'hin sā'ʔsakiw.

'nahā'w keh, kinaw-inā'ʔnin,' ēwā'hin ʌtä'h.

ini'win-pih ä'naʔnatsin.

'ayu'm-eʔ niku't,' inä'win.

'pī'hkamin,' iwā'hin sā'ʔsakiw.

'sāˆh!' iwā'hin ʌtä'h, 'awä'niʔ tsiw-a-wī'nipīt?'

kute'ʔnas ahpā'kinewin.

'wē'pats āsu'ahusinaʔ!' inā'win.

iniwi'n-pih akā'miah tsayē'patuk inih utsī'ʌs sā'ʔsakew.

'nahā'w, kʌtā's ā'sukenun!' inä'win.

taʔ'ʔ, iniwi'n-pih inuh ʌtä'h ayā'suket. ayā'pehtaw ihpih payi'ʌtät, ini'win-pih kōtä'kiʔtʌt inuh sā'ʔsakew. iniwin keh nipī'hih as pā'-pehtsih inu'h ʌtäh; ini'ʔ keh as nipä'k. ini'ʔ-pih wi'nah wätā'hpinah ini'h utsiʌs sā'ʔsakew.

taʔ'ʔ, wi'nah nuh apähnī'hseh ahpä'n niw miyā' niw isī'win. nikōtä's ayā'wik, ini'win mäts-keʔtsi'kam as piʌtä'tuaʔ. hā'w, ini'win as pinōmā'tsin uhsē'mehsʌn.

'nahā'w, nehsē'ʔ, yō'ʔ as a-tā'tasi'kiyah,' inä'win anuh uhsē'-mehsʌn.

as āyī'tuaʔ inis as tātasi'kituaʔ, ini'win as kehkēnā'kutuaʔ ani'nuh keʔts-inā'niwʌn. kʌni'win meʔti'kōs pis-nā'kwah, as mäk-myʌnā'-tsiʔtʌ'tuaʔ akuh apähnī'hsʌk. pis-sä'hkihsi'nin inuh keʔts-inä'niw.

'nuhsē'h,' iwā'hin, 'nipä'sihnen pis-nitāwā'pahtamā'ʔ niskē'h-sikuh!'

pā'pik awēh-pō'siwin nuh uʔnä'hsimaw as awēh-nitāwā'pahta-mōwa'tsin inih upā'sihnʌn.

'nitus mā'tsiahä'h!' iwā'hin inuh keʔts-inä'niw.

"Crack it with your teeth, Grandson!" said the heron.

Thereupon the boy secretly threw it down somewhere; then he took a cranberry and cracked it between his teeth.

"There! Very well, Grandson," the other said to him; "Now you shall cross."

Then the heron stuck out its bill till it reached the other side of the stream.

"There now, Grandchild; come, cross the bridge."

Thereupon the lad crossed as on a bridge. So now when the lad had got safely across, and had reached the other side, the heron took in its bill and stayed sitting there. The lad went on.

Then soon Elk-Woman came running that way and, in her turn, saw the heron. How was she to get across?

"Just put me across, will you?" she said to the heron.

"Just look for lice on my head, will you?" the heron answered.

"Faugh!" said Elk-Woman; "Who would dirty his fingers looking for your lice?"

"Only on that condition will I set you across," said the heron.

"Very well, then; I shall look for lice on your head," said Elk-Woman.

Thereupon she looked for lice on its head.

"Here is one," she said to him.

"Crack it with your teeth!" said the heron.

"Fie!" said Elk-Woman; "Who will dirty his mouth that way?"

She threw it down somewhere.

"Quick! Set me across!" she said to it.

Then the heron stuck out its beak to the opposite bank.

"Very well; cross the bridge!" it said to her.

So then Elk-Woman went as on a bridge. When she had got halfway, the heron gave a sudden twist; into the water fell Elk-Woman and perished. Thereupon the heron drew in its bill.

As for that lad, off he went, always straight on ahead. Then, at one time, they reached a great sea. Well, then he set down his little brother from his back.

"Well now, little brother; here is where we shall stay," he said to his younger brother.

While they were staying here, making their home by the edge of the water, that old man got knowledge of them. Suddenly, at one time, a dug-out canoe came into sight, as those boys were at play. The old man came and beached his canoe.

"Grandson," he addressed him, "come look for what has fallen into my eye."

Straightway the older boy got into the canoe to find the thing that had fallen into his eye.

"My boat, be off!" said the old man.

pā'pik nō'ʔsōh inim-piʌtā'makatin inih meʔti'kōs.

ini'win wi'nah inuh as kä'ʔts-mōk inuh apähnī'hseh s nawēmā'tsin uʔnā'hsʌn.

'neʔnehē'h, neʔnehē'h!' inātī'mōwin.

taʔ, taʔ pas ä'siʔtʌt s a-pis-wʌskē't inuh ʌpähnī'hseh? payiʌtä'tuaʔ inis wī'kōwaʔ inuh keʔts-inä'niw, utā'nan tä'wʌnin.

'nahā'w, nita'h, ayu'ʔ a-wē'kimat,' inä'win anuh utā'nan.

taʔ, inuh mitä'muh ini'win änā'tsin nä'hkah anuh apähnī'hsʌn, 'kikä'timā'htun kē'yaw. nina'ʔ käh saʔye'h meʔsih ne'ʔnew inä'niwʌn ē'h-ayum nō'hneʔ. kina-wē'htamun teh aw-isē'ʔtayen. wā'pah "kinaw-awēh-pahpē'siʔ," kinaw-iku'ah. ayāku'ʌmisinun; ini'ʔ as täw-awē'h-neʔnih. kinaw-pä'tskʌnā'pahtanan anuh kimā'hkesinan. kēs-akō'tawan anuh kimā'hkesinan, ini'ʔ-pih wina'h ap aw-akō'tōk anuh umā'h-kesinan. kʌnkawā'h s aw-isē'ʔtʌt, ini'ʔ-pih kēmō'ts a-pinä'naman ani'nuh kimā'hkesinan s a-pōʔsä'hkaman,' iku'ahin; 'hā'w, mī'p ōnī't, ani'ʔ ni nä'ʔtam aw-utā'hpinah anuh umā'hkesinan, iskū'tiah s aw-ahpā'kitah. ki'nāh teh wi'nah kina-pōʔsä'hkanan anuh kimā'h-kesinan s a-nipā'yan,' ikū'ahin ninuh mitä'muhsʌn.

kä'ʔtin wʌyā'pah, 'nahā'w, pas kitā'wih-pahpē'siʔ!' iku'ahin nuh keʔts-inä'niwʌn.

'nahā'w!' inä'win, s awēh-pū'situaʔ meʔtikō'nih.

kayēs-pū'situaʔ, 'nitus mā'tsiahä'h!' iwā'hin.

wä'htsita kä'ʔtin ini'win as kisī'pitek inih meʔti'kōs. kah wē'nuh piʌtā'wʌkin ini's äsyʌ'tuaʔ. kayēs-piʌtä'tuaʔ, iniwi'n as kä'ʔts-pä'ʔnuh. taʔ, nä'hkah tsi-pū'tawetuaʔ, iniwi'n-pih pä'hpehkīt inuh keʔts-inä'niw as akō'tōk. ini'win-pih wi'nah ap nuh apähnī'hseh pä'hpehkīt as akō'tōk umā'hkesinan. inim-usē'hsinin inuh keʔts-inä'niw; taʔ, wi'nah apähnī'hseh kʌnā'pahtamin umā'hkesinan s a-pā'ʔtekin. kayēs-pā'ʔtikin, ini'win-pih pä'ninah nuh apähnī'hseh umā'hkesinan as wä'sēt. tsiw-ini'-nipāt, nikō'täs unē'win inuh keʔts-inä'niw; pinä'namin anuh umā'hkesinan, iskū'tiah s ahpā'kitah. ini-yāh-usē'hsinin as ni'pāt inuh keʔts-inä'niw. mī'p saʔye'h unē'-win inuh keʔts-inä'niw.

'utsē'ʔta-kē'sōʔ kēs-akō'tsin; unē'nun!' inä'win anuh apähnī'hsʌn.

ta'ʔ, winah pähnī'hseh unē'win; taʔ, kēs-wä'sēw wi'nah. yā'hpits kī'nune'hamin umā'hkesinan keʔts-inä'niw. ta'ʔ teh aw-i'tāh? taʔ, nä'wäw anuh apähnī'hsʌn as wäsē'nit. taʔ, mānä'win kō'n, tipāh ä'hkwah as pä'ʔnah. matāpī'pahtawin wi'nah apehnī'hseh s awēh-pō'sit. kayēs-pō'sit, 'nitus mā'tsiahäh!' iwā'hin. pā'pik nō'ʔsōh pivtā'wipitā'win inih meʔti'kōs.

saʔye'h wina'h ap inuh keʔts-inä'niw, 'nitōs pyā'nunä'h!' iwā'hin.

pis-yāh-asī'pite'win inih meʔti'kōs.

At once that dug-out was way out in the middle of the water, as it went along.

Then that boy wept greatly, grieving for his elder brother.

"Big brother, big brother!" he cried.

But what could that lad do to come back? When they reached the old man's dwelling, there he had a daughter.

"Now then, daughter, this boy is whom you will marry," he said to his daughter.

Then that woman at night said to the lad, "You are bringing ruin upon yourself. You must know that this father of mine has by now killed many men. I shall tell you what to do. Tomorrow, 'Let us go hunting,' he will say to you. Be on your guard; that is when he will want to take you off and kill you. You will keep a close watch over your moccasins. When you have hung up your moccasins, he too will hang up his. While he is doing this thing and that, do you secretly take down your moccasins and put them on," she told him. "Then, in the morning, when he gets up, it will be his own moccasins that he takes first and throws into the fire. But as for you, you will be wearing your moccasins while you sleep," said the woman to him.

And in truth, the next morning, "Well, suppose we go hunting!" the old man said to him.

"Very well," he answered, and they went and embarked in the canoe.

When they had taken their places, "My boat, be off!" he said.

Truly then with speed flew that wooden canoe! In a short time they reached the place whither they were bound. When they had got there, it snowed very much. So, at night, when they had built their fire, the old man took off his footgear and hung up his moccasins. Thereupon the lad, too, unclad his feet and hung up his moccasins. The old man lay down to sleep; but the lad kept an eye on his moccasins while they dried. When they had dried, the lad took them down and clad his feet. While he was asleep, the old man, at one time, got up, took down his moccasins, and threw them into the fire. The old man went back and lay down again to sleep. Early in the morning the old man arose.

"A scorchy moon has been hanging aloft. Get up!" he said to the lad.

The lad, for his part, got up; his feet were clad. The old man could not find his moccasins at all. But what could he say? Of course he saw that the lad's feet were clad. Now, there was much snow, for it had been snowing all night. The lad ran down to the water and got into the boat. When he had got in, "My boat, be off!" he said. In an instant the canoe sped out far from the shore.

Then that old man, in turn, "My boat, come hither!" he said.

Back flew the boat over its course.

ta'ʔ, wi'nah ap inu'h apehnī'hseh ini'win niw ahpä'n ä'ts, 'nitōs mā'tsiahā'h!' ahpä'n niw ini'win ä'ts.

kēs-anēhā'win anuh keʔts-inä'niwʌn.

payi'ʌtät wē'kōwaʔ, 'iniʔ keh as wē'skiwah!' iku'ahin anuh wē'wan; 'usā'mīn saʔyä'h neʔne'w mʌmā'tsiʔtawan; iniʔ niw s awēhtahpä'nät,' iwä'hin inuh mitä'muh.

'nahā'w, kʌt kikō'sēʔ,' iwä'hin nuh apähnī'hseh; 'nehsē'h nikēspis-nikä'nāw umʌs akä'miah. kitā'wih-ntōnähō'naw.'

iniwi'n-pih payū'situaʔ nakah kayē's-awē'h-uhtä'nikut anuh käʔts-inä'niwʌn. payiʌtä'tuaʔ, kʌn wī'yʌn uhsē'mehsʌn. iniʔ teh niw as tsiw-wāwī'kituaʔ, as pā'pahpisit kō'na min niw as ntōnähā'tsin wē'matan. nikōtä's keh niw as pahpē'sit, kʌni'win payī'hpahtuk inä'niw; awä'hsʌn pis-nayōmä'win. as tsi-näwä'tsin inuh apähnī'hseh, ähpē'hsehkat niw meʔnä'hkusōwʌn pis-kähtswä'pine'win. kayēspä'pehtsih inu'h meʔtik. ini'win niw as pī'hkinet. pakētōmä'tsin anuh awä'hsʌn, unä'kesiʌn ini'win as a'pīt inuh inä'niw. ini'win-pih ä'siʌt inuh apähnī'hseh.

'nä' keh nap nehsē'h tsiw-ä'wiw-eh!' inä'nihtʌmin; 'ta'ʔ, nina-ninä'wāw ini's s kēs-käskä'hkitsimʌk; iniʔ a-yōh-ninä'wʌk,' inä'nihtʌ'min as tsī'w-isiʌt.

kä'ʔtin, payi'ʌtät, uhsē'mehsʌn ani'win ayä'winit.

'iniʔ keh, nähsē'ʔ, as wē'skiwah as mehkō'nʌn!'

'ahka'nuh nikēs-mahkä'mikem ne'ʔneh,' siw iwä'hin nuh apähnī'hseh.

'kʌ'n, nehsē'ʔ, nine'ʔ niw ayä'wiyen; pye'nun; nis kayēs-yōhmätsī'yen, iniʔ as wē'kiyan; nikēs-awēh-anē'hāw inuh keʔts-inä'niw. iniʔ teh as a'ʔtik inih me'ʔtikōs,' inä'win uhsē'mehsʌn.

ini'win keh wē'kiw as pehtä'kut as witsi'ʌkut ini's as wī'kituaʔ.

iniʔ keh mä'waw.

111. TWO BROTHERS OVERCOME A SORCERER.

(Joseph Satterlee)

nikut keʔts-inäni'ahseh wāwē'kiwin miyä'wihkʌnaw. täkuʌkō'wikin ihpih ki-pahpē'sih, iniwi'n ki-ppīm-isyʌ'tuaʔ as ki-wēh-papī'situaʔ. nahā'w, ayō'w täh keʔts-inäni'ahseh mʌtsi'ʔ-mitä'w ä'wiwin. wiyʌk as ki-kē's-neʔtʌkä't apä'hsusun, tā'ʔ, ä'wi niw ini's as pimī'm-inä'ʔsit anum apä'hsusun. ayō'w täh kēts-inäni'ahseh iniwin as kiwä'yʌpit miyä mī'hikʌnih. nahā'w, nayäwä'tsinin anōh pahpē'siwʌn s pī'taʔsinit apä'hsusun, äyä'ninih niw kiw-ä'wiwin.

'kitä'ninī'ʔtʌmuʌw!' kiw-inä'win ʌnih pahpē'siwʌn.

tā'ʔ, akikuh ki-kō'ne'wʌkin anuh keʔts-inäni'ahsʌn. iniwin käh

But the lad, too, incessantly said. "My boat, be off!" He kept saying this all the time.

He overcame the old man.

When he reached their dwelling, "This is good, indeed," said his wife to him; "Too many people he has already killed. Now he will perish, out there" said the woman.

"Well, then, let us move camp," said the lad; "I left my little brother behind on the other shore over there, when I came; let us go seek him."

Thereupon they embarked in the canoe, for the place whence the old man had taken him. When they came there, his little brother was gone. So there they dwelt while he went hunting thereabouts and at the same time looked for his brother. Then once, as he was hunting, suddenly a man came running; he was carrying a bear on his back. The lad saw him; running as hard as he could, he knocked over a dry dead tree. When the tree fell, it caught fire. The man set down the bear he had been carrying on his back, and began to roast its entrails. Then the lad went up to him.

"It may perchance be my brother!" he thought; "I shall recognize him by the place where I scratched him against the brush; from that I shall know him," he thought, as he approached.

And truly, when he got to him, it was his younger brother.

"At last, little brother! How good that I have found you!"

"A long time ago my older brother was taken from me," was all the youth said.

"No, little brother; it is really I! Come; the place from which I went away, that is where I live; I overcame that old man out there; and there, too, is that dug-out," he said to his younger brother.

So then at last the other believed him and went with him to where they were dwelling.

And that is all.

111. TWO BROTHERS OVERCOME A SORCERER.

(Joseph Satterlee)

A certain little old man dwelt right by the road. In autumn when people hunted, then past there they would go on their way hunting. Now, this little old man was a sorcerer. When anyone had made a killing of deer, he had to pass by there carrying that game. There he would sit, square in the path. Then, whenever he saw some hunters come carrying their deer, he would break into a laugh.

"You are doing well!" he would say to the hunters.

Of course, those people used to fear that little old man. So then

as pʌtskī'sʌmuwā'tuaʔ anōh apä'hsusun. iniwin wä'htisit ini's miyā'wihkʌ'naw as kīw-ā'yʌpit.

nikōtā's niw as ā'wik, nīs uwē'mʌtē'htōwʌk awēh-pahpē'siwʌkin. iniwin as neʔtakä'tuaʔ; iniwin täh inim-inā'ʔsituaʔ ayum keʔts-inäni'ahseh as ā'yapit.

'kitäninī'ʔtʌmuʌw!' uhtsē'mōwin keʔts-inä'niw.

'āēˆh, nitä'ninihesi'minaw!' inä'wʌkin aku'm uwē'mʌtē'htōwʌk.

'hm'! wī'ski-tsē'payʌk!' hēwā'hin inuh keʔts-inäni'ahseh.

tā'ʔ, kayēs-ini-pimä'skʌtuaʔ, wäpā'nimi'siwin nuh uhsē'mimaw.

'wē', pi'nah. pōn sā'kisinōn!' iku'ahin anih wē'matʌn; 'kina'ʔ ap niw awä'tukʌk kitā'wiʔ; kinaw-usēhō'naw saʔyä'h. ihku'ah iniwänū'skitini'n!'

payiʌtä'tuaʔ wē'kōwaʔ, iniwin pis-yōh-nʌwīnähā'tuaʔ anōh keʔts-inäni'ahsʌn. s mäk-inu'h-sikāts-pī'htuk s a-wʌnī'tipä'hkah, kä'yes niw tsi-kēs-usē'ʔtʌt, awä'hsʌku'miʌn tsi-kēs-pōʔsä'hkʌwa'tsin, s mäk-sāsehkē'hsih unäpā'kʌnih. iniwin-pih akōw ini-piʌtä'tuaʔ uwē'mʌtē'htōwʌk. inuh ōʔnä'hsimaw inu'win täh nä'winehā'tsin. kinū'pikun winah ap pēhtō'skʌwewin. iniwin teh anih ihku'ʌn s awēh-pʌkē'tinamōwa'tsin aninuh awä'hsʌn uhpā'niah, s mäk-sikā'ts-pī'htunik s a-wʌnī'tipä'hkah. iniwin-pih saʔyä'h wayä'pipu'nisit uhpā'nyah. iniwin täh niw kayē's-is-tawē'punesit s nipä'k. iniwin täh āhpī'htisi'tuaʔ akum uwēmʌtē'htōwʌk.

112. THE SNAKE-MAN.

(nehtsī'wihtuk).

nohā'w, inä'nī käh wāwē'kiwin; ukī'en wēkime'win. āsu'ʌkām iniwi'n wina'h ap as utä'htanit wēyʌwēkehkō'hseh; nanā'kuhtiah ini'win wina'h ap as utä'htanit uʔnä'hsimaw; ōʔnä'hsʌn tä'wanin inuh inä'nīw. āˆ, kawi'n nikō'tuh kute'ʔnas utäsi'ʌnan inuh inä'nīw uʔnä'hsimaw. inu'h täh uhsē'mimaw inō'win kī-pahpē'sit, nʌtāwē'ʔtawa'tsin ukī'ʌn. hāˆtaʔ, apä'hsusun wehtsita'w miʌnō'wihe'win as neʔnʌ'tsin; misi'k täh awä'hsʌn miʌnō'wihe'win as ki-neʔna'tsin inuh uhsē'mimaw.

hā'w, nikōtā's ayā'wik, iniwi'n saʔyä'h as wēhtamōwā'tsin u'kiʌn: 'hā'w, nikā'taw-nʌtū'hkiwem; kki-kutā'kihtun as ki-mʌnä'hneyan misi'k täh as ki-tsīpā'hkiyen,' inä'win ukī'ʌn.

hā'w, mātsī'win inä'niw, nʌtū'hkīwet. mʌmā'tsiʔta'wʌk as wī'kitua ʔ payi'ʌtät, hā'w, ini'win as wēkimē'wät inä'nīw. wayā'pah, pitskēwä'win. pi'ʌtät ini's kutä'ʔnas, ini'win as wē'kinit utāwä'tuki'man; ini'win as kipi'ʌhtʌket ani'nuh mitä'muhsʌn. ini'win änanū'hkʌsit. hā'w, kayīs-pyʌ'tsin, nawē'naw saʔyeh misi'k ki-mātsī'win as kiwnʌtū'hkiwet. hā'w, ini'win s ki-mehkāwā'tsin mʌmā'tsiʔta'wʌn as wē'kinit; ini'win misi'k kīʔsē'hsʌn ki-wē'kima'tsin. nayā'nikutu'hkin

they would cut off for him a piece of that deer. In this way he gained by always sitting square in the pathway.

Once upon a time two brothers went off to hunt. They killed some game, and then they went along carrying it and came to where this little old man was sitting.

"You are doing well!" the old man called out to them.

"Yes, we are doing pretty well by ourselves!" the brothers answered him.

"Hm! Fine corpses!" said the little old man.

But when they had passed there and were walking on, the younger brother began to scent danger.

"Oh, nonsense! Don't be afraid!" said his brother to him; "We too have spirit-power; we shall dispose of him well enough. Meanwhile, get ready a louse and hold it."

When they reached their dwelling, from there they came to stalk that little old man. As he waited impatiently for night to come, long beforehand he had prepared himself and put on his bearskin, as he lay there on his couch. Then those brothers came to that place. The older one it was who stole up to him. He, for his part, took on the form of a serpent. Then he went and set down that louse on the bear's breast, while the latter lay impatiently waiting for the night. Thereupon he began to scratch himself on his breast. And then he scratched until he made a hole in himself and died. So great was the power of these brothers.

112. THE SNAKE-MAN.

(Nehtsiwihtuk)

There dwelt a man; with his mother he dwelt. At the opposite side of the lodge the little old woman had her settee, and at the rear of the wigwam the older brother had his; for the man had an older brother. That man, the older brother, never went anywhere. It was the younger brother who hunted and got game for his mother. Indeed, he had a knack for killing deer and bears, that younger brother.

Now, a time came when he told his mother, "Now then, I am going to look for a wife; you have too hard a time gathering wood and cooking," he said to his mother.

The man set out to look for a wife. When he got to where some people were living, he took a wife. On the next day, he started for home. He came to a certain place where dwelt his familiar spirit; there he sacrificed that woman in the water. That was the way he did. Then, whenever he came back, after a little while he would set out again, seeking a wife. He would find a place where some people were living, and there he would marry a girl. Every now and

wayā'pahkin, iniwi'n-pih niw ki-pits-kē'wät. hā'w, payiʌtū'awin inis wē'kōwaʔ, ini'win-pih ki-nā'siwet. utsī'kapā'htimih ini'win as tsē'patsinä'nik umä'ʔtiku'man ukänū'piku'ahtiku'mʌn; mä''ts-kinū'pik ini'win as ī't anā'miah meʔti'kuh. hā''w, ini's täh inū'win ki-mu'atsin ani'nuh mitä'muhsʌn. hāˆ, usā'mihe'win mitä'muhsʌn as īwana'tsin.

hā'w, nikōtä's ayā'wik, misi'k ini'win s mā'tsiʌt, nänā'tsin mitä'muhsʌn. payi'ʌtät ani'nuh mʌmā'tsiʔta'wʌn, hāˆtaʔ, ini'win käh misi'k as nuhā'hkapit inä'niw.

nikōtä's ayā'wik, 'hā'w, ini'ʔ keh saʔyeh s kʌtä'w-kēwä'yʌn,' inä'win ani'nuh wē'wʌn; 'kas kiwē'htamōwä'wʌk kō'hneʔ misi'k teh kikī'yah,' inä'win ani'nuh wē'wʌn.

hāˆta, mitä'muh wayā'pah mī'p wēhtamōwä'win ō'hnʌn misi'k teh ukī'ʌn: 'hā'w, ini'ʔ saʔyä'h s kʌ'täw-kē'wät,' inä'win aninuh ō'hnʌn misi'k teh ukī'ʌn.

'nahā'w, nitā'h, wītsī'win nuhā'h,' inä'win inuh keʔts-inä'niw utā'nan.

hāˆ, we'htsita kä'ʔtin mē'hkawatesi'win inuh kīʔsē'hseh; unä'siwi'n, tsiw-awānā'tsin inuh inä'niw. mayātsi'ʌtuaʔ mī'p kīwä'tuaʔ, ēˆy, kīseh ä'hkwah pemō'hnewʌkin; saʔye'h ähkuʌnä'hkah ä'kutsih kē'sōʔ, ha'h, nakā'ʔtawin inuh inä'nīw.

ini'win s kēkitutawa'tsin ani'nuh wē'wʌn: 'nih nīwä's ahpi'ʔts mātsī'ah; umʌ's niw miyā'w isyʌ'nun. imi's as täpā'puminā'kuah piʌtä'yen, ini'ʔ s ʌ-nä'mʌn nimā'tehpih. ntā'hkeh ni'ʔ niw as ʌnä'-mihsih. ahpi'ʔts kinaw-nipē'w-nā'tin s aw-akō'tawan; nina'w-inim-pahpē'sim. wä'kiʔ ō'h a-mē'tsah mʌ's as a-nipā'yah?' inä'win wē'wʌn inä'nīw.

āˆtaʔ, mitä'muh mātsī'win. payi'ʌtät ini's s täpā'puminā'kwah, kä'ʔtin nä'muʌhin wēkiwʌmē'hseh as a'ʔtek. ini-takīkā'puwit ini's ini'h mʌtä'hpih, kä'ʔtin näwä'win ahkä'hkun as apē'nit. utā'hpine'win mitä'muh nipē'w as awēh-ku'ʌpahah. kayēs-pī'tōk, akōnä'win ahkä'h-kun, käʔts-pō'tawet, mʌnä'hnet.

inä'niw winah pehkuʌhki'ahseh tahkä'skamin.

'hā'w, nitī'hseh, kitsē'ʔtah!' inä'win utī'hsehsʌn.

mā'ʔ, awähsē'hseh, uskē'h-tipē'h-apēw ā'wiwin, pis-kitsītā'tsikit ini's pehkuʌhkī'ahsihsih, pā'pʌkamä'win inä'niw, wākahpinā'tsin, nayōmā'tsin.

hā'w, payi'ʌtät wē'wʌn, iniwi'n nʌnāh-pʌkā'ts as pehkō'nah inuh inä'nīw inih wē'wʌs. kayē's-pehkō'nah, wāweʔsi'win.[1] *iskū'tiah ahpā'kinewin ani'nuh awä'hsʌn s wāweʔsu'atsin, kākā'skaha'tsin. kayēs-pä'ts-wāweʔsu'atsin, ini'win-pih käsē'ʔnimʌ'tsin as wē'nʌ-nihā'tsin, pīʔsisu'atsin inuh inä'niw. kayēs-pīʔsisu'atsin, mā'wa niw pōnä'win ani'nuh awähsē'hsʌn.*

'hāˆ, wänitō'wʌk inu'h ʌ-mä'ʔs-is-mī'tsihsit?' inä'nihtʌ'min mitä'-muh.

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[1] One would expect *pahsī'win* or *pahnä'win;* informant does not seem to use these words.

then, of a morning, he would come back. When they got to his house, he would give a feast. Close to the wall of his lodge stood his tree, his serpent-tree; a large snake stayed there, at the roots of the tree. And here it was the serpent which used to eat those women. He dragged off very many women.

Now, at one time he again set out to fetch a woman. When he reached those people, then again that man stayed there as son-in-law.

Then at one time, "It is time for me to return home," he said to his wife; "Tell your father and mother."

The next morning the woman told her father and mother, "It is time for him to go home," she said to her father and mother.

"Very well, Daughter, go with our son-in-law," said the old man to his daughter.

Truly handsome was that girl, she was beautiful, whom that man was taking away with him. When they set out in the morning to go home, they walked all day long; when the sun was at the height of the tree-tops, the man made a halt.

Then he addressed his wife, "Suppose you just go ahead; go straight on. When you get about as far from here as the eye can reach, you will come to my camp. My kettle is lying there, face down. You will fetch water and hang it up in the meantime; I shall be hunting. We must have something to eat where we camp for the night," said the man to his wife.

The woman set out. When she had gone as far as the eye will reach, she did in fact see a hut standing there. When she came up close to that camp, she saw the kettle lying there. She took it up and went to draw water. When she had brought it, she hung up the kettle, and made a big fire, gathering the wood.

As for the man, he kicked a knoll in the ground.

"Come, my pet,[1] come out!" he said to his pet.

Lo, a young bear, — one that had made its first den,[2] — came crawling out of that knoll, and the man knocked it down, bent it up into a bundle, and carried it off on his back.

When he had come to where his wife was, in all due form he untied his pack. When he had untied it, he singed the bear. He threw it into the fire to singe it, and then scraped it. When he had well singed it, he washed it, skinned it, and cut it into small pieces. When he had cut it up, he put that entire young bear into the kettle.

"Why, who, I wonder, will eat all of that meal!" thought the woman.

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[1] The word is that ordinarily used of a person's dog.
[2] Literally, "fresh-den-sitter"; a year-old bear.

hā^ta?, inä'niw kayēs-pimī'm-kīsisi'ʌhkit, akuʌnä'win ani'nuh utā'hkehkun. unā'kan ini'win niw wä'htinah, mä'ts-unā'kan ā'wiwin, ini'win mā'wa niw as akuʌhā'tsin ani'nuh awä'hsʌn. nahā'w, kayēs-akuʌhā'tsin, ini'win s a?na'tsin kute'?nas.

'hā'w, nih nīwä's kinā'nin č'h-ayum awä'hseh; mā'wa niw kina-kitā'muaw kikē'h napō'p; mā'wa niw kina-kitā'n,' inä'win wē'wʌn.

nimā'?, mitä'muh kaku'ʌne?nʌkä'nihtʌ'min, mitä'muh: 'awä'ni? teh mā'tsiw isī'n tsiw-ʌm-kitā'kät?' inä'nihtʌ'min mitä'muh.

sa?yä'h inā'tapiwin inih unā'kan as mī'tsihsit mitä'muh. ta'?, hānuw wi'nah kīsch ä'hkwah kawin kä'kōh umē'tsinan. hā^ta?, ini'-win käh s tātanā'htsiket mitä'muh. ā^ta?, inu'h teh wi'nah inä'niw wā'wahte? ā'yapi'win mī'tsihsi'nit wē'wʌn. hā^, nikōtä's keh na'p sa?ye'h mā'waw kitāmī'win ani'nuh awä'hsʌn inuh mitä'muh. hā'w, ini'? teh misi'k unā'pupim! kä'?ts-minäk mitä'muh, hā^, nikōtä's keh na'p sa?ye'h kitā'min inih na'pōp.

'hā'w, ini'? keh mā'waw!'

hāh tayā^h mitä'muh kawi'n uwēskiwʌ'pinan as kʌtä'w-misä'hsih tsiw-ahpē'htaski'nät.

hä^ta?, wayā'pah mātsī'wʌkin; kawin pō'ts utā'wats-mītsihsinū'-wawan.

payä'kwʌts ani'win niku't as ī'nit utī'hsehsʌn. kē'spin as ki-nō'-nahtsi'kät inuh mitä'muh, ini'win wehtsitʌ' niw s kakī'htsitahamu-wā'tsin utō'nih ani'nuh mitä'muhsʌn ini's as ki-pīnā'tsin. hā'w, kayē's-kawāskine'nitsin, ini'win-pih ki-wēh-ahpā'kina'tsin ini's ni-pī'hih as kiw-ahsāmā'tsin aninuh utī'hsehsʌn. ini'win kiw-ihpä'na-na'tsin ani'nuh mitä'muhsʌn inuh inä'nīw. hā'w, ini'win teh na'p as pimā'tsihe'sit inuh mitä'muh, as kitā'kät.

hā'w, ini'? teh misi'k as awānā'tsin wē'kōwa?. sayä'h ä'hkuʌnā'h-kah ä'kutsih kē'sō?, ini'win misi'k as nakā'?tanit.

'nahā'w, nīwä's ahpi'?ts mātsi'ah; nikā'tew-ini'm-pahpē'sim. wä'-ki? ōh a-mē'tsah?' inä'win wē'wʌn; 'piʌtä'yʌn ini's ntāhkehki'ʌnih, ini'? as apē't nitā'?senim. iskū'tiah kinaw-ahpā'kinaw as aw-kisi'ʌ-pehki'swʌt. hā'w, ini's täh nitä'htanēh ina'kah, ini'? as tsē'patsih mä'ts-askā'h. wanā'käh teh inu'? a-pō'tawe'yʌn as aw-kisī'suʌt inuh ntā'?senim,' inä'win wē'wʌn.

ā^ta?, mātsī'win mitä'muh. kä'?tin sikas ni'w ihpih payi'ʌtät, hā^, täpā'pahtʌ'min wē'kiwʌm as a'?tek.

ā^ta?, 'yō'sa? keh wē'kōwaw!' inä'nihtʌ'min mitä'muh.

payi'ʌtät isku'ʌhtemih, ini'win as ini'm-nakā'?tat s āyana'pit mitä'muh. wēyʌwēkehkō'hseh sā'kitsipahta'win.

'hā^, nuhā'hkʌni'ʌhkiw, tā'? teh kʌt as pī'htike'yʌn? pī'htike'nun!' inä'win wēyʌwēkehkō'hseh unūhā'hkʌni'ʌhkimʌn.

mitä'muh pīhtike'win. nimā^, inuh inä'niw ini's tsiw-ā'yapit häniwä'h keh ini'win as minu'ʌpuma'tsin ani'nuh mitä'muhsʌn. kayēs-unā'pit mitä'muh, utsā'm ā'wiwin mitä'muh.

When the man had finished his cooking, he took his kettle from the fire. From the place there he took a bowl, — a large bowl it was, — and into it dished the whole bear. When he had served it, he set it down somewhere.

"Well now, I might as well invite you to this bear here; you will eat it all, together with the broth; you will eat it all up," he said to his wife.

Oh, the woman was frightened at that, "Who ever could make away with such an enormous mess?" thought the woman.

Then she sat down before the dish; after all, she had had nothing to eat that day. So then the woman kept eating and eating. As for the man, he sat there, taking no part, while his wife was making her meal. Then finally at length the woman did after all eat that entire bear. But there was still her broth! She drank as hard as she could, and at last she managed to dispose of the broth.

"There! I have finished my meal!"

Dear me, that woman could not sit up, so gorged with food was she.

On the next day they set out; they did not eat before starting.

The fact is, that place was where one of his pets stayed. If the woman he was bringing left anything over, then he would simply force it into her mouth. When she was helpless from repletion, he would go and throw her into the water, for his pets to eat. That was the way that man did away with women. So therefore this woman had saved her life by making away with the entire meal.

He took her now to his house. When the sun hung as high as the tree-tops, again he halted.

"Now then, you might as well go on ahead; I want to hunt as I go along. We must have something to eat," he said to his wife; "When you get there, by the cooking-place of my wigwam lies my stone. You will throw it on the fire and heat it to a glow. And then, over by my side of the lodge, there stands a big pine-tree. The bark you will use to make the fire when you heat my stone," he told his wife.

The woman set out. And indeed, when she had gone a ways, she came in sight of a wigwam.

Then, "And so this is their house!" thought she.

When she got to the entrance-way, she stopped and looked about. The little old woman came running out.

"Why, Daughter-in-law, why don't you come in? Come in!" said the old woman to her daughter-in-law.

The woman entered. Oh, but that man who was sitting there, very beautiful he found that woman! The woman took her seat; lo, she was splendid!

'hāh tayā'h, äniwä'k keh nānanā'wihew mitä'muhsʌn ē'h-ayum nehsē'h!' inä'win inä'niw ani'nuh mitä'muhsʌn.

'yā', pō'nimin kehsē'h!' iwā'hin inuh wēyʌwēkehkō'hseh.

'pūnī'tah! kiki-wētō'hkawaw kina'h ap. sa?ye'h me?si'h ne?tuwē'kōw mitä'muhsʌn,' inä'win ani'nuh ukī'ʌn as ayā'ne?nʌtsin.

'hā'w, nē'nim, kina-wē'htamun aw-isē'?tayʌn. kaye'hkinawa'ts keh kits-kēs-nā'nikem umʌ's s kē's-pits-nipā'yäk. ini'? ni misi'k kä'tawihpä'nanih. ini'h-pih niw tsiyā'w wānehke'nun ini's as apē'yen tepā'h. kēs-wānehke'yʌn, kahpi'h kīsisi'ʌhkit, ini'? s aw-i'nim-pīhtswä'pinʌmʌn ini'h mītsimē'hseh. kikā'tiw-misi'k-nā'nik, pī'ʌt misi'k. inih napō'p ini'? niw s aw-inim-sīkwä'pinaman. hā'w, ini'? awisē'?tayan.'

mitä'muh ta? wānehke'win ini's s tsiw-a'pēt.

kayēs-wā'nehket, 'hā'w, ini'? s kē'sihtawan,' iku'ahin; '"inu'h teh a?se'n ä'pit skū'tiah ahpā'kisin," ta? kits-i'kuah. nu'? niw inuh ä'pit; kʌtä's iskū'tiah ahpā'kisin. nahā'w, ī'h-inuh täh me?ti'k tsē'kapah tsayē'patsih, ayāku'ʌmisinun! me?ti'k ini'? niw as a?tu'ahkihneh; ini'? aw-awä'yʌn as aw-pinā'hat inuh wʌnā'käh. umʌ's niw pä'hsahat, ini'?-pih ʌ-kä'?ts-wäpē'yen s a-pits-kēwä'pahtawan. kī'hki?tāh; kēspi'n atä'mih inuh wʌnā'käh, ini'? as nipä'yʌn,' inä'win inä'nīw wē'nimun.

hā'w, mitä'muh mātsī'win; kä'?tin siwʌs tsē'patsi'nin mä'tsaskā'h. hō^, ʌkō'tsinin inuh wʌnā'käh. mitä'muh kayēs-tä'pinah inih me'?tik, hā'w, ini'win s pä'hsahatsin ani'nuh wʌnäkä'hkun. nimā^?, mitä'muh iniwi'n-pih kayä'?ts-wä'pēt. hā^, utūtī'mih ani'nuh wʌnäkä'hkun as pimē'nisihukut, näskä'n niw payänä'win mitä'muh. hā^, ini'win keh na'p nä'skän! payä'kwʌts ini'sa? as tsiw-ī'nit utä'htanu'mʌn inuh inä'niw mä'ts-kinū'pikun. pīhtike'win mitä'muh, pō'tawanā'tsin ani'nuh a?se'nisn.

'nahā'w, nini'm, ini'? keh na'p ä'si?ta'yen as pimā'tsihe'siyen,' inä'win inä'nīw; 'kīs-pi'ʌt, wʌnītipä'hkah, ini'?-pih misi'k as sā'kitō'hnet, kū'nien as aw-nʌtōmā'tsin. hā'w, mī'p ā'wik, ini'?-pih as sā'kitō'hnet. hā'w, pis-pī'htiket, "nimā'?, usā'mat kō'n!" aw-iwā'h; "nina-nawē'h-pa?sahā'wʌk kitā'kimʌk nīwä's," kina'w-ikuah. kēsawēh-pa?sahā'tsin, niku't nisi'k niw a-pī'näw. kʌn wi'nah kä'?tin kinaw-usī'htuʌkunan. kēs-kē'siha'tsin, "hā'w, nī'wäs; wä'ki? täh a-mē'tsik ē'h-ayum kitā'kim, yō'm as isēnā'kusit?" kinaw-i'kuah. "wä'ki? nā'?s a-mē'tsik? ini'h käh mä'ts-ʌtä'hēmin tsi-takī'k uma'nakah as nā'wahkīk i'nakah, ini'? keh a-mē'tsik," kinaw-i'nāw. a-nē'puwi'pahtaw as aw-pō?pō'hkuna'tsin ani'nuh kitā'kimʌn, iskū'tiah s aw-ahpā'kina'tsin. ini''? aw-isē'?tayen, nē'nim,' inä'win inä'niw ani'nuh wē'nimun.

hā'w, ayō' winah inä'niw pehkuahki'ʌhseh misi'k tahkä'skamin. 'hā'w, ntī'hseh, kitsē'?tah!' inä'win utī'hsehsʌn.

nimā^?, mä'ts-awä'hseh pits-kitsētā'tsikō'win ini's pehkuahki'ʌh-

"Oh, it is a bitter shame, the way my brother destroys women!" said the man to her.

"Gracious, stop talking about your brother!" said the old woman.

"Be still! You are his accomplice! Very many women has he killed by now," he said to his mother, upbraiding her.

"Now then, Sister-in-law, I will tell you what to do. Of course he invited you to a meal when you camped on the way here. He will try to do the same to you again. You had better dig a hole right now close to where you sit. When you have dug, then, when he has done cooking, you will keep throwing the meat in there. He will ask you to eat again, when he comes. The broth, too, you will keep pouring in there. That is the way you will do."

So the woman dug a hole there where she sat.

When she had done digging, "There, now you are done," he said to her; " 'Throw that stone that is lying there into the fire,' no doubt he said to you. There it is; throw it into the fire. Well now, as to that tree that stands just outside the lodge, be on your guard! There is a stick leaning against it; this you will use to knock off the bark. The instant you have touched the tree with the stick you will run as fast as you can back into the house. Run hard; if that piece of bark catches you, you will die," said the man to his sister-in-law.

The woman went; there, indeed, stood a tall pine-tree. A piece of bark hung there. The woman reached for the stick of wood; with it she barely touched that piece of bark. And then, off ran the woman with all her might. As that piece of bark pursued her, she barely kept ahead of it. There! Just barely! Right here, in fact, was that man's familiar animal, a great serpent. The woman came into the lodge and built up the fire under the stone.

"Now then, Sister-in-law, now you have at any rate managed to come out alive," said the man to her; "When he comes, at night he will step out of the house again and call for snow. Then, in the morning, he will go out of the house. When he comes in again, 'Dear me, there is a fearful snow!' he will say; 'I might as well go split off some snowshoes for you,' he will say to you. When he returns from splitting them, he will bring only one. He will not really be making them for you. When he has got it ready, 'Well now, we might as well provide; what is this snowshoe of yours to eat, looking as it does?' he will ask you. 'Why, what won't it eat? Of course, that big strawberry that is down there in the south, that is what it will eat,' you will say to him. He will jump up and break into splinters that snowshoe of yours, and throw it into the fire. That is the way you will do, Sister-in-law," said that man to his sister-in-law.

But now, as for that man, again he kicked a hillock in the earth.

"Come, my pet, come out of there!" he said to his pet.

Lo, a big bear came crawling out of that hillock. He struck it

sehsih. pāpakamā'tsin, kayēs-usē'wanä'hket inä'niw, wä'patahukō'win as kē'wät. pits-pi'ʌtät wē'kōwaʔ, pī'htiket inä'niw, nimāˆʔ, we'htsita kä'ʔtin siw ʌtä'himin inā'pehkisō'win inuh aʔse'n. nahāhpakā'tsikitā'sōwit inā'niw!

'ē'h-ayume'tsiwʌ'k käh kayēs-kehkēnō'hamōwā'tsin aw-isē'ʔtʌnit!' inä'win ani'nuh wē'matʌn.

akuʌwä'pinewin ani'nuh aʔse'niʌn inä'niw. hā'w, mī-pī'htikatā'win inih wē'wʌs as pehkō'nah; skū'tiah pmī'm-ahpā'kinewin ani'nuh awä'hsʌn; wā'weʔsu'atsin. kākā'skaha'tsin, pēniha'tsin, ini'winpih wayē'nanihā'tsin. mā'waw kayēs-pīʔsisu'atsin, ini'win-pih nipē'w nayā'tik inä'nīw as akō'tōk; mā'waw ini'win s pōnā'tsin ani'nuh awä'hsʌn. hāˆtaʔ. pāpō'tawanā'tsin utā'hkehkun, hā'w, nikōtä's saʔyeh pmī'm-kīsisi'ahkōwin inä'nīw. mäts-unā'kan pmī'm-tāhpina'min; kä'ʔtin si mā'waw akuʌhä'win ini's unā'kanih, kikē'h napō'p ini'win as sē'kinah.

'nimāˆʔ, wänitō'wʌk käh a-kitā'kät?' inä'nihtʌmin mitä'muh.

ini's as tsi-kēs-wā'nehket inuh mitä'muh, ini'win apits as pakē'tinah inih unā'kan.

'hā'w, nī'wäs kinā'nin! kina-kitā'n ē'h-yōm ntōnā'kan; kikē'h napō'p mā'wa niw kina-kitā'n,' inä'win ani'nuh wē'wan.

hāˆtaʔ, mitä'muh ini'win nā'tapi'win inih unā'kan, kä'ʔts-mī'tsihsit. āˆtaʔ. inuh inä'niw wā'wahteʔ inā'piwin. kawin pō'ts upämā'hikunan inis as mī'tsihsit. mitä'muh wi'nah nikō'tunuh kayēs-patskī'htahkin inih nikō'tunuh as kēskisikā'täk mītsimē'hseh, ini'win as ki-pīhtswä'pinah ini's s kēs-wā'nehket. āˆ, wä'hsita kä'ʔtin mitä'muh yāpitsē'ʔtawin as pīhtswä'pinah inih mētsimē'hseh, ōwā'nehkanih ini's as pē'hnahah. taʔ, kawi'n uni'ʌkunan ani'nuh unāpi'ʌmʌn. mā'waw kayē's-kitāh inih mētsimē'hseh, hā'w, ini'win teh saʔye'h inih na'pōp mitä'muh as minä'k; ini'win niw uwā'nehkanih as sīkwä'pinah inih unā'pupim. ini'win keh mā'waw as kitā'kät. hā'w, mitä'muh wehtsita'w iniwin täpä'nih nikuh tsi-mī'tsihsit.

pahpiskahä'win saʔyeh wänītipā'hkah, ini'win-pih sayā'kitō'hnet inuh inä'niw. kū'niʌn kayēs-mē'misā'hkuna'tsin, ispä'miah pākine'win.

'hā'w, ēh-yō'ʔ ayī'nikūhkwʌtä'skʌt kʌt kō'n as a-pā'pehtsih tipäh ä'hkuah!' ēwā'hin inä'niw; 'tsēk wā'pah, ini'ʔ-pih täh a-pū'nipī'ʔnah!' iwā'hin.

ayāh-pī'htiket inä'niw, nimā'ʔ, ini'win-pih wayä'pipī'ʔnah as kä'ʔts-pä'ʔnah. saʔyeh wayā'pah, ini'win-pih ä'nuʌpī'ʔnah. hā'w, mī'p unē'win inuh inä'niw; sākitō'hnet, nimā'ʔ, ini'win niw as pu'ʌnah inih utäsku'ʌhtemōwāw as aʔsitahkī'skutek. hā'w, mä'nawats pahpā'winʌmin inih ukä'pehtahō'nuwaw, iniwi'n-pih kayī''hpahkwä'pinah. hā'ʔ, manīnā'kīn nē'pihte'win ini's aku'ʌtsih. yāhpī'htiket, hēˆy, usā'mat kō'n!

'hā'w, nī'wäs kitā'kimʌk nna-wē'h-paʔsahā'wʌk; wä'kiʔ aw-awä'yʌn s a-manä'hneyen?' inä'win wē'wʌn inä'nīw.

down, and, when he had done it into a bundle, he shouldered the load and went home. When he arrived at the lodge and entered, why, truly, red as a strawberry that stone was glowing. The man got into a frightful rage!

"This fellow here, it's certain, was the one who instructed her!" he said of his brother.

He yanked the stone from the fire. He went and brought in his pack and undid it; he threw the bear on the fire; he seared it, scraped it, cleaned it, and then skinned it and cut it up. When he had carved it into small pieces, he fetched water and hung it over the fire; then he put in all of the bear to boil. He kept feeding the fire under his kettle and then, at last, got done with his cooking. He went and took up a large bowl; truly he dished all of it into that bowl; the broth, too, he poured in there.

"Dear me, who, I wonder, will eat all that!" thought the woman. Where she had dug the hole, right there she set down that bowl.

"Well, I might as well ask you to eat! You will eat all that is in this my bowl; broth and all, you will eat it empty," he said to his wife.

So then the woman sat down before that bowl. She ate vigorously; the man merely sat there. He did not pay any attention to her as she ate. But she, after taking always one bite of each piece of meat that was cut, would then throw it into the hole she had dug. Truly, the woman worked fast, throwing the meat into the hole she had dug! And that husband of hers did not see her. Then she drank the broth; and into the hole she spilled her broth. So then she made away with everything. Truly, she must have eaten a plenty.

When night came, that man stepped out of the lodge. He made some snowballs and threw them into the air.

"Now then, let snow fall in flakes as big as this, all night!" said he; "Just before daylight let it stop snowing!" he said.

When he had again entered the lodge, a heavy snow began to fall. Towards morning the snowfall ceased. Early that man arose; as he stepped out, lo, he could not move that door, so weighted down was it. He shook slightly the door-flap of their house and then, with a jerk, threw it open. Why, for a great ways the ground was bare out there! He went in again, and there was a vast amount of snow!

"Well, I might as well go split you some snowshoes; you must have something to use when you gather firewood," he said to his wife.

ta'ʔ. kawi'n mi'nī pō'ts uki-wē'hpema'nan ani'nuh wē'wʌn; kutä'ʔ-nas ni nä'p ʌnä'p imi'win as ki-ni'pāt inuh inä'nīw.

hā^ta'ʔ. mātsī'win inä'nīw utänina'peh kayēs-mʌmä'k. hā^, nawē'-naw keh saʔyeh pī'win; kä'ʔti'n niku'n ni nisi'k pīnä'win ani'nuh ā'kimʌn mō'hkuna'tsin. kayēs-mōhkuna'tsin, hā'w, iniwi'n-pih pits-kōhkā'pinit as wāpahteni'kut täh ani'nuh utā'kiman mitä'muh.

'hā'w, nīwä's, wäkī'ʔ teh a-mē'tsik ē'h-ayum kitā'kim, yō'm as isēnā'kusit?'

hā^ta'ʔ, 'wäkī'ʔ nä'ʔs a-mē'tsik? ini'h keh mä'ts-atä'hēmin uma'na-kah as nä'wahkīk i'nakah tsi-takī'k ʌtä'hēmin, ini'ʔ käh a-mē'tsik. wä'kiʔ na''ʔs a-mē'tsik?' inä'win unāpi'ʌmʌn mitä'muh.

nēpuwē'pahtawin inä'nīw, pōʔpō'hkipunā'tsin ani'nuh ā'kimʌn skūti'ah s ahpā'kina'tsin.

'ē'h-ayume'tsiwʌk kä'h teh kayē's-kakī'hkima'tsin aw-isē'ʔtanit ayā'nawihe'hkiwät!' inä'win ani'nuh wē'mʌtʌn.

nanā'w utätā'nih pimī'm-sā'kitō'hnewin as nā'tik inih ʌtä'hēmin ahkē'w as kē'skikeh tsi-ta'kīk. pā'hpisiw ini-nē'pihtewin tsiw-i'nim-inā'wimit inä'nī.

hā'w, ayō wi'nah inä'nī ini'win-pih misi'k kä'hkinō'hamōwā'tsin ani'nuh wē'nimun: 'hā'w, nini'm, pā'hkinah ē'h-inih ä'ʔtik sku'ah-temih!'

ini'win kä'kōh as pitākuhikā'täk. payā'hkinah mitä'muh, nimā^ʔ, mä''ts-kinū'pik ini'win as wā'wiyʌkāpī'hsih. hā^, mitä'muh kkuʌneʔ-nʌkä'nihtʌmin.

'nahā'w. nē'nim, ī'h-inih minū'tīh ä'ʔtik mē'wahkapi'tōh; ini'ʔ as a-pē'hnahat. inuh ini's payī'hsit kinaw-kēhkēskika'hāw,' inä'win inä'nīw wē'nimun.

mitä'muh minūtī'h inih mēwahkapitā'win, utā'pehkʌn as kehpē'tsi-ket. ini'win-pih misi'k inänā'peh wätā'hpinah; kayēs-sakī'kiya-wänā'tsin ani'nuh kinū'pikun mitä'muh, pimī'm-sā'kesitā'tsime'win as kēhkē'skaha'tsin ani'nuh kinū'pikun. hā'w, ini'win-pih täh ini's minūtī'hsih payēhnaha'tsin ani'nuh kinū'pikun. wehtsita kä'ʔtin nanīsā'nahkamik ā'wiwin inuh mä'ts-kinū'pik; ani'ʔ teh utä'htanu-man inuh inä'niw.

'hā'w, nini'm, saʔye'h kina-mā'tsiʌ?! kī'hkiʔtā'h! nā'sap ni'w kitä'siʔtaʔ; kipā'panatsihi'kunaw; kē'spin ʌtä'minah, ni'ʔ niw as neʔni'nah; mʌtsē'ʔ-wiyʌk ā'wiw. saʔye'h saka'nah tsi-piʌtä'w ini's ä'siʌt äs-nā'tik inih ʌtä'himin. kēs-tä'pinah inih ʌtä'hēmin, msēwä' niw ʌ-mehkī'wʌhkwʌt; ini'ʔ saʔye'h as a-kēs-awēh-tä'pinah,' inä'win inä'niw wē'nimun.

hā'w, iniwi'n-pih mayātsyʌ'tuaʔ s usī'mituaʔ. hē^y, nimā'ʔ, tā'niʔ as usī'mituaʔ inä'nī wē'nimun, hē^y, nikōtä's keh niw änä'pituaʔ uma'nakah as nä'wahkik i'nakah, hā^, wehtsita'w ini'win as mehkī'-wahkuah.

Now, for another thing, that man did not at all sleep with his wife; off to one side somewhere he would sleep.

He took his ax and set out. In a little while he came back; and indeed, he brought only one snowshoe to whittle. When he had whittled it, he turned where he sat and showed the woman her snowshoe.

"Well, we might as well provide; what is this snowshoe of yours to eat, looking as it does?"

So now, "Why, what won't it eat? Of course, the big strawberry that is down there in the south, that is what it will eat. What do you suppose it will eat?" said the woman to her husband.

Up jumped the man, broke the snowshoe to pieces, and threw it into the fire.

"Of course it's this fellow advised her what to do, this fellow who can't get a wife for himself!" he said of his brother.

The words were scarcely out of his mouth, and he was off and out of the house to fetch that strawberry that must be at the very edge of the earth. Clear of snow always was the ground as that man passed along on the run.

But that other man then again instructed his sister-in-law, "Now, Sister-in-law, open that thing by the door there!"

In that place something lay covered. When the woman uncovered it, lo, a huge snake lay coiled there. The woman was frightened in her mind.

"Now, Sister-in-law, that sack lying there do you tie ready to make a bundle; into it you will put the snake. That creature lying in there you will chop into pieces," said the man to his sister-in-law.

The woman tied the sack ready to make a bundle and tied up her pack-strap. Then she took an ax; she seized the serpent by its neck and, dragging it out, kept chopping it into lengths. Then she thrust it into the sack. Truly, a terrible sight was that huge serpent; and it was that man's familiar animal.

"Now, Sister-in-law, we must go! Run fast! We shall just do it to be doing, for we are as good as lost; if he overtakes us, he will kill us at once; his evil power is great. By this time he must almost have reached the place to which he has gone for that strawberry. When he has laid hands on that strawberry, the sky will be red all over; that will be when he has laid hands on it out there," the man told his sister-in-law.

Then they started out in flight. But, lo, flee as they would, the man and his sister-in-law, suddenly as they looked toward the south there, truly, the sky was red.

'hē^y, pā'hpenisiwʌ'k, nē'nim! kitā'ninemipah ini'h; ini'ʔ saʔye'h s kēs-tā'pinah,' inā'win wē'nimun.

mitā'muh ini'nakah ānā'pit, kā'ʔtin yā'hpi'ts mehkī'wahkwʌ'tin.

'kī'hkiʔtah, kī'hkiʔtah, kī'hkiʔtah! kinā'piʔ kē'spin ʌtā'minah!' inā'win wē'nimun.

hē^y, ta'ʔ, nikōtā's keh niw kʌni'win niw wä'h-pits-uhtsī'mit: 'hē^y, pāpī'hiku'n! ta'ʔ-nakah tsī' nap pʌs ä'hpahē'yäk? pō'ts keh ni'w kikā'tew-pā'pakamine'muʌw!' iwā'hin inā'niw.

'hä', nē'nim, kitänine'mipah ini'h; kinä'piʔ!' inä'win wē'nimun; 'hā'w, saʔye'h saka'nah kpis-tä'pakanā'mikunaw; ini'h-pih nikō'tunuh as kī'skisikā'sīt kitūtī'mik ahpā'kisin inuh nayō'mʌt kinū'pik,' inä'win wē'nimun.

hā^, saye'h ume'win-pi'h niw pis-tanī'tah: 'hē^y, pī'hiku'n! ta'ʔ-nakah tsī' nap pas ähpahē'yäk?' pits-ikō'kin.

mitä'muh nikō'tunuh as kī'skisikā'sinit ani'nuh ukänū'piku'man utūtī'mih ini'win ä'hpʌkinā'tsin.

mā^ʔ, ayō' winah inä'nī as mäk-pimē'pahtuk, kʌni'win keh niw utähtanu'man pēnä'kun ini'win s tasē'h-wawāke?ta'nit, utä'htanu'man mä'ts-kinū'pikun.

kayēs-näwā'tsin, 'ī''h yā''h, nitä'htanum!' iwā'hin inä'niw.

pmī'm-ā'pehtutsīnä'win utä'htanu'mʌn, kēwä'pahtuanā'tsin.

hā'taʔ, ēh-akō' winah, 'hä^h, hī'hkiʔtah, nē'nim! kʌn kʌtew-isē'kinun; kinä'piʔ!' inä'win wē'nimun.

hā'taʔ, inuh wi'nah inä'nīw payiʌtä'wipā'htuk wē'kōwaʔ, ini'win as awēh-pēhnaha'tsin umā'hkahkuh. hā'w, ini'win-pih misi'k pits-wä'pēt. hā^taʔ, iniwi'n keh ānanū'hkasit as kiw-awā'tsipā'htuana'tsin ani'nuh ukänū'piku'man.

hā'w, ēh-akō' winah usē'muwʌk ini'win saʔyeh s täpā'pahtā'hkuaʔ mä^ts-āsipä'hkihkiw. miyā' sikas ini'win änehkī'skʌt inuh inä'niw. niku'n ni ni nisik inā'piwin saʔye'h inuh kinū'pik.

piʌtäwipā'htuk misi'k inuh inä'niw, 'hē'y, nakā'ʔtaku'n! kikā'tiw-pāpakāmine'muʌw! ta'ʔ-nakah tsī' nap pas ähpahē'yäk?' pits-ikō'kin.

'ē^h, ini'ʔ saʔye'h niku't nisi'k inā'piw,' iwā'hin mitä'muh.

'hä', apähpeni'siwʌk keh ä'yen! kī'hkiʔtah!' iwā'hin inä'niw.

saʔye'h pits-ʌtä'mikutuaʔ, iniwi'n utī'h misi'k ähpakinā'tsin mitä'muh ani'nuh kinū'pikun. nimā^ʔ, mä''ts-kinū'pik kʌni'win keh niw ini's pēnä'kun wäwā'keʔtʌt.

'hēh yā'h, nitä'htanu'm!' iwā'hin inä'niw. täpipōnā'tsin, kīwä'-pahtuʌnā'tsin.

hā'w, ini'ʔ saʔye'h mā'waw. ta'ʔ, kēspi'n teh ʌtä'mikutu'aʔ misi'k, taʔ, ini'ʔ täh saʔyeh s kʌtä'w-pʌkā'miku'tuaʔ.

'hā'w, kī'hkiʔtah, nē'nim!'

yō'win-pih saʔyeh, umä'win-pih saʔyeh ini'h āsipä'hkihkiw miyā'w ānawi'mituaʔ.

"That is very bad, Sister-in-law! This is what I told you; now he has got it," he said to his sister-in-law.

When the woman looked thither, indeed entirely red was the sky.

"Run, run, run! If he catches us, we die!" he told his sister-in-law.

Then, at one time, the sound of a voice came, "Hey, wait for me! Whither in all the world can you run to escape me? Surely I shall strike you down!" said the man.

"There, Sister-in-law, didn't I tell you this? We are as good as dead!" he said to his sister-in-law; "Now soon he will come almost within striking distance of us; then do you throw down behind you one cut-off piece of that serpent you are carrying on your back," he told his sister-in-law.

Now he came noising it right there close behind, "Hey, wait for me! Whither in all the world can you run to escape me?" he said to them as he approached.

One length of that serpent as it was cut the woman then threw behind her.

Lo and behold, as that man was running on, suddenly, on the clear snow there lay writhing his pet animal, the great serpent.

When he saw it, "Goodness me! My pet!" said the man.

He stopped and took up his pet by the middle, and ran back home with it.

But these others, "Come, run, Sister-in-law! It can't come right; we shall die!" he said to his sister-in-law.

But that man, when he had run all the way to his lodge, put the creature into his chest. Then he started running again. That was the way he did; he kept running off with his serpent.

But those fugitives now came in sight of a large rocky cliff. Straight for it the man headed. By this time they had only a little left of their serpent. Finally but one piece of that serpent was left.

The man came running up again, "Hey, stop! I shall strike you down! Whither on earth can you run to escape me?" he said to them as he came nearer and nearer.

"There is only one piece of it left," said the woman.

"Alas, the thing you say! Run!" said the man.

He was almost upon them; then again the woman threw back that serpent's flesh. Lo, suddenly there on the clear snow a big serpent lay writhing.

"Goodness me! My pet!" said the man, seized it, and ran home with it.

But this was the last of it. If he caught up to them again, he would strike them down.

"Come, run, Sister-in-law!"

Right there, this far, was that rock for which they were running.

'hē^y, nuhnä'ʔ, pā'hkinah! wē'yʌk isē'kiw nipä'minesihu'kunaw!' iwā'hin inä'niw.

kä'ʔtin saʔye'h misi'k pits-täpī'tamin as ʌtä'miku'tuaʔ: 'hē^y, nakā'ʔtakun, nakā'ʔtakun, nakā'ʔtakun! ktā'wats-pāpaka'mine'-muʌw! pō'n pā'hkinamuwi'n! nē'wʌn nimā'hkami'k!' iwā'hin inuh inä'niw.

'hē^y, usā'm saʔye'h meʔsi'h neʔtuwī'kōw mitā'muhsʌn. pā'hkina'h, pā'hkina'h, pā'hkina'h, nuhnä'ʔ, pā'hkina'h!' iwā'hin inuh inä'niw.

saʔyeh payiʌtä'wipā'htukuaʔ, kʌni'win käh niw payā'hkiskʌk sku'ahtem, pī'htikepahtukuaʔ. kayēs-kipā'hkuskʌk inih sku'ahtem, saʔye'h 'tō'h!' inūwä'hnenin inä'niw utā'kas, kʌtä'w-pī'kwahah inih sku'ʌhtem, mā''ʔ, saka'nah pī'kuaha'min.

inuh wi'nah keʔts-inä'nīw utī'hsesʌn tä'wʌnin; nī'siwʌnin utī'h-sehsʌn.

'nahā'w, pāhkina'mukun ini'h unā'kan,' iwā'hin keʔts-inä'niw.

pimī'm-pahkina'mukin inih unā'kan; nimā^ʔ, anä'mōhsē'hsʌk nī's siwʌs sehkē'hsinu'kin; yahpi''ts wawā'piskenukin anämō'hsʌk.

'nahā'w, pahpā'wiʔtaku'n!' inä'win inuh keʔts-inä'niw utī'hsehsʌn.

hā'w, pahpā'wiʔtʌtuaʔ aki'kuh ʌnämō'hsʌk, mamā'h-ʌnä'muk ā'wiwʌ'kin.

'nahā'w, awēh-sāʔsaku'ʌmehkun ēh-ayum kä'taw-pī'kuahah yō'm kitäsku'ʌhtemi'naw,' inä'win ani'ninuh utī'hsesʌn.

payā'hkihtenā'hkuaʔ sku'ʌhtem, pā'pik kʌtäw-pits-pīhtike'win inuh inä'niw; wä'htsita kä'ʔtin ukō'htakanih ini'win s sakīpu'atuaʔ aki'-kuh ʌnä'muk, ahpā'kinatuaʔ inis ahkī'hih. misē'wä niw kitāmī'-wʌkin aki'kuh ʌnä'muk.

kayēs-mā'waw-kitāmu'atuaʔ, 'hā'w, imi's ahkē'w as kē'skikeh ini's awē'h-pakē'nehkun!' inä'win utī'hsehsʌn käʔts-inä'niw.

ini'win s awēh-pakīnā'tuaʔ. ä'hkihneh yō'm ahkēw nipī'hih kayēs-pakēnā'tuaʔ, pis-kēwä'wʌkin. pi'ʌtuaʔ aki'kuh ʌnä'muk, pīhtike'wʌkin wē'kōwaʔ.

ini'ʔ käh s kēs-ne'ʔnih inä'nī. ini'ʔ täh niw mitsi' niw as wāwī'ki-tuaʔ. inu'h täh inä'niw wē'nimun ini'win-pih wayē'kimʌ'tsin; mitsi' nī täh niw kanā'wihe'win yō'hpih.

iniʔ mā'waw.

113. CLAD-IN-A-GARB-OF-RACCOON-SKIN.

(nehtsī'wihtuk)

nahā'w, inä'nīw käh wāwē'kiwin; uhsē'mehsʌn wē'kinewin; kīʔ-sē'hsʌn ā'wiwʌnin. s wāwē'kit inä'niw, apä'hsusun ki-neʔne'win inuh inä'niw; misi'k teh awä'hsʌn ki-neʔne'win; misi'k teh ä'hsipʌnʌn ki-neʔne'win inuh inä'niw, hā'w, kīʔsē'hseh māmī'tsihsit, apä'hsusun awä'hsʌn ä'hsipʌ'nʌn as mu'ʌtuaʔ. nikōtä's ayā'wik, saʔyeh mä'ts-kīʔsē'hseh ā'wiwin; ta'ʔ, uhsē'mehsʌn ā'wiwʌn; tipā'h niw isēnā'kusi-wʌkin, uhsē'mehsʌn as ā'winit.

"Ho, Father, open the door! Some kind of creature is pursuing us!" said the man.

Truly now he was within hearing, as he came gaining on them, and cried, "Hey, stop, stop, stop! Just let me strike you down! Don't open the door to him; he is stealing my spouse[1] from me!" said that man.

"Oh, too many women has he slain already! Open the door, open the door, my father! Open the door!" said the man.

When they had run all the way, suddenly the door flew open, and in they ran. When the door had gone shut, at once, "Crash!" sounded that man's ax, as he tried to splinter the door. He almost burst it!

But that old man had some dogs: two dogs he had.

"Come, tilt up that bowl," said the old man.

They went and tilted the bowl; lo, two tiny little dogs lay there; entirely white were the little dogs.

"Come, shake yourselves!" said the old man to his dogs.

When those little puppies shook themselves, they turned into large dogs.

"Now be off and chew up this creature that is trying to smash our door," the old man told his dogs.

When they opened the door, at once that man tried to come in; truly then at his throat those dogs seized him with their teeth and threw him to the ground. Those dogs devoured him, every bit.

When they had eaten all of him, "Now go and throw him down at the very edge of the earth!" said the old man to his dogs.

Then they went off to throw him down. At the end of this earth, they threw him into the water, and came back home. When they came back, they entered the dwelling.

So now the man was killed. And they dwell there still. That man then married his sister-in-law; to this very day he has her for his wife.

That is all.

113. CLAD-IN-A-GARB-OF-RACCOON-SKIN.

(Nehtsiwihtuk)

A man dwelt somewhere; he lived with his younger sister; she was a young girl. Where the man dwelt, he used to kill deer; and he used to kill bears; and raccoons did that man use to kill, and the girl had thus plenty to eat, as they lived on deer, bear, and raccoon. Then, in time, she grew to be a big girl; she was younger than he, but they looked exactly alike.

[1] An archaic word, used by such monsters.

hā'w, ini'win ānā'tsin nikō'täs. 'apā'hpeni'siwʌk, nehsē'ʔ, kä'taw-isē'kiyah. wiyʌk isē'kiw kikā'tew-pī'ʔtakōnaw; kikā'tew-pits-nā'nik; mʌtsē'ʔ-ʌwä'tuk ā'wiw; kʌn uwi'ʌskesinan kä'taw-pī'ʔtunah.' inä'-win uhsē'mehsʌn inä'niw.

hā^ta?, mtā'muh iniwi'n keh as sä'kisit.

'nahā'w, ēh-yō'm teh kʌts kitä'siʔta?: ēh-yō'm nina'h ä'sihī'yen, yō'ʔ kina'h ap pʌs äsina'kuahkin kipō'ʔsehkaka'nan; nawēnā'ʔs kʌn kinaw-kehkēnā'kunī'nawan.' inä'win uhsē'mehsʌn inä'niw.

'nahā'w!' ēwā'hin kīʔsē'hseh.

ini'win-pih utī'hsʌn wä'sihtuwā'tsin uhsē'mehsʌn; misi'k teh upē'h-sehkakan misi'k utā'kum misi'k utsē'patakan misi'k umā'ʔtikwʌn wē'pʌn usī'htuwe'win uhsē'mehsʌn. hā'w, kayēs-kē'sihtuk inuh inä'niw, ini'win-pih pō'ʔsehkah inuh kīʔsē'hseh ani'nuh utī'hsʌn upē'hsehka'kan utsē'patakan umä'ʔtikwʌn. nimā'ʔ, kayēs-pōʔsä'h-kah. tipā'h ni'w isēnā'kusi'wʌkin! kawi'n ukä'hkinakuʌtesi'nan inuh kīʔsē'hseh; tipā'h niw inä'niwʌk ā'wiwʌkin, as nī'puwitua?. as kī'kititua? mi'n niw, tipā'h niw isē'ʔnisiwʌkin ani'nuh uhsē'mehsʌn.

nahā'w, ini'ʔ-pih tsi-mātsyʌ'tua? as pahpē'situaʔ, kehkēnō'ha-mōwā'tsin uhsē'mehsʌn aw-isē'ʔtanit, pahpē'sinit. ta'ʔ, mitä'muh ini'win s nehē'ʔtʌt, pʌhpē'sit.

hā'w, nikōtä's ini'win saʔyeh as kehkē'nawatsin inuh, — wätä'h-sipʌ'nakumit inā'win inuh inä'niw mayā'watsē'hsimʌtsin mitä'-muhsʌn. mä''ts-kinō'htem ā'wiwin wē'k inuh wätä'hsipʌ'nakumit. yähpi'ts mō'skinanä'win mitä'muhsʌn inih wē'k. kute'ʔnas as kehkē'nawatsin mitä'muhsʌn kīʔsē'hsʌn as ī'nit, miyā' niw kiw-isī'win as ki-nānā'tsin ani'nuh kīʔsē'hsʌn. hā'nuw as kiw-sē'hkanē'kut, wähtsitʌ' niw ki-wē'-tä'pine'win, as kiw-awānā'tsin, wē'kih as ki-wē'h-aʔnatsin. hā'nu, taʔ, nayā'nikutu'hkin aki'kuh wänītsyʌ'neh-situaʔ ani'nuh kīʔsē'hsʌn kiw-tapānä'wʌkin; ki-mēkānä'wʌkin ani'-nuh inä'niwʌn; ki-kʌtä'w-min-nī'w-neʔnewʌ'kin; yā'hpits kiw-na-nī'nawēhiku'kin ani'nuh inä'niwʌn, hā'nuw s kiw-mā'māwō'hkawa-tuaʔ, tsiw-ahpi'ts-tatā'hkesit inuh wätä'hsipʌ'naku'mit.

hā'w, iniwi'n teh as kēs-kehkē'nah inuh inä'niw kä'taw-isē'ʔtʌt, ini's as awēh-kē'sikihā'tsin ani'nuh ukō'ʔsima'wan.

saʔye'h teh as kʌtäw-pī'ʔtakutuaʔ ani'nuh inä'niwʌn, 'nahā'w, nehsē'ʔ, wā'pah kʌtä'-pīw inuh inä'niw kʌtä'-pits-nā'neh,' inä'win uhsē'mehsʌn; 'ayāku'ʌmisi'nun,' inä'win uhsē'mehsʌn.

'nahā'w, ini'h niw aw-isē'yen, nʌne'ʔ, ninaw-isē'ʔtʌm,' iwā'hin kīʔsē'hseh.

wayā'pah kä'ʔtin pī'win. kayēs-mātsyʌ'tuaʔ as pahpī'situaʔ, ini'win-pih payi'ʌt inuh wätä'hsipʌnaku'mit, — ini'ʔ uwī'hswʌn ayā'wik inuh inä'niw. hā'w, pits-pi'ʌtät inih wē'kiwʌm, kawi'n unäwā'nan kīʔsē'hsʌn. ini'win niw as ā'yapit pī'htik, as pāpīhā'tsin as pahpē'sinit. inuh kīʔsē'hseh nayā'wahkī'kin, iniwin-pih ki-pi'ʌt as pahpē'sit. pits-pi'ʌtät inis wē'kōwaʔ, nimā^ʔ, inä'niw siwas papā'-mikunä'hamin inis aku'ʌtsih; mamā'h-usē'tʌn ā'wiwin as pimē'kune'-hah.

Then once he said to her, "Danger is at hand, Sister, for us. A certain kind of person will come to us; he intends to come and get you; an evil spirit he is; there is no good in him who will come to us," said the man to his sister.

Then, of course, the woman was frightened.

"So then, let us do this: just as I am dressed, even so let your garments appear; perhaps he will not know us apart," said the man to his sister.

"Very well!" said the girl.

Then he made leggings for his sister; and also a jacket, a blanket-robe, a feathered head-dress, and a bow and arrows he made for his sister. When the man had finished them, then the girl put on her leggings, her jacket, and her head-feathers, and took her bow. Lo and behold, when she had put them on, exactly alike was their appearance! Unrecognizable was that girl; two men exactly alike were they, as they stood there. And in their speech as well, they spoke exactly alike, he and his sister.

Then they went off and hunted, he teaching his sister how to hunt. So then the woman became an expert huntress.

Then came the time when that person knew of her, — Clad-in-a-Garb-of-Raccoon-Skin that man was called, who collected women. A great long-lodge was Clad-in-a-Garb-of-Raccoon-Skin's house. He had enough women to fill entirely that house of his. When he learned of a woman somewhere, or of a girl, he would go straight to that place and fetch her. Even though she hated him, he would be sure to go and seize her and take her away with him, putting her into his house. It mattered not that sometimes the parents of that girl loved her and were loth to give her up; they would fight that man; they would even try to kill him; that man would completely subdue them, even though they attacked him in a body, so powerful was this Clad-in-a-Garb-of-Raccoon-Skin.

And so now that man had formed his plan, off yonder where he brought up his sister.

Then, when that person was about to come to them, "Now, Sister, tomorrow that man will come who plans to fetch you from here," he told his sister; "Be on your guard," he told his sister.

"Very well, exactly as you tell me, I shall do," said the girl.

On the next day he did really come. When they had gone off hunting, came Clad-in-a-Garb-of-Raccoon-Skin, — that was that man's name. So now, when he came and arrived at that wigwam, he did not see any girl. He took his seat right there in the lodge and waited for her while she was hunting. At noon was when that girl used to return from the hunt. When she came and entered their lodge, why, a man had left tracks outside the house; big were the footprints of his trail.

'hā'w, ayōtsiwʌ'k keh ayā'wit inuh inä'niw tsi-kʌtä'w-pits-nā'sit,' inä'nihtʌmin kī?sē'hseh.

pisʌtä't wē'kōwa?, pō'na?sit. — apä'hsusun nayōmä'win kī?sē'hseh tsi-kēs-pahpē'sit. — pī'htiket wē'kōwa?, mā^?, inä'niw siwas apē'win ini's utī'htanōwa?; nanīsā'ninakusi'win; mä''ts-inä'niw ā'wiwin; mä'ts-utsi'ʌs; wā'kikenin; misik uskē'hsikun anā'miah niw ini'win as ā'ya?tekin uskē'hsikun. pahka'hkasōwin uhskē'hsikun. tsiw-ahpits-nānīsā'nina'kusit; mʌtä'siwin inuh inä'niw; ä'hsipʌ'nakumʌn täh ā'wiwʌnin utā'kumʌn; hähsipʌ'nakuman ā'wiwʌnin upē'hsehkakan utī'hsʌn; mā'wa niw ähsipʌ'nakuman ā'wiwʌnin upō'?sehkakʌ'nan inuh inä'niw; umā'hkesinan min nī'w ini'win niw isē'kinun ayā'-wikin. mā^?, kakwʌ'ne?nʌkä'nihtʌmin.

'hyū'h, ayu'sā? teh pʌs wayē'kimak! nanīsā'nina'kusiw,' inä'nih-tʌmin kī?sē'hseh.

hā'w, ini's ini'win änā'tsin, 'hā'w, nimä'hsōh tsi-kī's-piʌt! ini'?, ini'?, ini'?! wē'skiwʌ't, nimehsō'?, as pī'yen; wehtsita'w nikiw-nanī'?takesimi'naw ēh-yō's nina? ap as wāwē'kiyah. kʌn nikō'tuh wē'yʌk ninäwānī'nawan mamā'tsi?taw,' ēwā'hin kī?sē'hseh, kē'ki-tutawa'tsin ani'nuh ke?ts-inä'niwʌn.

yō'win niw änā'pumikut; ape'?sik niw kʌtä'w-ninā'kin kī?sē'hseh as ā'wit. ta'?, siw inä'niw isēnā'kusiwin inuh kī?sē'hseh, tsē'patakan min ni, ta'?, utī'hsʌn pō?sä'hkah, misi'k teh umä'?tikwʌn as tā'nit. hā'w, iniwi'n teh as kēwātä'nihtah inuh inä'niw, inih as isī'hinit.

inä'niw wi'nah ap payi'ʌt, ā'ta?, wina'h ap apä'hsusun pītōmä'win.

pis-pī'htikenit ani'nuh u?nä'hsʌn kī?sē'hseh, ini'win änā'tsin, 'hā'w, ne?nä'h, kimä'hsumin kīs-pī'w; wehtsita'w ini'? as minī-nihtʌmʌn as pī'?tunah,' ēwā'hin kī?sē'hseh.

'hō^, hā'w, ini'? as wē'skiwa'h, kimä'hsumin as pi'ʌt; kinaw-ne?tase'hkakunaw as mäk-nā'nanī'?takesiyah,' ēwā'hin wi'nah ap inä'niw.

nimā^, yō'win niw änā'pumikutua?; ta?, siw niku'n ni niw isē-nā'kusiwʌkin. kawi'n unä'nawanan ta? ani'nuh kī?sē'hsʌn ayā'-winit; tipā'h niw isēnā'kusiwʌkin aki'kuh uhsē'mehsē'htōwʌk. hā^ta?, ini'win keh as kēwātä'nihtah inuh wätä'hsipanaku'mit; ta? inä'ni nī'w isēnā'kusi'win inuh kī?sē'hseh. hā^ta?, inä'niwʌk tsīpā'hkitua? mitsimä'hketua?, ta'?, tipā'h niw nā'tamatōwʌ'kin. kayēs-kī'sisi'ʌh-kitua?, aku'ahisi'ʌhkōwʌkin. unā'kan niku't utā'hpina'mukin as a?tuku'a? mē'tsimē'hseh.

'hā'w, awēh-ahsā'min kimä'hsōmin; wina'h ap kʌts mē'tsihsōw,' itō'wʌkin inä'niwʌk.

ta'?, awēh-a?tuwä'wʌkin umä'hsōmä'hsōwa'wan. kawin pō'ts umī'-tsihsinan inuh ke?ts-inä'niw. hā^ta?, winu'a? teh wi'nah mē'tsih-sōwʌ'kin inä'niwʌk. iniwi'n niw ahpä'n as tsē'?napumiku'tua? as kʌtä'w-ninäwā'tsin ani'nuh kī?sē'hsʌn. ta?, yā'hpits ni'w kawi'n unä'nawa'nan ani'nuh kī?sē'hsʌn ta? ani'nuh tsiw-ā'winit ke?ts-inä'niw.

hā^ta?, 'pō'ts keh ni'w kina-mehkō'nine'muʌw!' inä'nihtʌmin ke?ts-inä'niw.

"Well, this I suppose must be the man who intends to come and fetch me," thought the girl.

When she reached the lodge, and put down her game, — the girl carried a deer on her back, having been on the hunt, — and entered the house, lo, there sat a man on their settee; dreadful was his appearance; a large man he was; his nose was big; it was crooked, and his eyes were set far in. Very lean was his face about the eyes, what with his most forbidding appearance; ugly was the man; and his blanket-robe was of raccoon-skins; of raccoon-skins were his jacket and his leggings; all of that man's garments were raccoon-skins; his moccasins, too, were of this same material. Oh, she was horrified.

"Dear me, and so this is the man I should be marrying! He looks dreadful," thought the girl.

Then she said to him, "Why, it seems my grandfather has come! Fine, fine, fine! It is a good thing, Grandfather, that you have come; we really are lonely here where we live. We never see any people," said the girl, adressing the old man.

He merely stared at her; he wanted to know with certainty whether she was the girl. For quite like a man did that girl look, wearing a feather headgear and leggings, and having a bow. So now the man was in doubt, when she was dressed thus.

When the man, too, came, he too carried on his back a deer.

When her brother came into the lodge, the girl said to him, "Well, big brother, our grandfather has come; truly, I am glad he has come to us," said the girl.

"Oh yes, fine! It is very good, that our grandfather has come; he will give us pleasant company in our loneliness," said the man, too.

Wonders! He simply stared at them; for they looked like one and the same person. He could not make out which one was the girl; exactly alike in appearance were brother and sister. So now Clad-in-a-Garb-of-Raaccoon-Skin was puzzled; for that girl looked entirely like a man. And when the men cooked and prepared the flesh of the game, they assisted each other with equal division of the task. When they had finished their cooking, they dished out the food. They took a bowl and placed the meat into it.

"There, go serve it to our grandfather; let him join in the meal," said one man to the other.

So they went and set it before their grandfather. Not a bit did the old man eat. But the men, for their part, partook of the meal. He observed them unceasingly, trying to recognize the girl. But the old man utterly failed to make out which was the girl.

Then, "I'll find you out just the same!" thought the old man.

hā'w, pa'hpis kah ä'win sa?yeh wänī'tipä'hkah, hā^ta?, 'kimä'hsumin na'p wi'nah ap ini'? niw as pas usē'hsih; kʌkū'hkwʌ?sit, a-nipä'w,' itō'wʌkin aki'kuh inä'niwʌk.

hā^ta?, wīhpä'htōwʌkin; wē'hpime'win ani'nuh uhsē'mehsʌn inuh inä'niw as ku?natu'a? ani'nuh ke?ts-inä'niwʌn. sa?yeh pis-nī'pi?tʌt inuh ke?ts-inä'niw, nā'sehkaku'tua?, sinawā'? niw pimō'hnet, ta?, inuh inä'niw kawi'n unäpā'nan; ta?, inuh teh wi'nah kī?sē'hseh ayā'wit wehtsita'w ini'win s kä'?ts-nipāt. hā'w, inuh teh u?nä'hsimaw ahkōnähä'win ani'nuh ke?ts-inä'niwʌn. iniwi'n teh sa?ye'h kä'?tin pis-pits-nawīnä'hukutua?; uhkā'tōwa? ä'sikʌtä'hsihkua? ini'win s pits-unā'pit inuh ke?ts-inä'niw. hā'w, ini'win teh s kʌtä'pits-sʌsīpā'nikutua?. kʌtä'w-kē'mini'kutua?. hā'w, inuh inä'niw ini'win-pih ki-tahkä''skawatsin ani'nuh ke?ts-inä'niwʌn.

'hē^y, nimehsō'?, ta? ä'si?ta'yʌn?' kiw-inä'win.

hā^. pā'pik imi'win āsu'akām as ki-pā'pehtsih as ki-wēh-kawīwä'paki'sit inuh ke?ts-inä'niw, nipā'tua? misi'k. nimā'?, tipäh ä'hkwah ini'win kiw-isē'?tʌt inuh ke?ts-inä'niw s kʌtäw-kē'mina'tsin ani'nuh inä'niwʌn. ta'?, kʌn ukä'hkinawā'nan ta? ani'nuh ayā'winit kī?sē'hsʌn; ini? wä'h teh as kʌtä'w-kēmina'tsin. ta'?, inuh teh u?nä'hsimaw ahkōnä'häw ahpä'n niw. ini'win niw kiw-is-wā'pah; kawi'n uki-nipā'nuwawan.

sa?ye'h säkä' tahnō'kun ayā'wik, ini'win-pih kayēs-kehkēnā'kut inuh kī?sē'hseh ani'nuh ke?ts-inä'niwʌn.

'hā'w, usā'm wehä'h niw kikō'?simaw kiwē'kimaw. nehkā'h, yō'?-pih a-yā'hpits-kehkēnō'nakuk; wā'pah ninaw-awā'nāw inuh pisnā'nak kī?sē'hseh,' ēwā'hin inuh ke?ts-inä'niw.

mayātsyʌ'tua? as pahpī'situa?, ini'win as inim-wē'htamōwā'tsin ani'nuh uhsē'mehsʌn inä'niw.

'apā'hpenisiwʌk, nehsē'?. ini'? sa?ye'h as kēs-kehkēnō'nah ē'h-ayum kimä'hsōmin. mʌtsē'?-wiyʌk ā'wiw; ayāku'ʌmisinun teh; ēhyō'm aw-ēnä'nʌn, ini'h isē'?tah,' inä'win uhsē'mehsʌn; 'kinawmātsi'ʌm ēh-yō'hpih; kī'seh ä'hku'ah kina-pimō'hnem. nehkā'h ā'wik, ini'?-pih aw-atä'mih; kikā'tew-pimē'nisihuku'naw. kine'? teh ne'?tʌm a-pimē'nisihuh. sa?ye'h ä'hkwʌnā'hkah akō'tsih ayu'm kē'sō?, ini'?-pih aw-atä'mih. "hā^, nimä'hsō?," kina'w-inäw. hā'w, ini's ke?tsi'h piʌtä'yäk, ini'? as aw-mi'ʌskawä'kua? pinä'wʌk; nī'w teh kinaw-mi'ʌskawawā'wʌk; ini'? ni misas as aw-apī'tua? spä'miah me?ti'kuh. hā'w, "sī'h, nimehsō'?, kʌts nipämu'awʌk ē'h-akum pinä'wʌk; wä'ki? a-mē'tsah, kute'?nas umʌ's ini-nipā'yah?" kinaw-i'nāw,' inä'win uhsē'mehsʌn; 'hā'w, ini'? niw a-pits-yō'h-wʌskē'pahtuk; nine'? teh ā'sit a-pits-pimē'nisi'hit. hā'w, as a-nipā'yʌn inis ini'h-pih mī'p kina-mā'tsiʌm; nā'wahkīk kina-pi'ʌtäm mʌmā'tsi?tawʌk. ini'?, nehsē'?, as ī't awä'tuk; inu'? nayā'tine'simʌt. awä'tuk ā'wiw, nehsē'?; inu'? teh mi'n niw a-wē'kimʌt, kē'spin sā'pi?teyʌn ē'h-ayum ke?tsinä'niw,' inä'win uhsē'mehsʌn; 'hā'w, yō'? keh a-yō'h-pahki'ʌnitiyah, nehsē'?. miyā' niw isyʌ'nun utsī'ke?siah; yō'?-pih ayī'tua? aki'kuh

In due time, when night came, then, "Right here may our grandfather, for his part, lie down; when he grows sleepy, he will sleep," said the men one to the other.

But they slept together; the man slept by his sister, because they feared that old man. Soon the old man got on his feet and crept over toward them, walking noiselessly. That man did not sleep; but she, the girl, was truly sound asleep. The older one, the brother, kept watch for the old man. And so now, he was stealing up to them; at the foot-end of where they lay the old man came and sat. And then he meant, coming there, to reach in under their covers and feel them with his hand. Then that man would give the old man a hard kick.

"Hey, Grandfather, what are you doing?" he would ask him.

Instantly the old man would fall over yonder across the lodge, as he flung himself down into lying position, and again they would sleep. Dear me, all night that was the way that old man did, intending to feel those men with his hands. For he did not know which one was the girl; that was why he wanted to feel them. But that older brother always kept on the lookout for him. In that way dawn would come; they did not sleep.

When this had been going on for nine days, the girl was found out by the old man.

"Now then, it is certainly clear enough that you are living here with your sister. This evening is when I shall entirely find you out; tomorrow I shall take away with me this girl I have come to get," said the old man.

When they went off to hunt, on the way the man told his sister of it.

"The danger has come, Sister! Now this grandfather of ours has found us out. He is an evil and powerful being; so be on your guard; do as I now tell you," he said to his sister; "You will go from here at once; all day you will walk on. When evening comes, that is when he will overtake you; he will pursue us. You are the one he will first pursue. When this sun is at the height of the tree-tops, that is when he will overtake you. 'Good evening, Grandfather,' you will say to him. Then, when you have gone a short distance, you will scare up some quail; four of them you will scare up; they will alight in various places up in trees. 'Well, Grandfather, let me shoot these quail; what are we to eat when we camp for the night hereabouts?' you will say to him," he told his sister; "Well, right then and there he will start to run back; and then it will be I, in turn, whom he will pursue. Then, from where you sleep, early in the morning at once you will start; at noon you will reach some people. In that place, Sister, is a spirit; to him you will hasten for help. He is a spirit-being, Sister; and what is more, it is him you will marry, if you escape the danger of this old man," he told his

mʌmä'tsiʔtawʌk. wä'pah nä'wahkïk kina-pyʌ'täm,' inä'win uhsē'-mehsʌn.

mätsyʌ'tuaʔ. hē'y, kïʔsē'hseh we'htsita kä'ʔtin ini'win s käʔts-wä'pēt. saʔye'h ä'hkwʌnä'hkah ä'kutsih. ini'win-pih sä'kats-pï'htsiket inuh keʔts-inä'niw.

'hä'w, kʌts nipä'minesiha'wʌk,' inä'nihtʌmin keʔts-inä'niw. sä'kitō'hnet.

mäʌʔ, we'htsita kä'ʔtin kä'kitōwä'ʔnenunin ä'hsipʌ'nakuman utä'-kumʌn! mäk-pimē'pahtuk. kʌni'win keh niw tsi-kēs-pahki'ʌnitituaʔ; niku't pits-yōh-wä'pah yō'win-nakah ä'hkunehah; niku't teh utsï'-keʔsyah yō'win-nakah ä'hkune'hah. hä'w. taʔ, ini'win keh misi'k nikut as ki-tsē'ʔnapä'htah inuh keʔts-inä'niw.

'hä'w, ayō'ʔ keh nimä'timō'hsim; ayō'ʔ ayä'wit,' iwä'hin; ani'win teh pä'minesiha'tsin.

kä'ʔtin kïʔsē'hseh s mäk-pä'pimi'pahtuk. hä'w, kʌniwi'n keh ni'w umä'hsōmä'hsʌn pä'pik kayēs-pits-ʌtä'mikut; utütï'mih ini'win as pï'tuhne'nit. nimäʌʔ, kaku'ʌneʔnʌkä'nihtʌmin kïʔsē'hseh.

'apä'hpeni'siwʌk!' inä'nihtʌ'min kïʔsē'hseh.

hä'w, keʔtsi'h niw inis payiʌtä'tuaʔ, kʌni'win niw pinä'wʌn mayi'ʌskawa'tuaʔ. häʌ, misʌ's niw ini'win meʔti'kuh as apï'tuaʔ aki'kuh pinä'wʌk.

'nahä'w, nimehsō'ʔ, kʌts nipämu'ʌwʌk ē'h-akum pinä'wʌk; wä'kiʔ a-mē'tsah umʌ's s nipä'yah?' inä'win umä'hsōmä'hsʌn.

hä'taʔ, kawi'n pō'ts ukiw-ki'kitï'nan inuh keʔts-inä'niw. mitä'muh wi'nah wē'p kayē's-mʌmä'k, wē'nih ini'win as pimu'atsin ani'nuh pinä'wʌn. nimäʌʔ, mï-tsi'ʌhkiʔsiwin inuh pinä'w as ahpä'kitenawa'-tsin. hä'w, saʔye'h misi'k nikut wē'nih misi'k ini'win as pimu'atsin kïʔsē'hseh. häʌ, iniwi'n apits wē'nih as misu'atsin, wehtsita'w as pimï'm-tsi'ahkiʔsiwin. hä'w, saʔye'h misi'k nikut wē'nih misi'k ini-win as pimu'atsin. äʌtaʔ, iniwi'n keh misi'k i'nuh s pä'pehtsih. saʔye'h misi'k nikut wē'nih pimï'win. äʌtaʔ, ini'win teh niw ayä'hpin as misu'atsin wē'nih. hä'w, utä'hpine'win nï's ani'nuh pinä'wʌn.

'hä'w, nimehsōʌʔ, ē'h-akum kina'h ap kina-mu'awʌk, nehkä'h kute'ʔnas nipä'yah,' inä'win kïʔsē'hseh as ahpä'kituwä'tsin umä'h-sōmä'hsʌn.

ta'ʔ, nï's teh winah ap mʌmä'win kïʔsē'hseh.

hä'w, inuh keʔts-inä'niw ini'win änä'nihtah, 'häʌ, kʌn keh wi'nah kʌna'pats ē'h-ayum uts-ä'winan kïʔsē'hseh. mätsï'w pas isē'kiʔ as pas misu'atsin wē'nih inuh kïʔsē'hseh? kʌn pas umäsu'anan kē'spin ayō'w ä'wit; inu'm-eʔ tsiw-ä'wit. hä'w, inu'h kʌs nipä'minesihaw!' inä'nihtʌmin keʔts-inä'niw.

hä'w, nikōtä's niw as ä'wik, ini'win s kï'nawa'pama'tsin inuh kïʔsē'hseh ani'nuh umähsōmä'hsʌn.

hä'w, iniwi'n-pih teh anim e'win teh nikut, inä'niwʌn ayä'winit, misi'k ä'wih-pimē'nisihä'tsin inuh keʔts-inä'niw. häʌtaʔ, ini'win

sister; "So here, little sister, is where we part. Go straight northward; that is where those people are. Tomorrow at noon you will reach the place," he told his sister.

They started out, and truly then did the girl run fast. When the sun hung at the height of the tree-tops, the old man grew impatient with waiting.

"Well, I had better give them chase," thought the old man, and walked out of the lodge.

Lo, in all truth, there was a crackling sound in the wind from the raccoon-skins of his blanket-robe! He ran along; soon came the place where they must have parted company; in the direction whence the dawn comes led the tracks of one; and toward the north was the way the other had made his trail. Then the old man kept looking at this one and that.

"Well, this one, plainly, is my wife; this is the one," he said; and that was the one he pursued.

And truly, as the girl ran on and on, suddenly with all speed her grandfather had overtaken her; there behind her he was approaching at a walk! Dear me, the girl was horrified.

"I have come to an evil pass!" thought the girl.

When they had gone a short ways there, suddenly they scared up some quail. In various places up on trees did those quail alight.

"Now then, Grandfather, let me shoot these quail; what else can we eat when we camp for the night?" she said to her grandfather.

Now, that old man had a way of saying nothing at all. The woman for her part, taking an arrow, shot a quail in the head. Lo and behold, the quail tumbled off its perch, as she knocked it down with her arrow. And then she shot another, again in the head, that girl. Right square in its head was where she hit it, and truly it came tumbling from its perch. And then she shot another in its head, this one too. This one, too, fell down. And then the other one she shot in the head. That was where she hit them, every time, in the head. She picked up two of those quail.

"There, Grandfather, these here you will eat tonight, when we pitch camp," said the girl to him, tossing them to her grandfather.

Two of them the girl took for herself.

What the old man thought was, "Why, I suppose, then, that this one cannot be a girl. Would a girl be likely to hit them in the head? She would not have hit them, if this were she; it must be the other one. Well then, I had better give chase to that one!" thought the old man.

So then, after a while, the girl lost sight of her grandfather.

So now the old man was off pursuing that other one, the man. Accordingly then they went on together, when the man's grand-

keh wayītsi'ʌhtitua?, inä'nī kayēs-ʌtä'mikut umä'hsōmä'hsʌn. mäk-pā'pimō'hnitua?, ini'win winu'a? ap s mi'ʌskawatua? pinä'wʌn. hā^ta?, inä'niw ini'win s pī'pimu'atsin ani'nuh pinä'wʌn; nī'w täh ne?ne'win. nī's utā'hpine'win inä'niw.

'nahā'w, nimehsō'?, kina'h ap ē'h-akum kina-mu'awʌk,' inä'win umä'hsōmä'hsʌn.

hā^ta?, inä'niw winah ap utā'hpinewin nī's pinä'wʌn. ta'?, iniwi'n sa?yeh as a-nehkā'h.

'sē'h, nimehsō'?, yōs ni'w kʌts kinä'pā?,' inä'win umä'hsōmä'hsʌn.

hā^ta?, inä'niw winah mā'watsē'hsimatsin me?ti'kwʌn kʌtä'w-pō'tawetua?, hā^, iniwi'n keh wi'nah as ā'yapit ke?ts-inä'niw, tātsē'?-napumikut. hā'ta?, inä'niw winah wā'wahte? pō'tawet, me?si'h pinä'wʌn kayēs-mōnā'tsin, mahkā'hsiwʌpīt pinä'wʌn, kayēs-kī'sisi'ahkit, ta?, hā', ini'win winah na'p s mī'tsihsit. ta?, inuh teh umä'hsōmä'hsʌn, iniwi'n niw as apī'tua? aki'kuh pinä'wʌk; kawin pō'ts upämä'nima'nʌn ke?ts-inä'niw.

hā'w, wayā'pah sa?ye'h misik wä'puhnewʌ'kin. hā^ta?, ini's as kēs-nipā'tua?, tipäh ä'hkwah kēs-utsi'ʌnemi'hikin ani'nuh umä'hsōmä'hsʌn as kʌtä'w-kē'minikut. hā^ta?, ahpä'n niw kiw-ā'mahewin ani'nuh umähsōmä'hsʌn, kʌtä'-pits-kē'minikut. hā^ta?, mayātsyʌ'tua?, wayā'pah, hā^, iniwi'n keh niw as ki-pī'tuhnenit utūtī'mih. hā^, sa?yeh nayā'wahkīk, iniwi'n sa?yeh as kʌtä'w-sikē't inuh inä'niw. ta?, utī'h umä'win niw as pī'tuhnet inuh ke?ts-inä'niw. inuh me?ti'k as tsē'patsih, imi'win kiw-i'siʌt inuh inä'niw ini's s kʌtäwawē'h-sikē't ā'sawā'htik. hā^, pā'pik umä'hsōmä'hsʌn hā'saw ume'winnakah kiw-inā'wiminit, as kʌtä'w-pē'hsapu'mikut. hā^ta?, inä'nī ini'win ni kiw-is-yāh-wä'puhnet. hā^, ini'win keh ahpä'n niw ä'hpina'nikut umä'hsōmä'hsʌn as kʌtä'w-pē'hsapu'mikut.

hā^, pahpis kah ä'win sa?yeh pä'mi-nā'wahkīk, 'hā'w, sa?ye'h tsi-kēs-piʌtä'w nehsē'h mʌmā'tsi?ta'wʌn,' inä'nihtʌmin inä'niw.

ta'?, nikōtä's ayā'wik, sa?ye'h ini'win we'htsitaw as wē'?sakesit as kʌtä'w-sikēt as ku?nʌ'tsin ani'nuh umä'hsōmä'hsʌn.

hā'w, 'ta' ä'nahkami'kah?' inä'nihtʌmin inä'niw.

me?ti'kwʌn s tsē'patsinä'nik, inim-isī'win, kayēs-mi'ʌkunah utā'siyen as si'kēt. hā', pā'pik inuh ke?ts-inä'niw umänä'?tamih imi'win as awēh-nē'puwit.

'wā'h, kina'h, ta? ä'nahkami'kah ē'h-ayum mʌtsē'?-ke?ts-inä'niw? tsē'?napu'minu?; ninah a'p ini'h kina'h ä'sinakusē'yʌn, ini'? nina'h ap ä'sinakusiyʌn; tsē'?napumina'?!' inä'win umä'hsōmä'hsʌn, ini'-nakah as inā'?namikā'puwit as si'kēt.

hā^. kayēs-nāwā'tsin inuh ke?ts-inä'niw, kute'?nas ini'w-isiskuhkēkā'puwēwin, kayēs-nāwā'tsin.

'hē hē', inu'm-esa? wi'nah niku't ayā'wit nē'w!' inä'nihtʌmin ke?ts-inä'niw.

father had overtaken him. While they were walking along, they too scared up some quail. Then the man took a few shots at those quail; he killed four of them. The man picked up two.

"Now, then, Grandfather, you for your part will eat these," he told his grandfather.

The man took two quail for his own share. Then evening came.

"Well, Grandfather, let us camp here for the night," he said to his grandfather.

While the man gathered sticks to make their fire, the old man merely sat there and observed him. But the man, undisturbed, built the fire, and, after picking the feathers from all the quail, roasted them in the embers, and when he had finished his cooking, he ate his meal. But as for his grandfather, there lay his quail; the old man did not even notice them.

On the next day they started again on their walk. Now, where they had slept, all night long his grandfather had kept him at close quarters, trying to feel him with his hand. Always he had warded off his grandfather, when the latter wanted to feel him. Now, when they set out on the next day, there was the other walking close behind him. By noontime the man felt the need of making water. But right there behind him walked the old man. The man would go over to where a tree stood, to make water behind the tree. Then at once, right there, on the other side, the old man would come running to see his nakedness. So then the man would start walking again. And that was the way his grandfather always did to him, trying to view his nakedness.

But when, in the course of time, it was full noon, "Now, by this time my little sister must have reached the people," thought the man.

Then, in time, he really began to suffer with the need of relieving his bladder, in his fear of that grandfather of his.

"Well, what does it matter?" thought the man.

He went to where a tree stood and, removing his breech-clout, relieved his bladder. Ho, at once, right over there before him was where the old man came and stood.

"Well, what do you think of that? What in the world is the matter with this nasty old man? Just look at me; I look exactly the way you do; just look at me!" he told his grandfather, standing there before him, and making water.

When the old man had seen him, he turned round in some other direction and stood there.

"Oho, so it is that other one that is my spouse!" thought the old man.

ini'win pits-yōh-wä'pēt misi'k ani'nuh as pimē'nisihā'tsin. nimā'ʔ, pā'pik ini'win as pī'hpahtuk aki'kuh mʌmā'tsiʔtawʌk as umä'nikanitua ʔ. nānē'puwit keʔts-inä'niw, apähnī'hsʌk as miʌnā'tsiʔta'tuaʔ aku'ʌtsih. ini'win as näwā'tuaʔ ani'nuh keʔts-inä'niwʌn.

'hā'w, pehnī'hsʌk!'

hā^taʔ. aki'kuh pähnī'hsʌk as näwā'tuaʔ. wehtsita'w ini'win as kōʔna'tuaʔ. nimā'ʔ, nanīsā'nina'kusiw; mä'ts-utsi'ʌs; wā'kike'nin yā'hpits; hā'w, uskē'hsikun anā'miah niw ā'yaʔtewʌ'nin, tsi-yahpi'tsnanīsā'nesina'kusit. pähnī'hsʌk wäpē'hiwe'wʌkin as kōʔna'tuaʔ.

'kʌni' kʌni' kʌni' kʌni', apehnī'hsʌk! pyʌ'kun, pyʌ'kun!' inä'win.

hā^taʔ. aki'kuh pähnī'hsʌk ini'win as nakā'ʔtʌtuaʔ.

'kʌn-ā'ʔ nimä'temō'hsim ēh-yō's ukēs-pi'ʌnanʔ' inä'win.

'kʌ'n! inä'nī keh nisi'k kīs-pī'w; ī'h-ini'ʔ teh mʌtsihkiwi's wē'kih as ī't,' inä'wʌkin apähnī'hsʌk.

'inu'ʔ ayā'wit nē'w, nine'ʔ nē'w; nipis-nā'nāw,' iwā'hin.

iniwin keh ni nanā'h-pakāts as wä'puhnet as isi'ʌt inis wē'kiwʌmih, — mā''ts-kinō'htem ā'wiwin mʌtsi'hkiwi's wēk. yā'hpits mō'skinewʌkin inä'niwʌk, mʌtsi'hkiwis uhsē'mehsʌn. yāhpi'ts teh mah-mā'waw uhsē'mehsōwā'wʌn. kīʔsē'hseh ā'wiwin. ani'win teh ini's wayē'kimatsin inuh kīʔsē'hseh. ini-pī'htiket, ini'win as unā'pit asu'ʌkām keʔts-inä'niw. wänī'tipä'hkah ini'win keh s tasē'kit misi'k tipäh ä'hkwah, s kʌtäw-kē'minatsin. apähnī'hseh taskō'siwin; inū'win tipäh ä'hkwah ayā'mahatsin ani'nuh keʔts-inä'niwʌn. hā'w, wayā'pah, ini'win māmiʌnā'tsiʔtʌt inuh pähnī'hseh. sā'kitō'hnet inuh keʔts-inä'niw. ini'win as näwā'tsin ani'nuh pähnī'hsʌn. pmī'm-tä'pine'win, tā'tahkunā'tsin; kute'ʔnas ini's as kē'hnāsipä'hkah, ini'win s kʌtä'wpakā'htawä'hsimatsin ani'nuh pähnī'hsʌn; ini'win as pū'hkihnitōk inih unä'h inuh keʔts-inä'niw. saʔyeh misi'k napā'n tä'pinewin ani'nuh apähnī'hsʌn, tä-pakā'htawä'hsimatsin; nayī's ini'win as pū'hkihni'tōk ani'nuh unä'hkʌn keʔts-inä'niw. ini'win-pih wayä'pēt inuh apähnī'hseh as tahkä'skawatsin ani'nuh keʔts-inä'niwʌn uhkā'tih. ini'win as pō'hkuskamuwā'tsin ini'h uhkā't. saʔye'h misi'k nikut pō'hkuskamuwä'win ini'h uhkāt. ini'win-pih nä'tumʌtsin apähnī'hsʌn.

'hā'w, piʌku'n, piʌku'n pehnīhsʌ'k! ēh-ayu'm keʔts-inä'niw pū'hkihnitāw unä'hkʌn; kʌts kitāʔtā'hkiskawō'naw!' iwā'kin.

taʔtā'hkiskawā'tuaʔ keʔts-inä'niwʌn, ini'ʔ keh s kēs-neʔna'tuaʔ. kawi'n winah nikō'tuh wi'yʌn unānī'nawihi'kunan inuh keʔts-inä'niw; ani'win ni teh kayē's-neʔnikut apähnī'hsʌn.

hā'w, aki'kuh mitä'muhsʌk, ini'win-pih mā'waw kayēs-kākēwä'tuaʔ kayēs-neʔni'mih ani'nuh keʔts-inä'niwʌn. aki'kuh teh apähnī'hseh ini'win as wē'kima'tsin ani'nuh kīʔsē'hsʌn; winah a'p teh inuh inä'niw ani'win wayē'kimatsin ani'nuh uhsē'mehsʌn, kayēs-pītu'akut wē'kōwaʔ.

ini'ʔ keh ä'hkit.

Then he ran from that place, to pursue the other one. Dear me, in no time at all he had run to the place where those people had their village. The old man stood about where the boys were playing out of doors, and they saw the old man.

"Hello there, boys!"

When the boys saw him, they were truly afraid of him. Dear me, he was a fearsome sight; his nose was large and all crooked; his eyes lay deep-set, so fearsome was his look. The boys ran from him in fear.

"Wait a bit, wait a bit, boys! Come here, come here!" he said to them.

Then those boys stood still.

"Has not my wife come to this place?" he asked them.

"No! Only a man has come; and he is right over there in Matsihkiwis' house," the boys told him.

"That is my spouse! It's my spouse; I have come to fetch her," he said.

And then at a great speed he walked off to go to that house, — a great long-lodge was Matsihkiwis' house. It was entirely occupied by men, by Matsihkiwis and his younger brothers. There was also a girl, younger than all the brothers. It was with her that girl was staying there. Entering, the old man took his seat at the far side of the lodge. When darkness came, he kept himself right there, and all night, too, wanting to feel her with his hands. There was a young lad, short of stature; he it was who all night long warded off that old man. Then on the next day that lad kept playing there. Stepping out of the lodge, the old man saw that lad. He seized him in his hands and held him fast; somewhere thereabouts where there was a sharp-pointed rock, he wanted to throw the lad, so as to break his body: and in this attempt the old man broke his own arm. Then he seized the lad with his other hand, to throw him on the rock; and soon the old man had broken both of his own arms. Then the lad started to run in such a way as to kick the old man in the leg. With his kick he broke the other's leg. Then he stepped so as to break his other leg, too. Then he called the boys.

"Come on, boys! This old man here has broken his arms; let us kick him!" they said.

With their kicking they soon had killed the old man. No one had ever overcome that old man; but those boys were the ones who killed him.

Then all those women went to their several homes, when the old man had been slain. As for those others, that lad then married that girl; and that man married that young sister, when they had brought her to his house.

So this is the end of it.

ume'win-teh-nakah pits-yōh-wā'pah ayī'tuaʔ kayēs-is-mātsyʌ'tuaʔ; misi'k teh as nā'wahkik i'nakah yō'win-nakah hā'neh aki'kuh winu'aʔ ap ayī'tuaʔ, awä'tukʌk teh as ā'wituaʔ yō'hpih, s kēs-neʔna'tuaʔ ani'nuh mʌtsē'ʔ-awä'tukʌn.

ini'ʔ mā'waw.

114. THE MAN WHO MARRIED THE MOON.

(mise'n makapī'w)

taʔ, kēs-mesā'hkʌtewäw ahka'nuh ayō'w kikätskyʌ'minaw.

nahā'w, tsi-kī's-neʔni'wʌn ukī'ʔsʌn. inuh uhsē'mimaw ayā'wit, kawi'n ukē's-misā'hkʌtewä'nʌn; kēs-tāʔtakʌ'tsiwin. nahā'w, iniwin-pih täh kayē'humatsin inuh wäkī'ʔsit; kʌwin täh ukēs-pehtāwā'nʌn anih ō'hnʌn; siw ki-sā'kitsi'pahtawin. nahā'w, ini'ʔ. hā'taʔ, as kiwpahpī'sitaʔ anuh wē'ts-apähnī'hsʌn, hā'taʔ, akih kayä'nisiwʌk, wayītsīwā'tsin, winu'aʔ ki-neʔtʌkä'wʌkin; wina'h täh kawin kä'kōh uki-ne'ʔtunʌn. inuh täh ke'ʔts-inä'niw wäkī'ʔsit kēs-papā'm-isēwä'win, kutä'ʔnʌs payi'htikenitsin ani'nuh ukī'ʔsʌn kayä'nituh wē'kiwʌ'mih, inih-pi'h as a-ki-wäp-kakī'hkutʌkät inuh inis wäwē'kēt. taʔ, kä'ʔtin payī'htike'tsin inuh apähnī'hseh, inih-pih ni'w kiwä'p-kʌkī'hkutʌkät inuh wäwē'kēt. nahā'w, ini'h-pih niw ki-sā'kitsi'pahtuk inuh apähnī'hseh s ki-tā'ʔtʌkʌts-pe'htāh. hā'w, iniwin-pih täh kʌn pō'ts wīskinō'hsʌn uki-ne'ʔnʌnʌn s ki-pahpē'sit.

iniwin-pih täh kʌni'w kayēs-pe'htāh s mesā'hkʌtewät. taʔ, mätsinä'niw täh saʔyä'h ā'wiw. iniwi'n-pih täh, yō'hpih sika's ihpih yōm wē'kiwʌm ä'ʔtik, iniwin ahpē'ts wä'ts kayē's-awē'h-usī'htuʌkut wē'kiwʌmē'hseh anih ō'hnʌn, ini's täh as a-tasē'h-misā'hkʌtewät. ini'ʔ täh as tasē'h-misā'hkʌtewät.

nyä'nʌnukun saʔyä'h kʌt kä'kōh mayē'tsik, inih täh nä'hkah nyeʼnʌnu'kun kayēs-ā'wik, saʔyä'h täh wänī'tipä'hkah, iniwi'n-pih wi'yʌn payī'ʔtʌkut; mitä'muh täh ā'wiwin.

'kinē'wahkunä'mit?' iku'ahin anih mitä'muhsʌn.

'ā^ēh!' inä'win.

nahā'w, meʔti'k-unäkä'hseh iniwin as mō'skinik inih ä'hsʌmi'kut; mē'tsimē'hseh täh ā'wiwin. misi'k täh meʔti'k-ämisku'ahseh iniwin as a'ʔtik; ini'win täh a'yōk as ku'ʌpahah nih mayē'tsik as mī'tsihsit.

nahā'w, 'kʌni'w misi'k nina'-piʌm,' iku'ahin anih mitä'muhsʌn. niwi'n-pih mayātsi'ʌnit.

hā'w, nī'winuh täh kīs-pī'ʔtʌkin; ini'h täh äs-ni'ʌnʌnenuh payī'ʔtʌkut, niwi'n-pih tä kayē's-awā'nikut. taʔ, kēs-mātsyʌ'tuaʔ ani'nuh mitä'muhsʌn, tipäh ä'hkwah niw pimō'hnewʌkin. saʔyä'h weyä'pah, iniwin-pih payiʌtä'tuaʔ ini's as wē'kit inuh mitä'muh. kenō'htem täh ā'wiwin ini's as wē'kit inuh mitä'muh. uma'nak pis-yōh-mō'hkahah iniwi'n s tʌ'kīk niku't sku'ahtem, misi'k täh umʌ'nʌkah s nī'k inʌkah. nahā'w, inih täh wē'kiwʌm ayā'pehtaw iniwi'n s kipē'htsikʌtāk, kʌskī'hkinikā'tāk.

Over yonder, in the direction of the morn they dwell, having gone thither; and also in the direction of noon is where some of them stay even now, for they are spirit-beings, they who slew that evil spirit.

That is all.

114. THE MAN WHO MARRIED THE MOON.

(Misen Makapiw.)

Our ancestors of old used to fast at puberty.

Once a man had three sons. He who was the youngest did not fast; he refused. So then the father urged him; but he did not obey his father; he would simply run out of the house. So that was the way it was. Now, when he went hunting with the other lads, those others who went with him used to kill game; but as for him, he killed not a thing. But the old man, the father, then went about telling people that whenever that son of his entered any strange house, the man of that house should at once start to preach. And accordingly, whenever that young man entered a house, at once the man of the house would begin to preach. And then the lad would immediately run out of the wigwam, refusing to listen. And at that time not even a little bird did he kill when he went hunting.

Then suddenly he obeyed and made the puberty fast. By this time he was a big man. Then, about as far as that house over there is from here, so far off did his father build for him a little hut where he was to fast. There he fasted.

When he had eaten nothing for five days, that night, after the fifth day, when darkness had fallen, someone came to him; it was a woman.

"Are you famished?" the woman asked him.

"Yes!" he answered her.

Then, there was a small wooden bowl, all filled with that which she gave him to eat; meat it was. And there was a small wooden spoon; he used it to ladle up what he was eating as he made his meal.

Then, "Soon I shall come again," the woman told him. Then she went away.

Four times she came to him; when she came to him the fifth time, she took him away with her. He went away from there with that woman; all night they walked. In the morning they arrived where the woman dwelt. It was a long-lodge where she dwelt. At the east end was a door, and at the west. The house was closed off in the middle, partitioned by a curtain of skins.

iniwi'n-pih täh inim-sākitō'hnit nuh mitä'muh; pī'htikatā'win mī'tsimē'hseh, wä'p-tsīpā'hkit. ta'ʔ, iniwi'n-pih täh mayī'tsihsi'tuaʔ.

saʔyä'h pis-wä'pah, niwi'n-pih payä'hkiskʌk inis s kʌskī'hkinikā'täk; mä'ts-inä'niw pis-kitō'hnewin; mä'ts upä'ʔsehkip. kawin pō'ts upä'pm-tsē'ʔnapumi'kunan nis as apē't, hpä'n as ini-sā'kitō'hnet s mā'tsiʌt.

nā'hkah awä'hsʌn pītōmä'win, pō'naʔsit. utā'hkehkun iniwi'n niw as apē'nit; kayēs-akōnā'tsin, iniwi'n as pōnā'tsin anih awä'hsʌn. kayē's-täh-kī'sisi'ahkit, mä'ts-meʔtik-unā'kʌn iniwi'n niw wä'htinah; iniwi'n mā'w as akuʌhā'tsin anih awä'hsʌn.

'kʌtä's, niʔʌ't, pyä'nun,' inä'win nuh wē'ʔtʌwʌn; 'kʌt kimī'tsihsiʔ.'

payä'kwʌts ani'saʔ ōkō'ʔsimawan ani'nuh kayē's-pis-awā'nikut, inuh mitä'muh. hā'tāʔ, as tsi-kēs-mī'tsihsitua?, mä'nawats ni nap mē'tsihsōwin inuh inä'niw; inuh täh mä'ts-inä'niw iniwi'n ni mā'waw ās-kitāmu'ʌtsin anih awä'hsʌn. payä'kwʌts täh ayō'win spä't-kē'sōʔ inuh mäts-inä'niw ayä'wit; inuh täh mitä'muh, ayō'win tepä'h-kē'sōʔ ayä'wit.

tāʌʔ, iniwi'n täh as kēs-nā'nuhā'hkapit inuh inä'niw

saʔyä'h täh nikut ukī'ʔsōwawʌn ayā'winit. nahā'w, ini'h-pih tayä'pikinit inuh apähnī'hseh. inuh mä'ts-inä'niw iniwi'n-pih änā'tsin anih apähnī'hsʌn unä'hkwʌnä'hsʌn ayā'winit, as a-nā'piskʌ'kut inis winah ki-papā'm-isiʌt as kē'sikah. nahā'w, pō'n kutä'ʔnas s a-kahkā'muhnet iku'ahin anih usē'hsʌn. umī'hikʌ'nʌn ayōw pähnī'hseh tayā'ʔtakʌts-mitä'mit, inis s wʌwā'kipanīk, niwi'n s kahkā'muhnet nitsi'ʌkah. wē'pʌts niw yāh-pī'win inis wē'kōʔ.

iniwi'n täh ä'kut ani'nuh usē'hsʌn: 'kikä'timahā'wʌk pämātisi'tuaʔ yōs ahkī'hih. kʌnʌme'htsiw kä'kōh as a-ki-kēs-inä'nuhketuaʔ, pā'pik saʔyeh a-ki-nehkā'n'.

iniwi'n-pih täh kayē's-pitsē'nā'tsin anuh wē'ʔtawan s a-wītsi'ʌkut. niku't täh inih upā'ʔsehkip awēhä'win s kʌtä'w-papā'm-wītsiwā'tsin.

nahā'w, saʔyä'h mayātsyʌ'tuaʔ, nayä'wahkīk täh, iniwi'n-pih inim-näwā'tuaʔ mʌmā'tsiʔtawan as wē'kinit yōs ahkī'hih. inuh täh ni'kut mamā'tsiʔtaw umʌ's ahkī'hih wayē'kit iniwin s pe'ʔtesit unä'hkih s mūhkutā'ʔsit. ta'ʔ, ʌs nä'mik inih mehkī'h inis s pe'ʔtesit, iniwi'n s wʌnä'nihtah.

inuh täh mä'ts-inä'niw pä'pm-wītsi'ahtitua? iniwin änā'tsin anuh wē'ʔtawʌn, 'a'kih mmā'tsiʔtawak as wī'kitua?, inuh täh niku't mʌmā'tsiʔtaw kayēs-pe'ʔtesit, utī'hsehsʌn niʔ niw as sehkē'hsinenik.' inuh täh mäts-inä'niw iniwi'n änā'tsin ani'nuh wē'ʔtawan pä'pʌm-wītsiwā'tsin, 'nahā'w, niʔʌ't, ayō'ʔ a-mu'ʌkih ʌnä'm as a-nā'wahkiyah,' inä'win anih wē'ʔtawan. 'inuh kayēs-pe'ʔtesit wʌnä'nihtʌm. nahā'w, inu'h täh ä'pit inä'niw inu'ʔ a-kehkē'nawit ninah nitänä'nihtsikʌn as ā'wik. nahā'w, iniʔ-pih täh aw-anō'siwet inuh inä'niw

Then the woman went out of the house, brought in some meat, and began to cook. So then they ate a meal.

In the morning the curtain went open, and a large man came walking out; he wore a large head-dress. In passing he did not even glance at the man where he was sitting; off he went, walking out of the house, and away.

In the evening he brought home a bear, carrying it on his back; he came and put down his game. His kettle stood right there; when he had hung it up, he set the bear to boil. When he had finished cooking, he took down a large wooden bowl; in it served the whole bear.

"Come, friend, it is time!" he said to his brother-in-law; "Let us eat".

It appears he was the brother of the woman who had taken that man away with her. Now, when they had begun to eat, that man ate only a little, but that large man right then ate every bit of the bear. It appears that he was the Sun, this large man; and that woman, she was the Moon.

So now this man dwelt there in his wife's house.

Soon they had a son. Very quickly that boy grew up. Then that large man told the boy, his sister's son, to take his place going about when it was day. His uncle told him never in any place to make a short cut. But the lad, unwilling to follow all his trails, there where the road was crooked, he took a short cut in spite of the prohibition. Very quickly he came back to their dwelling.

Then his mother's brother said to him, "You are causing misery to the mortals here on earth. When they have not yet finished anything they are doing, swiftly the darkness will come."

Then he invited his brother-in-law to go with him. He lent him one of his head-dresses to wear as he went with him on his course.

When they had gone, at noon, then, on their way, they saw some people dwelling here on earth. One mortal man dwelling here on the earth, cut himself accidentally in the hand while carving something. When he saw the blood where he had cut himself, he fainted.

That large man with whom the other was going about, then said to his sister's husband, "Of those mortal men dwelling there, that one man who has cut himself, his dog is lying right there," — so spoke that large man to his sister's husband who was going about with him upon his course; "Now, friend; this dog we shall eat for our noon meal," said he to his sister's husband. "That man who has cut himself is in a faint. But that man who is sitting there,[1] he will know my intent. So then this man who has cut himself

[1] Presumably, one gifted, through this very act of the Sun's, with the power of medicine.

kayēs-pe'ʔtesit anuh utī'hsehsʌn s aw-ahsā'minah, saʔyä'h nā'wah-kīk s a-mu'ʌkih inuh ʌnä'm.'

nahā'w, iniwin-pih täh inuh inä'niw kä'hkinah winah utänä'nih-tsikʌn as ā'wik inuh mäts-inä'niw.

'inih-pih täh a-wē'htah ninah as inä'nihtʌmʌn, s aw-ahsā'minah ani'nuh utī'hsehsʌn; iniʔ-pih täh a-mä'hnuw-īt inuh inä'niw, utī'h-sehsʌn s ahsā'minah.'

kayēs-mī'tsihsituaʔ, mātsyʌ'tuaʔ mäk-pāpemū'hnituaʔ, pämātesi'-nit iniwi'n as inim-näwā'tuaʔ mīkā'tinit. ta'ʔ, inuh mäts-inä'niw, ayō'ʔ kē'sōʔ ayā'wit. nahā'w, akuh mayīkā'tītuaʔ, nikut inuh inä'niw hpā'n niw ne'ʔnewin ani'nuh mayīkānā'tuaʔ. ayō'ʔ täh mä'ts-inä'niw kayēs-inä'nimʌ'tsin, wä'h kuhki'w as isē'kit inuh mayīkā'hkit imi's, yōs ahkī'hih mīkā'tītuaʔ.

nahā'w, iniwi'n-pih teh pis-kīwä'tuaʔ wē'kōʔ. kayē's-pi'etuaʔ inis wē'kōʔ, iniwi'n-pih teh wayē'ʔsakesit inuh mitä'muh, inuh inä'-niw wē'wʌn ayā'winit. nahā'w, iniwi'n täh as sä'kisit inuh inä'niw; utah ä'win ä'siʔtʌt pʌs nnā'tʌwihā'tsin; kawin kä'kōh ukä'hkinanan mʌskī'hkiw.

nahā'w, anuh täh wē'ʔtawan iniwin ä'kut, 'pōn kä'kōh sä'kisinun; iniʔ ni'w kiw-isē'kih; nīwuku'nakah, ini'ʔ-pih a-mä'hnuw-īt.'

nahā'w, wayā'pah kēs-mä'hnuw-ī'win inuh mitä'muh.

nahā'w, iniwin-pih inuh mä'ts-inä'niw, — inis s kʌskī'hkinikā'-täk, iniʔ s wē'kit inuh mä'ts-inä'niw, — iniwin-pih wayä'pitunä'skʌt kakī'hkimʌ'tsin ani'nuh ukōʔsima'wʌn: 'saʔyä'h kinaw-isyʌ'muʌw ayum inä'niw kayēs-yōh-pī'nʌt; kinaw-isi'ʌmuʌw ō'hnʌn as aw-awēh-nä'wäk. sanawā'ʔ niw awēh-āyī'nun ini's s aw-awēh-nuhā'h-kʌpiyen. pōn kä'kōh wiyʌk awē'h-ihpä'nasin; sanawā'ʔ ni niw awē'h-āyī'nun.'

iniwi'n-pih mayātsyʌ'tuaʔ s isi'ʌtuaʔ ani'nuh ō'hnʌn inuh inä'-niw. iniwi'n-pih pä'muhnituaʔ.

kä'ʔtsih niw payiʌtä'tuaʔ, iniwin ä'kut ani'nuh wē'wan, 'nahā'w, iniʔ niw kä'ʔtsih as wī'kituaʔ kō'hneʔ; yō'ʔ niw as a-pī'hinah.'

iniwin-pih mayā'tsyʌt inuh inä'niw. kä'ʔtin iniwi'n käʔtsi'h niw as wē'kinit ō'hnʌn ukī'yʌn inuh inä'niw. u'mʌs saʔyäh payī'ʌtät nis sekʌ'nʌh, iniwi'n-pih pis-sākitō'hnet inuh ke'ʔts-inä'niw. kawi'n-ōnänā'kunan ani'nuh ō'hnʌn.

iniwi'n teh änā'tsin: 'ninä'ʔ ayā'wiyen, nuhnä'ʔ!'

nahā'w, iniwi'n-pih inuh kēʔts-inä'niw tayäpinʌ'tsin ani'nuh ukī'ʔsʌn as ā'yutsimā'tsin.

iniwi'n-pih wayē'hnʌtsin ani'nuh wē'wʌn inuh ke'ʔts-inä'niw: 'pī'w kikī'ʔsinaw kayēs-wʌnē'hsimʌkih!'

iniwi'n-pih pis-sā'kitō'hnit inuh wē'yʌwēkeh as pis-täpina'tsin anih ukī'ʔsʌn as ā'yutsimā'tsin.

iniwi'n täh änā'tsin ani'nuh ukī'yʌn inuh inä'niw, 'kʌn nʌhä'ʔs nipi'ʌnʌn; mitä'muh nipī'nāw. pīnaʔtsikä'nun, tsēkʌtahikä'nun; ninaw-awē'h-nā'nāw inuh mitä'muh nimä'temō'hsem.'

will give orders to give us that dog of his to eat, so that when noon comes we shall eat the dog."

Thereupon that man knew that this was that large man's intent.

"At once now he will tell that I desire that he give us his dog to eat."

When they had eaten and had gone from there and were walking on, they saw on the way people who were fighting each other. Now, the large man, he was the Sun. Of those fighting, one man always killed those against whom they were fighting. This large man had bestowed this upon him in thought, that was why that man fighting there had supernatural power, as they fought each other here on earth.

Thereupon they came back home. When they had come to their dwelling, the woman was sick, that man's wife. Then that man was frightened; he was at a loss what to do to treat her; he knew no medicine.

Then his brother-in-law said to him, "Do not be at all frightened; this is what always happens; on the fourth day she will be well."

The next day the woman was well.

Then that large man, — there where the wigwam was partitioned by a hanging of skins, was where that large man dwelt, — now began to speak, advising his sister, "Now you will go there whence you brought this man; you will go visit his father. Go and stay in peace there, dwelling with your husband's people. Do not in anything injure anyone; go and stay in peace."

Then they departed, going to the man's father. They walked on their way.

When they had come near the place, his wife said to him, "It is near here that your father's people dwell; here is where we shall wait for you."

Then the man went on. It was true that close by there dwelt his father and mother. When he had almost got there, that old man came out of the house. His father did not recognize him.

Then he said to him, "It is I, Father!"

Then the old man embraced his son and kissed him.

Then the old man called his wife by name, "Our son has come whom we had lost!"

Then out came that old woman and took her son into her arms and kissed him again and again.

Then that man said to his mother, "I do not come alone; I am bringing a woman. Make the house clean and sweep; I shall go get that woman, my wife."

iniwi'n-pih mayā'tsiʌt s nawēh-nitōmā'tsin aninuh wē'wʌn s pyʌ'tua? ani'nuh ō'hnʌn s wē'kinit. hā'ta?. ini'? käh as kēs-pi'ʌtua? inis ō'hnʌn ukī'yʌn as wē'kinit.

nahā'w, wayā'pah pahpē'sit inuh inä'niw, apä'hsusun pīnä'win nis wē'kōwa?. sā'matin as kō'?tami'kusit inuh inä'niw. ani'nuh mitä'muhsʌn wayēkimʌ'tsin, iniwi'n wäh-kō'?tʌmi'kusit; ini'? änä'nimikut anih wē'wʌn. nahā'w, iniwi'n käh wāwē'kimʌtua? ani'nuh ō'hnʌn ukī'yʌn hinuh inä'niw, s nānuhā'hpakit inuh mitä'muh.

hā'ta?, mānä'wʌkin pämātisi'tua? ini's s wī'kitua?. ahkʌ'num täh mitä'muhsʌk kiw-mʌnä'hniwʌkin; inä'niwʌk pahpē'situa?, kīsih ä'hkwah ini'? kayēs-inā'nuhke'tua? mitä'muhsʌk, manä'hnetua?, mehsē'wʌn s usī'htukua?, pū'tawetua?.

nahā'w, iniwi'n täh änā'tsin inuh inä'niw ani'nuh ukī'yʌn, 'aku'm mitä'muhsʌk s ki-mʌnä'hnitua?, pōn kä'kōh kʌts kiw-inä'wʌk anum nimä'temō'hsemʌn. kʌn pämā'tesit yōs ahkī'hih utā'winan.'

iniwi'n pä'pm-wē'htah inuh wē'yʌwēkeh kʌn kä'kōh s aw-ihpänʌnʌ'tua? ani'nuh nuhāhkʌni'ahkiwʌn. niku't täh mitä'muh inis s mʌnä'hnitua?, sa?yäh kayēs-nayā'hinit ani'nuh umä'hsimʌn, iniwi'n-pih ä'wih-kāhtswā'pinʌtsin ani'nuh anuh nuhā'hkʌni'ahkiwʌn. iniwi'n ahpä'n niw as kakāputsihā'tua? ani'nuh nuhāhkʌni'ʌhkiwʌn.

'ayō'win käh awä'tuk-mitä'muh!' kiw-inä'wʌkin.

sa?yäh usā'm me'?sih tahnä'nuh ä'hpinʌ'nikut, iniwi'n-pih yō'm ä'si?tʌt anuh mitä'muhsʌn uskē'hsikuh. iniwi'n niw as nipä'k inuh mitä'muh.

nahā'w, iniwi'n ä'tua? akuh ā'neh mitä'muhsʌk, 'hā'nōw kikēswē'htʌmʌkä? awä'tuk-mitä'muh ah tsiw-ā'wit inuh nuhāhkʌni'ahkiw.'

nahā'w, iniwi'n-pih kayēs-kē'kitutā'kut aninuh ōkō?sima'wan anuh mäts-inä'niwʌn: 'kina'w-awēh-mä'?tsinanāw inuh pämā'tesit ini's ahkī'hih. pis-kēwä'nun tsiyā'w. awä'tuk kina-nehkē'hāw. awä'tuk utī'nʌn ā'wiwʌn, aki'kuh ahkī'hih pämātesi'tua?.'

ini'? ä'hkik.

115. THE MAN WHO MARRIED A DEER-WOMAN.

(nehtsī'wihtuk)

hā'w, wāwē'kiwʌkin keh mʌmā'tsi?tawʌk; mä'ts-minī'kān ā'wiwin umā'nikanōwaw, wāwē'kitua?. ta'?, pāhnī'hsʌk misi'k teh inä'niwʌk as pahpē'situa?, ā'ta?, ki-ne'?newʌ'kin apä'hsusun, māmī'tsihsitua?. hā'w, niku't ke?ts-inä'niw wēts-wē'yʌwēkehkun misi'k teh ukī'?sʌn, — apähnī'hseh ā'wiwin, — wāwī'kitua? winu'a? ap. kawi'n nikō'tuh unä'?take'nan inuh apähnī'hseh. wä'htsita teh wi'nah ani'nuh ō'hnʌn

Then he went to call his wife to come where his father dwelt. So now they had come where his father and mother dwelt.

On the next day the man hunted, and he brought a deer to their house. Very great was the extent to which this man was endued with power. That he was married to that woman was the reason of his being endued with supernatural power; it was his wife who by an act of thought gave this to him. So now they continued to live with his father and mother, the woman staying with her husband's people.

Now, many were the people there where they dwelt. Of old the women used to gather firewood; while the men were hunting, all day long this was what the women did, gathering wood, preparing firewood, and building the fire.

Then the man said to his mother, "Let not these women, when they are gathering firewood, say anything out of the way to my wife. She is not a mortal creature of this earth."

Then the old woman went about telling it, that they should do no offense to that daughter-in-law. But one woman, there where they were gathering firewood, when she had just got her load of firewood on her back, went and pushed that daughter-in-law so as to throw her off her balance. In that way they always tormented the man's wife.

"And so this, they say, is a spirit-woman!" they kept saying to her.

When she had been too many times thus mistreated, she did like this[1] before that woman's face. Even then did that woman die.

Then said some of those women, "Well, were we not told that this daughter-in-law is a spirit-woman?"

Then she was addressed by her brother, that large man, "You will, in your stay, exterminate the people there on earth. You will have to come back home. You will anger the Spirit. Creatures of the Spirit are these people of the earth."

That is where it ends.

115. THE MAN WHO MARRIED A DEER-WOMAN.

(Nehtsiwihtuk.)

Now, there lived some people; large was their village where they dwelt. When the youths and the men hunted, they killed deer, and so got their food. In that place lived also an old man with his wife and his son, a young lad. That lad never killed any game.

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[1] The evil gesture: fist extended and then opened, palm down.

ukī'yʌn. nehē'h-mō'nahamukin; wā'pimi'nan wīnä'mehkwʌnan mʌs-kūtsī'hsʌn me?si'h ki-pī'tsikihä'wʌkin aki'kuh kitskī'wʌk. inu'h täh ke?ts-inä'niw kawi'n ukiw-pahpē'sinan, sa?ye'h ke?ts-inä'niw as ā'wit. hā'w, ukī'?sʌn tä'h ā'nōw ki-pahpē'siwʌnin; kawi'n nikō'tuh kä'kōh unä'?tunan inuh apähnī'hseh. ā'ta?, apähnī'hsʌk täh wi'nah ki-pāpīnä'wʌkin apä'hsusun, māmī'tsihsitua?. mā'wa niw kī?sē'hsʌn ki-mi'ʌsinā'?nikin inuh apähnī'hseh, kʌn nikō'tuh as ne'?tʌkät. hā^ta?, ta'? teh pʌs ä'si?tʌt?

nikō'täs ayā'wik ini'win as wā'wēt inuh apähnī'hseh; ini'win käh as ni'pāt kutä'?nas. kayēs-pō'tawet, ā'yapit wänī'tipä'hkah, kʌni'win käh ni'w wi'yʌk payītīwä'skah. as mäk-ā'yapit apähnī'hseh.

'hā^w. wä'nitō'wʌk ayā'wit ē'h-ayum payī'?tawit?' inä'nihtʌ'min apähnī'hseh.

nikōtä's sa?yä'h ayä'ts-wā?sā'hkunik pits-piʌtä'nit, nimā'?, kī?-sē'hsʌn pī'?takin apähnī'hseh ini's as wā'wēt as ni'pāt. hā'w, ini's as a'pēt, ini'win s pits-apē'nit.

'hā'w, tā'? teh umʌ's ä'sē?ta'yʌn?' iku'ahin ani'nuh kī?sē'hsʌn. hā'ta?, iniwi'n keh as tikī'si?tawā'tsin; kehkē'nam mā'wa niw as kiw-mi'ʌsinā'?nikut kī?sē'hsʌn.

hā'ta?, 'yō'? käh ē'h-ayum s kʌtä'-pits-miʌsinā'?sit,' inä'nihtʌmin apähnī'hseh.

'hō^, kʌn wi'nah!' iku'ahin aninuh kī?sē'hsʌn; 'nā'sap ni'w ī'h-aki'm-e? mō'?nawinawa'kua? kikätski'ʌmʌk kō'hne? misi'k tä'h ki'kiah, as nehē'h-mō'nahā'hkua?, wā'pimi'nan wīnä'mehku'ʌnan maskōtsī'hsʌn as kiw-pī'tsikihā'tua? me?si'h; ini'? ni'nah kayä'?ts-minī'nihtʌ'mʌn; kikā'tew-teh-wē'kimin; kikā'tew-wī'tsiʌn kē'kōwa?,' iku'ahin apähnī'hseh.

ō^, ini'win as pehtāwā'tsin.

'hā'w, kʌn wi'nah kʌna'pats ē'h-ayum pämā'tesit uts-ā'winan,' inä'nihtʌ'min apähnī'hseh.

'ä'ē!' iku'ahin.

ini'win niw as ki-kehkēnā'kut ini'h änä'nihtah inuh apähnī'hseh. ini'? täh wäh-mā'mahkʌtä'nihtah inuh apähnī'hseh ini's as kehkēnā'-kut inih änä'nihtah.

nahā'w, 'hā'w!' inä'win pähnī'hseh; 'wē'skiwʌ't!'

ta'?, wā'puwēyān pimī'm-anāhkī'htsikewin inuh mitä'muh. hā'ta?, kayēs-anāhkī'htsiket, iniwi'n keh as nipā'tua?, apähnī'hseh tasēh-wē'hpet, wē'kimi'wät.

hā'ta?, wayā'pah, 'nahā'w, kʌtä's kēwä'nun; kina-wē'htamōwāw kō'hne? misi'k täh kikī'yah. kahni'w nī'wuku'nakah, ini'?-pih a-wītsi'ʌnan,' iku'ahin; 'misi'k wā'pah s a-pahpē'siyen yō's niw kits-pi'ʌm,' iku'ahin pähnī'hseh; 'umä'? niw kä?tsi'h as wē'kiyek. hā'w, ī'h-inis teh piʌtä'yʌn, ini'? as a-nä'wat ne?ne'h; kina-ne'?naw,' iku'ahin wē'wʌn; 'nehkā'h misi'k kina-pi'ʌm,' iku'ahin.

His father and mother were great farmers; Indian corn, squash, and beans those old people raised in great quantity. The old man did not hunt, on account of his advanced age. But his son, although he used to hunt, never killed anything. But the other youths kept bringing home deer to eat. All the young girls made fun of that lad, because he never killed any game. But what could he do about it?

Once upon a time that lad lost his way, and so camped out somewhere. When he had built his fire and was resting, in the night, suddenly came the sound of someone's footsteps, as the lad was sitting there.

"Why, I wonder who this is coming to me?" thought the lad.

Then, soon, when that person came within the firelight, lo, it was a young girl who came to this lad there where he had lost his way and was camping. To where he was sitting she came and sat down.

"What are you doing here?" said the girl to him.

Now, of course, he was shy before her, for he knew that all girls made fun of him.

"Of course now, she has come here to make fun of me," thought the lad.

"Oh, not at all," said the girl to him; "It is only that I admire those old folks of yours, your father and mother, because they are such good farmers and raise so much corn and squash and beans. I take great delight in that, and therefore want to marry you; I want to go with you to your home," she said to the lad.

Then he believed her.

"Now, I suppose this person cannot be a common mortal," thought the lad.

"That is right," she said to him.

In this way she always knew the lad's thoughts. The lad marveled at her knowing what he had in mind.

Thereupon, "Yes," said the lad to her; "It is well."

The woman laid out a robe upon the ground. When she had laid out their bed, then they went to sleep; so here the youth first slept double and was married.

In the morning, "Now go home. You will tell your father and mother. Later on, in four days, I shall go with you," she said to him. "Tomorrow again, when you hunt, you must come to this same place," she said to the lad. "Right close by over there is where you live. Now, when you get as far as that place over there, you will see my older brother. You will kill him," said his wife to him. "Tonight you will come again," she told him.

hā'w, mayā'tsiʌt apähnī'hseh, pā'pemō'hnet, kā?tsi'h inis payi'ʌtät, nimā'w?, wä'htsita'w mä'ts-ayā'päw ini'win as nē'puwit. wä'wahtä? pmīm-mē'tsihsōwin. pe?si'k ke?tsi'h kayē's-piʌtät, wē'p kayē's-mʌmäk, iniwi'n-pih pämu'atsin. 'tsä'm!' inīwä'hnenin inih wē'p. hā^, ayā'päw ume'win-pih niw inim pakī'nikit wä'pakutsih. hā'w. apähnī'hseh tā'?sikʌn kayēs-mʌmä'k, wē'nanihä'win. ōsā'?nawah kayēs-mʌmä'sah, kayēs-uhpē'tōk wē'wʌs, kēwä'win. hā^, payi'ʌtät wē'kōwa?, pī'htikewin, pakē'ta?sit uki'ʌn utä'htanih.

'ä^, nikī'?s! wä'ni? nā'p ayā'puku'ahih?' inä'win.

'hā', ne?ä'h, ninä'? niw kayē's-ne?nak!'

ā'ta?, kinō'htame'win ukī'?sʌn.

'hā^, nō'hne? nina-wītsī'wāw s a-nā'ta?siyah,' inä'win ukī'yʌn.

hā'w, hā', ini'win keh na'p as minī'nihtah wē'yʌwēkeh. pā'hpis kah ä'win sa?yäh kayēs-mī'tsihsit apähnī'hseh, ini'win-pih mayātsyʌ'tua? ō'hnʌn, nā'ta?si'tua?. hā^, payiʌtä'tua?, kä'?tin mä'ts-ayā'päw siwas sehkē'hsinin. nimā'?, ke?ts-inä'niw wä'htsita kä'?tin ini'win s minī'nihtah ukī'?sʌn s ne?tʌkä'nit. kayēs-wē'nanē'htsiketua?, ta'?, iniwi'n-pih kayīwä'tua. payiʌtä'tua? wē'kōwa?, wē'yʌwēkehkō'hseh, hā', wä'htsita'w ini'win as minī'nihtah, ukī'?sʌn as ne?tʌkä'nit. mē'tsimē'hseh sämī'natin.

wayā'pah misi'k as pahpē'sit, hā'ta?, wä'ki? teh a-pmī'm-ne'?tuk? nä'hkah pī'win ini's as tsi-kē's-nipāt. iniwi'n misi'k pits-pō'tawet apähnī'hseh, pāpīhā'tsin wē'wan. kayēs-wʌnī'tipä'hkah, sa?yä'h mō'sihewin apähnī'hseh wī'yʌn as pī'?takut. hā'w, kä'?tin pī'win mitä'muh. nimā'?, nanä'h-pakā'ts wähtsita'w mē'hkawatesi'win inuh kī?sē'hseh. hā'ta?, apähnī'hseh kākē'kitōtawe'win wē'wʌn, āyā'tsimī'?tatitua?. hā'ta?, nikōtä's käkū'hkwa?situa?, anāhkī'htsikewin misi'k inuh mitä'muh, kī?sē'hseh, nipā'tua?.

hā'w, wayā'pah, 'nahā'w, misi'k ne?ne'h yō'? as aw-inim-nä'wat,' iku'ahin; 'misi'k kina-pi'ʌm ēh-yō's; yō'? misi'k as a-nepā'yah,' iku'ahin.

mātsī'win pähnī'hseh. skʌs ni'w ihpih payi'ʌtät, ā^, kʌni'win kä'h niw misi'k mä''ts-ayā'päw pä'mim-nē'puwit. hā'w, pe?si'k kä?tsi'h isī'win pähnī'hseh, awēh-pimu'atsin. 'tsʌ'm!' inīwä'hnenin wē'p; mā'?, ume'win-pih niw ini-wä'pakutsih ayā'päw. utä'?sikan kayēs-kī'?tinah, winanihä'win apähnī'hseh. usā'?nawah kayēsnayō'htah, mātsī'win as kē'wät.

payi'ʌtät wē'kōwa?, 'ä^. nikī'?s! kitä'ninī'?tam, ni'kih! wä'? nā'p ayā'puku'ahih?'

'hā^, ne?ä'h, nine'? niw nä'?nak,' ēwā'hin; 'nō'hne? nina-wītsī'wāw s a-nātō'makih,' inä'win ukī'yʌn.

hā'ta?, kayēs-mī'tsihsit apähnī'hseh, mātsī'wʌkin ō'hnan, nā'ta?-

When the youth set out and was walking along and had got a little ways from there, lo, there indeed stood a large stag. It kept right on grazing. When he had got still nearer, he took an arrow and shot it. "Whizz!" was the sound of that arrow as it flew. Right over there the stag fell in its tracks, head over heels. The lad took his knife and skinned and dressed it. Taking the brisket and tying up his pack to carry, he went home. When he arrived at their house, he entered and set down his game at his mother's settee.

"Why, it is my son! Who in the world has given you a treat of game?" she asked him.

"Oh, Mother, I myself killed it."

She doubted her son's word.

"Well, I shall go with Father to fetch the load of game," he told his mother.

Then the poor old woman was delighted. In due time, when the lad had eaten, he set out with his father to fetch the game. When they got there, there, it was really true, lay a big stag. Oh, but the old man was truly glad that his son had made a killing. When they had skinned it and cut it up, they went home. When they arrived, the little old woman was glad indeed that her son had killed some game. There was a great quantity of meat.

On the next day, when he again went hunting, of course he killed nothing. At nightfall, he came to where he had slept. Then the youth again made a fire and waited for his wife. When night had fallen, the youth again felt that someone was coming to him. And the woman did, in fact, come. Oh, indeed, splendidly handsome was that young woman. So then the young man conversed with his wife, and they told each other of this thing and that. After a while, when they grew sleepy, the young wife again laid out the bed, and they went to sleep.

Then, the next morning, "Well, now, here on your way you will again see my older brother," she told him. "You will come here again; here is where we shall sleep again," she said to him.

The youth started off. When he had gone a certain distance, there, sure enough, again stood a big stag. The youth went still nearer to it and shot it. "Whizz!" sounded the arrow, and lo, right over there the stag fell headlong. Taking out his knife, the youth skinned it and cut it up. He took the breast-piece on his back and started for home.

When he came to their dwelling, "Why, it is my son! You are doing great things, Son! Who can it be has been giving you a share of game?"

"Oh, Mother, it is I myself killed it," he said; "I shall go with my father and we shall fetch it home on our backs," he said to his mother.

So then, when the youth had eaten, he went with his father to

situaʔ. payi'ʌtuaʔ wē'kōwaʔ, kä'ʔts-māmī'tsihsituaʔ, āʌ, mē'tsimē'hseh sāmī'natin.

hā'w, wayā'pah misik, apähnī'hseh mātsī'win, pahpē'sit. ā'taʔ, wä'kiʔ teh nä'ʔtukʔ taʔ, kī'sih ä'hkwah ā'nuw as pahpē'sit, kʌn kä'kōh unä'ʔtunan. hā'w, mātsī'win ini's as tsi-ki-ni'pāt. payi'ʌtät, kä'ʔts-manä'hnet, kʌniwi'n keh ni' misik mayō'siha'tsin wē'yʌn as pī'ʔtʌkut. hāʌ, wē'wʌn pī'wʌnin, hā'taʔ, iniʔ käh kākī'kitituaʔ, nipā'tuaʔ.

wayā'pah mī'p, 'hā'w, nehkā'h misi'k kits-pi'ʌm; ini'ʔ täh saʔyäh s a-wītsi'ʌnan; kē'kōwaʔ nikā'taw-isi'ʌm,' iku'ahin; 'neʔne'h kinaw-ini-nā'wāw ē'h-umʌs, kēwä'yʌn,' iku'ahin.

mayā'tsiʌt, sikʌs ni'w ihpih payi'ʌtät, kä'ʔtin, nimā'ʔ, mä''ts-ayā'päw pmīm-nē'puwi'win. ape'ʔsik ke'ʔtsih isī'win as awēh-pimu'atsin apähnī'hseh. 'tsa'm!' inīwä'hnenin wē'p. ayā'päw wä'-paku'tsinin. utā'ʔsikʌn kayēs-kī'ʔtinah awēh-wē'nanihä'win. hāʌtaʔ, sā'ʔnawah kayēs-nayō'htah, kēwä'win.

hāʌ, wēyʌwēkehkō'hseh, tā'ʔ, 'hā', niki'h, wä'niʔ nap niw ayā'-puku'ahēh?'

'hāʌ, neʔä'h, nine'ʔ niw nä'ʔnʌk; nō'hneʔ nina-wītsī'wāw s a-nā'taʔsiyah. kēs-mī'tsihsiyen,' inä'win ukī'yen.

hā'w, kayēs-mī'tsihsit, mātsī'wʌkin ō'hnʌn, nā'taʔsitua; keʔts-inä'niw wē'nanē'htsikewin, kēwä'tuaʔ. payi'ʌtuaʔ wē'kōwaʔ, wē'yʌ-wēkehkō'hseh kä'ʔts-māmē'tsimä'hket, sāmī'natin saʔyä'h mē'tsimē'h-seh.

ā'taʔ, imi's keh aku'ʌtsih as ki-papām-kē'wikapuwit inuh apähnī'h-seh, ini'win s ki-kä'ʔts-āyāyō'sina'kut kīʔsē'hsʌn, ini's as neʔʔtʌkät.

'hāʌ, wä'ninōʔ naʔp ē'h-ayum pähnī'hseh kiw-ā'puku'ahikut ini's s ki-neʔtʌ'kät?' kiw-iku'ahin ani'nuh kīʔsē'hsʌn, māmi'ʌsinā'ʔnikut.

ā'taʔ, kawin pō'ts uki-pimä'nimanan apähnī'hseh. ta'ʔ, mā'wa niw kīʔsē'hsʌn kēs-sē'hkanikin inuh apähnī'hseh, ini's kʌn nikō'tuh as neʔtʌ'kät.

nahā'w, iniwi'n-pih wayē'htamōwā'tsin ō'hnʌn misi'k teh u'kiʌn: 'hā', nuhne'ʔ, ē'h-umʌs as ki-nipā'yan, kutä'ʔnas as kēs-wāwē'yen, ini'ʔ kīʔsē'hseh as kēs-pī'ʔtawit. ta'ʔ ini'ʔ täh as wē'htamōwit, tsi-kʌtä'w-wē'kimit. "nikä'ʔts-mu'ʔnawe'nawā'wʌk ē'h-akum kikätski'-ʌmʌk, umʌ's as nehē'h-mō'nahā'hkuaʔ, kä'kōh as kiw-pī'tsikē'htu-kuaʔ, wā'piminan wīnä'mehkwʌnʌn mʌskōtsī'hsʌn. aki'wʌk mū'ʔ-nawinawa'kuaʔ, wäh s kʌtäw-wē'kiminan," nitä'kuah inuh kīʔsē'h-seh,' inä'win ō'hnʌn ukī'yʌn.

'hā'w, wäwä'nin, niki'h! kisāwä'nihtaku'sim; nimänī'nihtan as aw-kanā'wihat mitä'muh,' ēwā'hin inuh keʔts-inä'niw.

'yō'hpih täh misi'k s a-pahpē'siyen, wā'pah kʌni'w misi'k nina'-piʌm. iniʔ täh saʔyä'h s kʌtä'w-pits-wītsī'wit, wā'pah pī'yen,' inä'-win ō'hnʌn misi'k täh ukī'yʌn.

fetch home the game. When they came home they ate heartily; there was a great plenty of meat.

On the next day the youth again went out to hunt. But what chance had he to kill anything? All day long he hunted, but not a thing did he kill. Then he went to the place where he had been camping. When he came there and had gathered plenty of dry wood, then again he felt that someone was coming there to him. His wife came; so then they conversed and slept.

Early the next morning, "Now then, tonight you must come again; and this time I shall go with you; I shall go to your house," she said to him; "You will see my older brother right over there, as you go home," she told him.

When he went away and had gone a certain distance, there, truly, stood a large stag. The youth went still nearer to it and shot it. "Whang!" resounded the arrow. The stag tumbled over. He took out his knife and set about skinning and cleaning it. Then, carrying the brisket on his back, he went home.

Oh, the little old woman, "Why, Son, who in the world has been sharing his game with you?"

"Oh, Mother, I killed it myself. I shall go with my father to fetch the game, as soon as I have eaten," he said to his mother.

When he had eaten, his father and he started out to fetch the game; the old man cut it up, and they came home. When they got home, the little old woman kept hard at it, preparing the meat; so now there was meat in great plenty.

But when that youth now stood around here and there, outside the house, the young girls kept laughing at him because he had, forsooth, made a killing of game.

"Why, who can it be has been giving this young man gifts of game, so that now he is by way of killing things?" those girls would say to him as they mocked him.

But the youth paid no attention at all to them; of course, all girls disliked him, because he never killed any game.

Then he told his father and mother, "Father, over there where I have been camping out, in a place I strayed upon, a young woman came to me. She told me that she would marry me. 'I very much admire those old folks of yours, because they are good farmers and raise things, such as corn, squash, and beans. Because I admire them, I want to marry you,' said this girl to me," he told his father and mother.

"Oh, I am glad, my son! You are very fortunate; I am glad you are going to have a wife," said the old man.

"When I have again hunted this day, I shall come back tomorrow, and that is when she will come with me, when I come back tomorrow," said he to his father and mother.

'nahā'w, niki'h, wäwē'pats säwä'nihtakusiyen,' ēwā'hin wina'h ap inuh wē'yʌwēkeh.

hā^ta?, wayā'pah misi'k mātsi'win apähnī'hseh s pahpē'sit kī'sih ä'hkwah. hā'w, nä'hkah pits-isī'win inis s tsi-ki-nipā't. mʌnä'hnet, pō'tawet, kʌniwi'n niw misi'k payi'ʌnit wē'wʌn. ā'ta?, ayā'tsimi'tua?, nipā'tua? misik, mī'p ini'? teh sa?yä'h s wītsīwā'tsin, kīwä'tua?. payiʌtä'tua? wē'kōwa?, pī'htiket apähnī'hseh, wē'yʌwēkeh kē'sāts tsi-kēs-pē'nihtawin wē'kōwaw, misik ani'nuh ukī'?sʌn kēs-pātsanāhkī'htsiket, anā'hkyʌnʌn wayē'skiwā'hkin tsi-kēs-a'?tuk.

'hā', ne?ā'h, nipīnā'w inuh mitä'muh!'

wēyʌwēkehkō'hseh sā'kitsi'pahtawin; nimā'?, kī?sē'hseh wä'htsitaw ini'win s mē'hkawa'tesit. apä'hsus-mitä'muh täh ā'wiwin inuh kī?sē'hseh.

'hā'? teh, nuhā'hkʌni'ahkiw, kʌn s pī'htike'yan? pī'htike'nun! wäwä'nin säwä'nimiyah s wē'kimat nikī'?s,' inä'win.

tsi-pī'htiketua?, ā'ta?, mitä'muh ah tsiw-tsīpā'hkīt wīnä'mehkwʌnan wā'pimi'nan maskōtsi'hsʌn mē'tsimē'hseh, kä'?ts-tsīpā'hkīt, kä'?ts-mī'tsihsitua?, ta'?, kī?sē'hseh ani'win nisik kayä'?ts-mē'tsik wīnä'mehkwʌnan, misi'k täh wāpimi'nan maskūtsī'hsʌn; ini'win kiwinā'htsiket inuh mitä'muh; wähtsita'w ini'win as wē'hki?tsikät.

ā^, kī?sē'hsʌk aki'kuh ini's as minīkānē'wik ayī'tua? mā'waw as mū'htahkua? as pī'tehkī'wät inuh apähnī'hseh, wähtsita'w ini'win s āyāyū'sinawā'tua? ini's kʌn nikō'tuh as ne?tʌkä'nit, misi'k teh ini's as ki-pītō'nik inih mē'tsimē'hseh. ā'ta?, wā'wahtä? inuh apähnī'hseh kiw-isē'kiwin as kiw-āyāyō'sinakut ani'nuh kī?sē'hsʌn.

wayā'pah tsi-pahpē'sit inuh pähnī'hseh, ke?tsi'h payi'ʌtät, ini'win as näwā'tsin mä'ts-ayāpä'wʌn; iniwi'n keh s ne?na'tsin. pits-kē'wät, wē'htamōwā'win ō'hnʌn. ke?ts-inä'niw mātsī'win, nānā'tsin apä'hsusun. iniwi'n keh ä'nanō'hkasit inuh apähnī'hseh. hā'w, aki'kuh kī?sē'hsʌk iniwi'n kiw-āyāyō'sinawā'tua? ani'nuh apähnī'hsʌn, ne?tʌkä'nit.

nikōtä's keh ayā'wik, ini'win ä'kut ani'nuh ō'hnʌn misi'k ukī'yʌn, 'nahā'w, niki'h, kʌtä's wā'pah kinaw-awā'nāw ē'h-ayum nuhā'hkʌni'ahkiw i'nakah tsi-yō'h-piʌt. käh na'p ēh-yō'm ä'?tawah kinawawā'tōn pī'tsiken; tsiw-akāwā'tamuk nap ukätski'ʌmʌn ayu'm nuhā'hkʌni'ahkiw. nap misi'k nikō'täs kina-pi'ʌmuʌw,' inä'win ukī'?sʌn ke?ts-inä'niw.

'hā'w,' ēwā'hin apähnī'hseh.

wayā'pah, iniwi'n-pih mayātsi'ʌtua? hā'?-nakah tsi-yō'h-piʌt inuh nuhā'hkʌni'ʌhkiw. pā'pemū'hnetua?, nikōtä's nä'muahin mä''ts-uhsīyā'hkiw. miyā' niw ini'win äsi'ʌt inuh mitä'muh. sa?yä'h payiʌtä'tua? inih mä'ts-uhsīyā'hkiw, ini's wäh-tā'?tanapā'hkiwīk. iniwi'n as nä'mik inuh apähnī'hseh as tawē'kih inih uhsīyā'hkiw.

pī'htiketua?, nimā'?, mä''ts-wē'kiwʌm ā'wiwin. ke?ts-inä'niw siwas apē'win; yā'hpits wā'piskiwin wē's, wē'ne?nan; misi'k inuh wē'yʌ-

"Very well, my son; it is good that you are so fortunate," said the old woman in her turn.

So on the next day the youth went off and hunted all day. In the evening he went to the place where he camped. He gathered wood, he built a fire; and again his wife came. So now they conversed and slept there again, and in the morning she went with him to his home. When they arrived, the youth entered the lodge. The old woman must have cleaned the house in anticipation, and made a good bed for her son, laying out the best mats.

"Well, Mother, I am bringing that woman."

The little old woman ran out; lo, the girl was really beautiful! A deer-woman was that girl.

"Oh, Daughter-in-law, why don't you come in? Come into the lodge! I give you thanks for having blessed us by marrying my son," she said to her.

They entered, and the woman cooked; squash, corn, beans, meat; she cooked a big meal. They ate heartily; the young woman, too, ate heartily, but only squash and corn and beans; that was what that woman would eat; and now truly she was enjoying the taste of what she liked.

When all the girls who dwelt in the town there heard that that youth was bringing home a wife, then they indeed kept laughing at him, because he never killed any game and yet was by way of bringing home that meat. But the young man remained indifferent when the girls laughed at him.

On the next day, when he went hunting, he had gone but a short ways, when he saw a large stag; and of course he killed it. He came home and told his father of it. The old man went and fetched the deer. That was the way that young man did. But those girls kept aughing at the youth when he killed game.

Then at one time his father and mother said to him, "Now, Son, suppose tomorrow you take this daughter-in-law of ours to the place from which she hails. These vegetables, such as we have, you will take along; our daughter-in-law's old people may be hankering for them. Later on sometime you will both come back." Thus spoke the old man to his son.

"Very well," said the youth.

On the next day they set out for whatever place it was that daughter-in-law came from. As they walked along, the youth at one time saw a large long ridge of land. The woman went straight toward it. When they reached that large long ridge, just where it rose abruptly from the level of the land, there the youth saw an opening in the ridge.

They entered; lo, it was a large dwelling-place. There sat an old man; entirely white was his head of hair; and that little old woman,

wēkehkō'hseh wina'h ap yā'hpits wā'piski'win wē's. ini'win tipā'h āsu'akām as apī'tua?. hā'w, imi'nakah pō'hkōh as ā'wik, wē^y, wā'?na'w ā'wiwin inih wē'kiwʌm. kawin wī'yʌn unäwā'nan, tsiwā'yapitua?. ā'ta?, ahsāmā'win inuh apähnī'hseh. mī'tsihsitua?, nā'sikʌs ā'yapiwʌkin.

sa?yā'h nänī'?takinā'kwah, hā'w, pis-pī'htikewin nikut inä'niw; nawē'na misik niku't; nimā^?, usā'matin inä'niwʌk; yāhpi'ts mō'skine'wʌkin wē'kōwaw. mitä'muhsʌk misi'k ini'win-pih pits-pī'htikawane'titua?. hā'w, nanā'h-pakāts wä'htsita kä'?tin ini'win as mämē'hkawatesi'tua?.

hā'w, wänī'tipä'hkah, inuh ke?ts-inä'niw aku'ʌtsih ini'win änā'watuk inih umē'tsimim, wā'pimi'nan maskōtsī'hsʌn wīnä'mehkwʌnan pā'?tewan; minōtī'hsih yā'hpits māmō'skine'wʌnin.

'nahā'w, yō'? käh nitä'htawaw wē'kih; ini'? aw-isī'makah ēhyō'm!' ēwā'hin inuh ke?ts-inä'niw, apä'hnī'hseh ō'hnʌn.

ini'win as pī'makah ini's inuh wē'kōwa? mitä'muh ō'hnan wē'kih, wänī'tipä'hkah. mī'p wänī'tua?, wēyawēkehkō'hseh utā'hkehkyʌnih wä'htsita'w sikʌ's niw inä'spa?tewʌ'nin minūtī'hsʌn, wiyʌk tsikēs-pītā'watuk, ini's ani'nuh utä'htawā'wan wē'kih, as mēnā'tsin inih pī'tsiken. hā'w, wēyʌwēkehkō'hseh payā'hkinah inih minō'tīh nikut, sēwā'piminak yā'hpits mō'skinewin inih wē'kupā'skimut. misi'k nikut payā'hkinah, wīnä'mehkuʌnan pā'?tewan yā'hpits mō'skine'win. hā'w, misi'k nikut pā'hkunah inih minū'tīh, maskūtsī'hsʌk yā'hpits mō'skine'wʌkin.

'ā^. ke?ts-inenī'w, kisāwä'nihtaku'si?! nawehä'h, tsē'?napā'htah!'

kets-inä'niw tsayē'?napā'htah, sēwā'piminan wīnä'mehkwʌnan maskōtsī'hsʌn yā'hpits māmō'skine'wanin minūtī'hsʌn.

'hō^h, wäwä'nin! wäwä'nin käh ā'wiw, säwä'nihtaku'sit kitā'ninaw as wē'kimatsin wāhkitā'hkamikō'wʌn,' ēwā'hin ke?ts-inä'niw.

hā'w, ini'win-pih tsayīpā'hkīt wēyʌwēkehkō'hseh.

apä'hsusuk täh ā'wiwʌkin, ini's as wī'kitua?, 'mamā'tsi?taw' täh wi'nah inā'pamewin inuh apähnī'hseh. wē'?tawan wē'nimun wähtsita'w usāmī'nukin.

kayī'sisi'ahkīt inuh wē'yʌwēkehkō'hseh, nimā'?, usā'matin; mē'tsihsō'wʌk. matsi'hkiwis uhsē'mehsʌn usāmī'nunin; misi'k matsikihkwä'wis tsiw-ā'wit uhsē'mehsʌn usāmī'nunin, mī'tsihsi'tua?. hā'ta?, iniwi'n keh nänuhā'hkapit apähnī'hseh.

nikōtä's keh ni'w ayā'wik, sa?ye'h ihpih täkuʌkō'wik, ihpih winu'a? ap tsi-ki-natīkā'puwi'tua? ē'h-akum ayāpä'wʌk, iniwi'n-pih wänī'tipä'hkahkin mā'wa niw ki-sā'kitawanetōwʌ'kin wē'kōwa?, s kipapā'm-natīkā'puwitua?. sa?yäh kayēs-wā'pahkin, ini'win-pih kipi'ʌtua?.

her head, too, was all white. They sat opposite across the dwelling. But in yonder direction, toward the far end of the dwelling, oh, of vast extent was the house! He saw no one, as they sat there. So then the youth was given food to eat; they ate their meal and sat together pleasantly.

Then, as twilight was falling, there came into the lodge a man; soon afterward another; oh, there was a great number of men! They entirely filled that dwelling of theirs. Then some women, too, came into the lodge, one after another; in truth, splendid was their beauty.

Then, after dark, that other old man took that food of his outside the house, Indian corn, beans, and dried squash, an entire sackful of each kind.

"Now then, to the house of my son's father-in-law shall all this go!" said the old man, the father of the youth.

So then it came to the house of that woman's father, in the night. When they arose in the morning, at the old woman's cooking place, truly, the sacks lay piled up; someone must have brought those vegetables there, to the house of those fellow-parents-in-law, as a gift to them. When the little old woman opened the first sack, entirely full of sweet-corn was that basswood-sack. When she opened the next, it was entirely full of dried squash. When she undid that other sack, it was entirely full of beans.

"Why, Husband, we are indeed fortunate! Look at this and behold!"

When the old man looked at the things, there were the sacks entirely full of sweet-corn, of squashes, of beans.

"Oh, splendid, splendid it is, the way our daughter has brought good fortune upon herself by wedding a mortal of the upper earth[1]", said the old man.

So then the little old woman went about her cooking.

They were deer who dwelt there, but the youth saw them as human beings. Very many were his brothers-in-law and sisters-in-law.

When the old woman had finished her cooking, great was the number of those who ate there. Very many were the brothers of the oldest son in that family, very many the sisters of the oldest daughter, as they ate there. In this way, then, the youth stayed there with his wife's people.

There came a time then, in the autumn, when these stags are in the habit of courting, when every night all of them would file out of the house to go about their courtship. Not until after daybreak would they return.

[1] Literally: "An animate being of the surface of the earth." The deer are underground creatures and, it appears, immortal, not really dying when killed by a hunter.

hā'w, nikō'tās iniwin ä'kut ani'nuh wē'wʌn: 'hā'w, ne?ne'h pas kipā'pam-wītsī'wāw,' iku'ahin ani'nuh wē'wan.

'hā'w,' inä'win pähnī'hseh.

wänī'tipä'hkah inu'h täh yā'hpits uhsē'mimaw tsiw-ä'wit, — sā'?-nawä'hkusiwʌ'nin ani'nuh utsē'pata'kanan, — ani'win kayākī'?tina'-tsin.

'nahā'w, ni?ta'w, ēh-aku'm nitsē'pata'kanak papā'm-awēn,' iku'a-hin.

hā'w, inä'niw utā'hpinewin ani'nuh tsēp'ata'kanan, as tsē'pata-kät wē'nih; mā'?, nanā'h-pakā'ts! sā'kitō'hnewʌkin. inuh täh sā'?na-wä'hkiwinäw ini'win isē'kiw ayā'wit inuh apähnī'hseh; apä'hsus niw ä'wiwin s sā'kitō'hnet wi'nah ap, wītsīwā'tsin wē'?tawan.

nimā'?, imi's kutä'?nas wä'htsita'w si yā'pits tanīwä'katin, äyōhō'-pitua?, äyäyä'nitua?, käkī'kititua?.

'hā'w, ini's, ni?ta'w, kʌts kitä'sia?!' iku'ahin ani'nuh wē'?tawan apähnī'hseh, tsi-yōh-wäpī'tua?.

payiʌtä'wipā'htukua?, usämī'nukin inä'niwʌk; misi'k mitä'muh nā'wiyaw ini'win as nē'puwit; ani'wanin täh kä'taw-mahkä'htitua? aki'kuh inä'niwʌk. hā'w, payiʌtä'tua?, nänē'puwi'tua?, äyäyä'-nitua?, wähtsita'w ini'win as unä'nikwah ayō'siwä'pine'titua?. nikō'täs yō'win-pih niw pis-tasi'ahkatitua? aki'kuh mēkā'tōwʌk.

'hā'w, hā'w, ni?ta'w, pina'h mīkā'hkinun; kina-mahkä'hta? ī'h-inuh mitä'muh, kē'spin nanī'nawi'hiwe'yan,' inä'win ani'nuh wē'?-tawan.

hā'w, ini'win-pih mayīkā'hkit inuh apähnī'hseh. wä'htsita kä'?tin si kiw-asīwä'pahewin ani'nuh wē'?tawan; mā'wa niw miʌnō'wihe'-win as mēkänā'tsin. hā'w, nikōtä's, ini'win mā'waw as ā'mahatsin inuh apähnī'hseh. hā'w, ini'win käh as mäyä'wisitua? ani'nuh mi-tä'muhsʌn.

'hā'w, ni?ta'w, wēkimi'n!' kiw-iku'ahin.

ta'?, iniwi'n käh as wē'kima'tsin inuh apähnī'hseh ani'nuh mitä'-muhsʌn kayēs-mahkä'htatua?. wähtsita'w kī'hki?ta'wanin ani'nuh wē'?tawan pähnī'hseh. hā'w, nikō'täs ini'win-pih misi'k mayä'wats-pi'ʌtua? aki'kuh inä'niwʌk.

'nahā', ni?ta'w, pina'h kʌts kipä'minesihō'naw ē'h-ayum mitä'-muh; kina-payänō'nawʌk; kikä'?ts-miʌnätsi'ahkaku'nawʌk ē'h-akum inä'niwʌk,' iku'ahin wē'?tawan.

ini'win-pih kayä'htine'sihatsin ani'nuh mitä'muhsʌn inuh apäh-nī'hseh. hä^ta?, pmīm-wäpē'win inuh mitä'muh; nimā'?, wähtsita kä'?tin ini'win s kä?ts-wäpī'tua?, papä'minesiha'tua? ani'nuh mitä'-muhsʌn. ahkō'?sik mā'waw ini'win s wanē'pahōnä'tua? ani'nuh inä'-niwʌn; awē'h-ī'sehkawä'win inuh pähnī'hseh ani'nuh mitä'muhsʌn. hā'ta?, ini'win keh s āyī'tua?. sa?yä'h payä'tskina'kwah as wä'pah, iniwi'n-pih kayēwä'pahtukua?; inih täh wē'kōwaw pī'htike'pahta-wa'kin inä'niwʌk mitä'muhsʌk. wä'htsita kä'?tin ini'win as unä'-nikwah, äyäyä'nitua? papä'm-miʌnä'tsi?tatua?. iniwi'n käh ä'na-nū'hkasitua? tahnä'nuh nä'hkah.

Then spoke his wife unto him. "You ought to go above and ask about everything," she told him.

"Yes," said the prince.

Then eight canoes he made and the paddlers of them all, of two persons were in each canoe and these he took with.

Then Kaulua-a-Iku was taken ashore of course as prince for awhile" he said to him.

So the nine attendants came ashore and put them on a breakfast upon the land. It explained. They then set up the house. One of those present ought to the house of a single fire as the prince. A there was to be the waste and accompanying the canoes to be

So, this is a place unbeknownst other problem, given was that it to be very widespread and laughed and he liked.

"Come, Kaulua-a-Iku to be let us go over there" the prince was told by the brother to be, and all they were, as a rule.

So then they had one all the way there was a great record of them, and to make sacred which a woman, she is a new where there were by up to take from the attention. When they arrived they which across there laughing, only it was glorious, the way they those one another back a new new one there. It the name the new Kaulua-a-Iku was a name up to him, he they grandpa.

"Come, Kaulua-a-Iku to be, come just to the light, we shall take a way this woman. A pua are a mountain" he said to his brother-in-law

So then they passed under the lighting. They he usually kept talking and his brother-in-law of his. He heard it easy to deal with them as he taught them. Finally the prince had heard them all under. So now they had this woman at their dwelling

"Come, Kaulua-a-Iku to be, take her" the other would say to him.

So then the prince would take for his own that woman they had moved from the others. Truly they of his were there brothers-in-law of the prince. Then finally all those were in a united world were up.

"Come, Kaulua-a-Iku, let us come in this woman, we shall seize them behind these fellows are following us for sure" said his brother-in-law to him.

Then the prince threw the woman aside. He and they ran the woman inside, and did what was then, so they showed that woman about. Finally, when they had done all these acts to the land, the prince had to send off that woman. So there they stayed. Then the light was already clear at dawn. They had broken into their house of those many women, men and women. It was truly glorious. Now they all laughed and talked about. That was the way they did every night.

nikō'tās as ā'wik, ini'win as kēs-tatā'pane'mitua?; ini'win teh niw kutā'?nas sasākī'yuh as kēs-sā'sehkē'hsihkua?. hā^ta?. ē'h-akum mamā'tsi?tawak as pahpē'situa?. siwas ki-pimō'hnewin inuh nikut mamā'tsi?taw.

'hahā'w, inum-e'? nikut mamā'tsi?taw; kiʌsō'hin; kina-ni'ʌkunaw.' kiw-ēwā'kin.

hā'. ki-kiʌsōhä'wʌkin; hā', ki-pimō'hnewin inuh mamā'tsi?taw; kawi'n uki-ni'ʌkunuwā'wan pahpē'sinit. ā^ta?, iniwi'n keh kī'sih ā'hkwah sāsehkī'hsihkua? apähnī'hseh.

sa?yä'h nä'hkah, sa?yäh misi'k pimīwä'katin, hä^, wähtsita'w ini'win kiw-unā'nikwah. tsiw-inā'wimitua?, pimē'nisihā'tua?. payiʌtä'tua?, hā'w, ini'win keh misi'k as ki-tanā'hkamikah. wähtsita'w ini'win s miʌnō'wihatsin apähnī'hseh aninuh ayāpä'wʌn. hā', mī'p ayā'wik, kēwä'wʌkin. ini'? käh as pō'nahkami'kah.

hā'w, ini'win ä'ts inuh ke?ts-inä'niw: 'nahā'w, nita'h, kʌtä's kinakē'wäm; kinaw-isi'ʌm wäh-pī'yäk; wītsī'win nuhā'h.' inä'win ke?ts-inā'niw utā'nan.

ā^ta?, wayā'pah kēwä'wʌkin. ini's ä'hpits-ī'tua?, ini'win s kē'stāt apähnī'hseh, as ukī'?sit i'nuh apähnī'hseh; apähnī'hsʌn täh ā'wiwʌ'nin ukī'?sʌn. hā'ta?, mayātsyʌ'tua, mitä'muh unītsi'ʌnehsʌn ini-nayōmā'win.

payiʌtä'tua? ō'hnʌn wē'kih inuh apähnī'hseh, wayā'pah pahpē'siwin; wähtsita'w ini'win ahpä'n niw s ne?takä't inuh apähnī'hseh; sāmī'natin mē'tsimē'hseh, wāwī'kitua?.

hā'w, inuh apähnī'hseh ini's-nakah ki-yō'h-piʌt, ini'win as ki-wēh-mʌnä'hnetua? kī?sē'hsʌk. payi'ʌtsin inuh apähnī'hseh, iniwi'n keh s ki-miʌnātsi'ahkakut ani'nuh kī?sē'hsʌn. ā^ta?, kawi'n uki-pimä'nimanan. ā^, ahkō'?sik aku'atsih ini'win as ki-pits-tasī'kitua? aki'kuh kī?sē'hsʌk, kʌtä'-pits-kē'kitutā'kut inuh apähnī'hseh ani'nuh kī?sē'hsʌn. kawi'n uki-pimä'nimanan. ta'?, kēs-sē'hkanik; mā'wa niw kēs-miʌsinā'?nik; ini'? wä'h täh as sē'hkanatsin.

hā^ta?, mä^ts-ukī'?sʌn sa?yä'h ā'wiwʌ'nin; sa?yä'h aku'atsih ini'win as ki-papā'm-miʌnā'tsi?tat inuh apähnī'hseh.

nikōtä's as pahpē'sit inuh pähnī'hseh, payi'ʌt, ini'win s pitsnäwā'tsin nikut kī?sē'hsʌn s ā'yahkunā'hukut. pyʌ'tät, mā'?, wähtsita'w ini'win as minu'apuma'tsin inuh apähnī'hseh ani'nuh kī?sē'hsʌn. iniwi'n keh s kākī'kitutā'titua? ā'yapitua?. hā'ta?, nā'sikas kēwä'win, sa?yä'h nä'hkah, yä'hpits pī'ta?sit mē'tsimē'hseh.

wayā'pah misi'k pahpē'sit, nä'hkah payi'ʌt, ini'win misi'k s pisnäwā'tsin ani'nuh; wä'htsitaw tsi-minu'apumatsin apähnī'hseh. ta'?, ini'win käh misi'k as ā'yapitua? as kākī'kitutā'titua?; wä'ki?, ini'win s tasē'h-wē'kimatsin ani'nuh kī?sē'hsʌn inuh apähnī'hseh.

ta?, kēwä'win; yä'hpits nä'hkah, payi'ʌtät wē'kōwa?, ini-kuhkā'piwin inuh mitä'muh nuhā'hkʌni'ʌhkiw; kawin pō'ts ukē'kitōtawa'nan utä'nini'ʌman. ā^ta?, iniwi'n keh ā'nōw as kʌtäw-kē'kitutawa'tsin apähnī'hseh wē'wan, tipäh ä'hkwah nehkō'si?takin; kawi'n min

On one occasion they were overtaken by daylight; then they lay still somewhere in the brush. One of those human men who were on the hunt, came walking along.

"Now, there is a man! Hide; he will see us!" they would say.

Then they would hide. The man would walk along, but he would not see them, as he hunted. Well, all day long the youth and the others lay there.

When evening came, the noise again traveled along. It was glorious, truly, as they ran and chased each other. When they arrived, things would start up again. Indeed, the youth had easy play with those stags. With early morning they went home; that was the end of affairs.

Then that old man said, "Now, Daughter, it is time for you to return home. You will go whence you both came. Go with my son-in-law," said the old man to his daughter.

So on the next day they went back. While they were there, a boy had been born, so that now that youth had a son, a boy it was, a son. So when they set out, the woman carried her child along on her back.

When they reached the lodge of the youth's father, then on the next day he went hunting. And now, truly, that youth always killed game. There was great plenty of meat as they dwelt there.

Now in yonder direction whence the youth would come as he returned, the young girls used to go off to gather firewood. Whenever the youth came, those girls would pester him. He used to pay no attention to them. Finally those girls would come and carry on right outside the house, wanting to talk to that young man. He took no notice of them. For since they had all despised him and made fun of him, he now hated them.

Now, by this time his son was a big boy, playing about here and there out of doors.

Once, when that young man was hunting, on his way home he saw a young lass who was lying in wait for him. When he came to where she was, that youth indeed was pleased with the looks of that girl. So then they talked together, resting a while. He came home as if nothing had happened, after dark, bringing a big load of meat from his hunt.

On the next day, as he hunted again, coming home in the evening, again he saw her on his way; truly the youth found her fair. So now again they sat together conversing, and, as is the way of things, that youth there made the girl his own.

He went home; when, well after dark, he reached their lodge, the woman, the daughter-in-law of the house, sat turned away; she did not even speak to her husband. Although the youth tried to speak to his wife, all night she was angry at him; neither did

ni'w uwē'hpemi'kunan. wayā'pah mī'p pmīm-usē'ʔtawin inuh mitä'muh, unītsiʌnehsē'hsʌn kayēs-nayā'hīt, pmīm-mātsī'win, sā'kitō'hnet s kē'wät. hā'w, inuh täh inä'niw apähnī'hseh utī'h iniwi'n niw as ini'-tät, pimē'nisihā'tsin wē'wan. ā^taʔ, mitä'muh wähtsita'w ini'win s käʔts-pimō'hnet; hā'nuw s kʌtä'w-atämā'tsin, käwi'n utā'tema'nan apähnī'hseh. skas ni'w ihpih payiʌtä'tuaʔ, ini'win-pih kayähtsī'ʔnet inuh mitä'muh. skas ni'w ihpih imi's payiʌtä'wipā'htuk, ini'win as pakētōmā'tsin ani'nuh ukī'ʔsʌn inuh mitä'muh, nänē'puwituaʔ. hā'w, ayō' täh apähnī'hseh, saʔyä'h saka'nah inim-piʌtä'wipā'htuk as nē'puwinit ani'nuh wē'wan, kʌniwi'n käh niw apä'hsus ini's wähkähtsī'ʔnet, ini-wä'pēt; mā'ʔ, wina'h ap inuh apähnī'hseh kitäkā'hseh täh ä'wiwin, wina'h ap anä'mipā'htuk. ä'taʔ, inä'niw utī'h ini'win as ini-tahpā'htuk. payiʌ'täwipā'htukuaʔ inih uhsīyä'hkiw wē'kōwaw, ini'win as ini-pī'htikepahtu'kuaʔ inuh mitä'muh misik ukī'ʔsʌn. hah tayā'h, taʔ, inuh apähnī'hseh wä'htsitaw ä'nuw ini'win s kä'ʔtswä'pēt; payiʌtä'wipā'htuk inih uhsīyä'hkiw, ini'win as kipā'hkuskak inih isku'ahtem; kawin pō'ts nä'kwʌtun ini's s isku'ahtemi'wik. ä^taʔ, ini'win käh s tä'tanatī'mit inuh pähnī'hseh sku'ahtemih.

hä', ini'win nʌwä'h käh nikōtä's käh kēwä'win.

payi'ʌtät wē'kōwaʔ, 'ä'niʔ täh nuhä'hkʌni'ahkiw?' iku'ahin hō'hnʌn.

'hä'w, nuhnä'ʔ, kēs-kēwä'w! ini'ʔ s pakē'sit. nikīs-isi'ʌm ini's as wī'kitwaʔ; kʌn nikēs-pā'hkinamā'kunan inih sku'ahtem,' inä'win ō'hnan.

'hä'w, apā'hpenisiwʌ'k käh ä'siʔtayʌn, niki'h! kikä'timahāw nō'hsihseh, kʌn nikō'tuh misi'k as a-nä'wakih,' inä'win ukī'ʔsʌn.

hā^taʔ, wayā'pah ā'nu käh misi'k ki-pahpē'siwin apähnī'hseh; wä'kiʔ täh a-ne'ʔtuk? kawin kä'kōh uki-pītō'nan.

nikōtä's as pahpē'sit, ayō' winah mitä'muh iniwi'n-pih minä'ʔ, umänä'ʔtamih ini'win as awēh-sā'sehkē'hsih inuh mitä'muh. hä'w, saʔyä'h käʔtsi'h pis-tā'nit, ini'win-pih nayē'puwinisihā'tsin ani'nuh ukī'ʔsʌn.

'nahā', niki'h, kō'hnäʔ inum-e'ʔ payī'tuhnet; nī'piʔtah as a-pimī'mmī'tsihsiyen. pōn wi'nah tsē'ʔnapu'min kō'hneʔ,' inä'win ukī'ʔsʌn mitä'muh.

taʔ, kitäkā'hseh iniwi'n-pih nayī'piʔtʌt, pmīm-mī'tsihsit. hä'w, ayum inä'niw, kʌniwi'n keh niw ume'hpih niw pä'hsusō'hsʌn pä'mitasē'ʔtanit, hä', tsi-yō'h-nawēnähā'tsin, saʔyä'h kēʔtsi'h payi'ʌtät, ini'win saʔyä'h as kʌtäw-pimu'atsin. ini'win-pih nayē'puwi'pahtuk inuh mitä'muh.

'sä^h sä^h, ayō'ʔ kʌni'w ini'ʔ saʔyäh as wanē'nät, ukī'ʔsʌn as kʌtä'w-neʔna'tsin!'

mä'ʔ, wē'wʌn si'was nē'puwē'wanin. inä'niw ini'win niw ä'hpakinā'tsin umä'ʔtikwʌn, nā'tinetuanā'tsin.

'hē^y, wēyʌwēkä'h, nikēwā'tsiʔtam; kʌn nikä'hkinawā'nan nikī'ʔs winah as tsiw-ā'wit!'

she sleep with him. Early the next morning that woman set about and got ready; taking her child on her back, she started off, leaving the house to go home. Then that young man kept behind her, as she went on, pursuing his wife, Then fast indeed walked that woman; much as the youth tried to catch up with her, he did not overtake her. When they had come a ways, the woman broke into a run; when she had run a certain distance, the woman set down her son from her back and the two stood there. But when the youth had run almost to the place where stood his wife, suddenly it was a deer that started from there and galloped along, and, lo, the little boy, too, a fawn was he as he ran yon way. Then the man kept running along there, behind them. When they had run all the way to that stony ridge where they dwelt, they ran inside, that woman and her son. Alas, that youth, hard as he ran, when he reached the stony ridge, the door went shut; there was not even a trace where the entrance had been. So then the youth stayed weeping there at the door.

At last, after a long time, he went home.

When he reached the house, "Where is our daughter-in-law?" his father asked him.

"Oh, Father, she has gone back to her home; she has left me now. I have been where they dwell; she did not open her door to me," said he to his father.

"Oh, desperately have you done by yourself, my son! You have brought misfortune upon my grandchild, whom we shall never see again," he told his son.

When day came, to be sure, the youth used to go hunting, but, of course, he killed not a thing. Nothing would he bring home.

Once, when he was hunting, that same woman, on ahead there in front of him, was where she went and lay. He had already come quite near her, when she roused up her son.

"Up, Son; there comes your father; get up and go about as you graze, and do not look at your father," said the woman to her son.

So then the fawn stood up and went about grazing. And the man, when now suddenly a fawn was grazing there, so close by, he crept up to it, and had got quite near it and was about to shoot it, when that woman leapt up.

"For shame, for shame! Look at the man; so far has he gone in his madness that now he intends to kill his son!"

Lo, it was his wife standing there! At once the man threw down his bow and ran toward her.

"Wife, Wife, I was not doing it on purpose; I did not know it was my son!"

ke?tsi'h sa?ye'h ini-tā't, mitä'muh iniwi'n-pih kayāhtsī'?net. kayēs-ispā'nōwä'?tat, pā'hpisiw ini'm-wā'?sitsē'hkesōwin, tsi'ʌh-kanōwä'pahtuk as kēwä'pahtuk.

ini'? käh ayā'tskwʌt s kēs-näwā'tsin wē'wan.

116. A BOY IS BLESSED BY MOSQUITOS AND BY A HAIRY SERPENT.

(mʌskwawā'nahkwʌtōk)

wē'kiwʌkin mamā'tsi?tawʌk, nikut wē'kiwʌm as ā'wik, mitä'muh, inä'niw, unītsi'ʌnehsōwā'wan, nikut ukī'?sōwawan. ini? s nipä'k inuh inä'niw. ini'?-pih kayä'nisiwʌn kayēs-mʌmā'tsin mitä'muh. ini?-pih kayēs-sē'hkanatsin anuh apähnī'hsʌn inuh inä'niw. kī-kīnu'awäw umä'timō'hseman kʌn s aw-ahsāmā'tsin anuh unītsi'ʌnehsʌn, misik kʌn usī'htuwatsin umā'hkesinan. ki-pā'pʌkamäw wē'wʌn as usī'htuwatsin umā'hkesinan unītsi'ʌnehsʌn.

nahā'w, ini'?-pih, 'nahā'w, ninaw-awēh-pahpē'siminaw mā'wa niw ä'htahsē'yah; mō'sah inä'niwʌk ninaw-awēh-nipā'minaw. ninaw-awā'nāw ē'h ayum mʌtsē'?-apähnī'hseh,' inä'w upu'ʌnimä'hsʌn.

kayēs-kusī'tua?, wʌyä'pah, ini?-pih kayē's-ne?natua? apä'hsusun mā'?sih.

kayēs-akūtū'kua? inih mētsimē'hseh, 'nahā'w, nänä'?tinikä'nun, kʌn utsī'wʌk s a-wē'nihtukua?,' inä'w upu'ʌnimä'hsʌn; 'pōn teh wi'nah kä'kōh pʌtskī'nah s a-mē'tsan. kī'spin kä'kōh patskī'naman as a-mē'tsan, nina-kehkē'nān; kina-kä'?ts-pā'pʌkamin. pä'tski?ta'h mā'-wa niw s a-pō'tawataman yōm mītsimē'hseh.'

ini?-pih wē'ninō'hseh mä'nawats tsi-patskī'nah as mē'tsik inuh apähnī'hseh; ta?, pu'ʌwi?taw; sika'nah mitā'tahnu'kun kʌn kä'kōh umē'tsinan. payi'ʌtua? aki'kuh pahpē'siwʌk, ini?-pih pis-pimā'htuk inih mē'tsimē'hseh; ini? as nä'mik mä'nawats as kēs-patskī'nah inih wēninō'hseh. ini?-pih me?ti'k ä'wih-kī'skahah as kä'?ts-pāpʌ-kamā'tsin upu'ʌnimä'hsʌn. nahā'w, kayēs-teh-ne?na'tsin, msēwä'niw mehkō'wiw inuh apähnī'hseh skē'hsikuh. ini?-pih teh mayātsyʌ'-tua?, iskō'täw mā'waw as ā'?tahā'hkua?, mā'wa niw mītsimē'hseh s awātū'kua?. ini? as pakē'nih inuh apähnī'hseh.

sa?yä'h nä'hkah ini?-pih payā'hkawa'tesit. kʌn kä'kōh skō'täw: mā' kēs-awā'tsikʌtäw mītsimē'hseh; kʌn kä'kōh umī'tsinan.

'nahā'w, nā's kʌt, kʌt ninä'pim; kutä'?nas nō'hpimih kʌt nitä'siʌm as aw-awē'h-tahpänä'yan; pō'ts niw nikā'te-nipäm.'

as mä'k-pāpimō'hnet, ini'win sakēmä'wʌn saka'nah as ne?ni'kut. niku't nisik ā'wiw upä'pakē'wēyan pō'?sehkah; yā'hpits pē'kuskaw.

'nahā'w,' ēwā'h; 'kitā'hsaminine'muʌw nē'yaw yō's niw s a-ne'?-siyäk,' ēwā'hin as sehkē'hsih, yō'm[1] *as isē'hsih, s a-täpini'tua?, s a-päts-mītsihsi'tua? sakēmä'wʌk. sa?ye'h usā'matin, saka'nah as kawā'mikut; ini'win-pih payi'ʌt mä'ts-sakēmä'w.*

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[1] Gesture: arms extended to sides, head thrown back.

He was close upon his wife, when she started into a run, lifting her tail. And so off she went, showing a white patch on her buttock as she ran with lifted tail, running for home.

And that was the last time he ever saw his wife.

116. A BOY IS BLESSED BY MOSQUITOS AND BY A HAIRY SERPENT.

(Maskwawanahkwatok)

There dwelt some people, a family, a woman, a man, and their child, a son. Then that man died. Then the woman took another husband. Then that man conceived a hatred of that boy. He used to forbid his wife to give her child anything to eat or to make moccasins for him. He would beat his wife when she made moccasins for her child.

Then, "Well, we shall go off hunting all of us, as many as we are; the men only, we shall go camping. I shall take along this brat here," he said of his stepchild.

When they had gone to their camp, on the next day, they killed many deer.

After they had hung up the meat, "Well now, keep making smoke, so that the flies do not dirty it," he told his stepson; "but be sure you do not break off any to eat. If you take off any and eat it, I shall find it out; I shall give you a good beating. Be careful to keep a fire under all of this meat."

Then that boy must have broken off a small piece of fat meat and eaten it; he was hungry; for almost ten days he had had nothing to eat. When those hunters came back, the man came and inspected the meat; then he saw that the boy had broken off a little of that fat meat. Then he went and cut a rod and gave his stepchild a hard beating. When he had done punishing him, the boy's face was all covered with blood. Then they went away, putting out all the fire and taking along all the meat. So now the boy was abandoned.

It was evening when he returned to his senses. There was no fire; the meat had all been taken away; he had nothing to eat.

"Well then, I may as well die; let me go to the upland forest somewhere and there perish; in any case I shall die."

As he walked on, he was nearly killed by mosquitos. He had on only a shirt, and it was all torn.

"Very well," said he; "I give you my body to eat; you may kill me right here," he said, and lay down at full length, lying like this, that the mosquitos might have their fill, eating at their convenience. They had very, very nearly bitten him to death, when the Great Mosquito came.

'taʔ ä'nahkamikah kʌn kä'kōh tsi-kēs-sawä'nihtamäk? kʌn-ä'ʔ kisāwä'nimanu'wawan. hā'nuw keh kitā'hsami'kuʌw wē'yʌw? kē'sāts teh wi'nah sawä'nimä'hkun, kä'kōh s aw-inä'nimek.'

'nahā'w,' ēwā'hin inuh sakē'mäw, 'tsī' nap saka'nah wiyʌk nipä'k, kinaw-inänī'hāw. ini'ʔ ni'nah änä'nimi'nan,' ēwā'hin inuh sakē'mäw.

saʔyäh misi'k nikut: 'ini'ʔ nina'h nap änä'nimak: kʌn nikō'tuh kina-kī'nunehā'nan kimī'tsihsʌn; niʔ änä'niminan.'

nahā'w, ini'win-pih mayā'tsiʌt apähnī'hseh. as mä'k-pāpīmō'hnet, aʔsi'kan iniwin as nä'mik; kawin upämä'nihtanan. ini'win-pih misi'k mayā'tsiʌt; as mäk-pāpemō'hnet, kʌni'win pä'pim-sāpu'aʔnik.

payi'ʌtät, mä'ts-nipē'hseh ā'wiwin. saʔyä'h saka'nah payi'ʌtät ini's nipī'hih, ini'win s näwā'tsin mä'ts-ayāpä'wʌn apä'hsusun tsi-kē's-nipäk. iniwin-pih mä'hkawe'nihtah ini'h aʔsi'kan. ini'win-pih ayā'h-wʌskēt as nā'tik a'ʔsikan. kayēs-pī'tōk inih aʔsē'kan, iniʔ-pih wē'nanihā'tsin apä'hsusun s māmī'tsihsit. nikōtā's ayā'wik, uma'nakah änā'pit, ini'win as näwā'tsin meʔti'kwʌn kēs-kī'ʔtsitsipehkä'ʔsit. inā'pume'win; iniwin-pih ä'siʌt nipī'hih; ini'win as akī'htsih inuh me'ʔtik. nahā'w, payi'ʌtät, mī'ʔsiki'nipik ā'wiw; mä'ts-awä'tuk ā'wiw; mamā'h-wē'winan[1]*.*

'nahā'w, nuhsi'h! nine'ʔ änä'nimi'nan ē'h-yōs s a-pī'yen; nine'ʔ mayē'ninan inih aʔsē'kan; nine'ʔ mayē'ninan inuh apä'hsus as a-mī'tsihsiyen. nahā'w, nuhsi'h,' ēwā'hin inuh awä'tuk, 'wīkī'h aweh-tsē'hsinah; nī's kina-pītō'nan.'

ini'win-pih ä'wih-tsē'hsinah inuh apähnī'hseh.

kayēs-pī'tōk ani'nuh wīkī'hsʌn, 'nahā'w, nuhsi'h, umʌ's patsī's-kahinaʔ; inis aʔtō'h inih wī'kīh.'

hā'w, yō'ʔ as a'ʔtuk wī'kīh; ini'ʔ-pih pä'tsiskahā'tsin umä'hsumä'h-sʌn. si pis-sē'kipitä'win mehkī'h.

'nahā'w, ini'ʔ!' iku'ahin; 'hā'w, umʌ's kāskahi'naʔ nisī'kanih,' iku'ahin.

iniʔ teh misi'k s kēs-kā'skaha'tsin.

'nahā'w, ini'ʔ, nuhsē'h!' iku'ahin; 'kʌn niko'tuh kinaw-pu'awiʔ-tanan; kʌn nikō'tuh kina-kī'nunʌnan a-pōʔsä'hkaman. ini'ʔ änä'-nimi'nan. kēs-mä'ʔtinaman ē'h-yōm mayē'ninan, misik nikō'tuh kʌtā'w-nä'wiyen, kina-nä'wim.'

ini'ʔ-nikuh ä'kut umä'hsumä'hsʌn.

nahā'w, ini'ʔ-pih kayēs-nayō'htah ani'nuh wīkī'hsʌn as mā'tsiʌt. kutä'ʔnas payi'ʌtät, ini'ʔ as nä'mik mä''ts-wʌtsēw; kʌni'win wi'yʌk ä'htʌnītah as hōhō'pit. kä'ʔtsih payi'ʌtät, yō'win ä'nikenit apähnī'hseh; wʌhkītā'hkiah teh inih mä'ts-wʌtsē'w as nē'puwit apähnī'hseh. ini'ʔ teh s nū'hsimi'pahtuk; iniʔ teh s pī'htike'pahtuk inih wʌtsē'w. kayēs-pī'htike't, iniʔ-pih misi'k niku't pis-nō'hsimi'pahtuk.

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[1] Gesture: hands held at sides of head in imitation of horns.

"What is the matter, that you take no pity on anything? Do you really take no pity on him, even though he has given you his own body to eat? Give him your blessing at once; wish something for him."

"Well now," said one mosquito; "even though someone be nearly dead, you shall cure him. That is what I wish you," said that mosquito.

Then another, "And this is what I wish him: Never shall you look in vain for your sustenance; that is what I wish you."

Then the boy went from there. On his way he saw a knife; he paid no attention to it. He kept on; on his way suddenly something shone through between the trees.

When he reached it, it was a big lake. He had almost reached the water, when he saw a large dead stag. Then he thought of that knife. He went back and fetched the knife. When he had brought it there, he skinned and cut up the stag and ate much. Then at one time, as he looked that way, he saw a tree that had been uprooted by the wind. He looked at it; then he went to the water; there in the water lay that tree. When he got to it, it was a Hairy Serpent; a great Spirit-Being it was, with large horns.

"It is well, Grandchild! I have wished it for you that you should come to this place; it is I who have given you that knife; it is I have given you that stag, that you might eat. It is well, Grandchild," said that Spirit; "Go peel some birchbark; two pieces you will bring."

Then that boy went and peeled it.

When he had brought the pieces of birchbark; "Now then, Grandchild, jab me here, and place that birchbark there."

So then he put that birchbark there; then he jabbed his grandfather. The blood came simply pouring forth.

"There, that will do!" he said to him; "Now then, scrape me here, on my buttock," he told him.

So then he also scraped him.

"Very well, that will do, Grandchild!" he said to him; "Never shall you go hungry; never shall you lack things to wear. That is what I bestow upon you. When you have used up this which I now give you, and want to have sight of me again, you shall have sight of me."

So much his grandfather said to him.

Thereupon he took on his back those pieces of birchbark, and set out. When he came to a certain place, there he saw a large hill; suddenly someone made a noise there of whooping. When he came near, there was a boy as tall as this; on the summit of that big hill stood the boy. Then he ran down the slope and then into the inside of the hill. When he had run inside, another came running down the slope.

nahā'w, ini'? teh s nī'puwitua?; ani'nuh mamā'tsi?taw-apähnī'hsʌn ini'? s kākī'kitutawa'tua?: 'nahā'w, ni?a't, nine'? änä'niminan ē'h-yōs s a-pī'yen. nī'wukun kinaw-miʌnā'tsi?ta?.'

nahā'w, ini? teh s kēs-pī'htikepahtu'kua? inih mä'ts-wʌtsēw; wahkītā'hkiah ini'? kiw-inä'sihutitua?. payä'kwʌts awä'tuk-apähnī'hsʌk ā'wiwʌk ani'nuh nayäwā'tsin.

nahā'w, sa?ye'h nayī'w-pipō'nakah, 'nahā'w, ni?a't, kʌtä's kēwä'nun; umä'? niw ke?tsi'h kikī'yah as wē'kit. mitā'tahnukun kʌn kinanäwā'nan kīkī'yah. mō'sah payī'nisitua? pähnī'hsʌk kina-pimä'nikuk,' kī's-ikuah ani'nuh awä'tuk-apähnī'hsʌn; 'payī'nisitua? pähnī'hsʌk nī'w kina-pimä'nikuk; as pīnahka'mikah apā'hkiwi'kān ini? as aw-usī'htukua? akuh apähnī'hsʌk. ini'? teh kinah as awī'yen; metā'tahnukun kʌn nikō'tuh kikī'yah kina-näwā'nan, mitä'muhsʌk mi'n niw.'

nahā'w, metā'tah nikut inē' tahnō'kun ayā'wik, ini?-pih kayēs-pis-ni'ʌkut ukī'yʌn; mā'waw mitä'muhsʌk kēs-pis-näwä'wʌk anuh apähnī'hsʌn. mitä'muhsʌn mā'waw nayi'ʌkut, ini'win-pih kayēswē'?sakesit as pa?siyā'pumikut. ayä'ts-nā'wahkīk kēs-nipu'ahin. ke?ts-inä'niwʌk kēs-mā'watsē'hsinukin.

'nahā'w,' ēwā'kin ke?ts-inä'niwʌk, 'kä'kōh tsiw-ā'wiw inih näyō'htah; kʌt kitsēpā'hkunō'naw; kä'kōh wayē'skiwah kʌt kimēnō'naw s a-kutsē'munakih wä'ki? tsiw-ā'wik inih näyō'htah.'

ini?-pih äs-tanā'hkua? mā'waw kä'kōh wayē'skiwah ä'wih-mīnā'tua? akuh ke?ts-inä'niwʌk ʌninuh apähnī'hsʌn.

'nahā'w, nuhsi'h, wä'ki? inih näyō'htaman? kikō'tsimunine'minaw.'

'nahā'w, nimehsō'?, ninaw-ā'tsimīm. nipī'hih-mäts-awä'tuk nikēsnä'wāw; inu'? teh kayēs-mē'sit ē'h-yōm näyō'htaman; kʌn nikō'tuh as aw-kī'nune'hak mʌnä'tōw nikī's-ikuah; "kʌn nikō'tuh kinawkī'nuna'nan kipō'?sehkakanan," nikē's-ikuah. yō'? teh ayā'wik yōm pämō'htaman.'

nahā'w, ini'?-pih kayēs-pehkō'nah inih wī'kīh; usō'namun ā'wiwin.

'yō'? käh ini'h,' ēwā'hin, 'a-ki-pimi'ʌtawan s a-kē-pahpē'siyen.'

nahā'w, ini?-pih misi'k nikut kayēs-pehkō'nah inih wī'kīh.

' "yō'? teh, nu'hsih, ninah a'p s a-kēw-ahsā'miyan; yō'? a-kēwawä'yan. wē'yʌk isē'kiwʌk kinaw-pē'hsehkawā'wʌk, kēts-pimā'tesiw as a-kiw-nā'sehkawat," ' inä'win anuh ke?ts-inä'niwʌn.

ini?-pih teh kayēs-māmēnā'tsin s a-kiw-ū'kua? s a-ntāwī'?tatua? misik as a-nīsā'nisitua?.

ini? mā'waw.

So there they stood; and then they spoke to that human boy: "It is well, friend; I wished you this, that you were to come here. We shall play together for four days."

So then they ran all the way into the inside of that great hill; to the surface of the earth they would pursue one another. Spirit-youths they were, in fact, those whom he saw there.

Then, after four years, "Now then, friend, it is time, go home; over here, right close by is where your mother dwells. For ten days you must not see your mother. Only four pure boys must attend you," said those spirit-youths to him; "Four pure boys must attend you; where the ground is undefiled those boys shall build a reed-lodge for you. And there you will stay; for ten days you are not to see your mother or any other women."

Then, on the eleventh day, his mother came and saw him; and all the women came to see that young man. When all the women saw him, then he fell sick, having been looked upon by a woman in her menses. Until noon he was as if dead.

The old men assembled.

"Now," said the old men; "it must be something, that which he carries on his back; let us make him an offering; let us give him something of value and ask him what that may be which he has on his back."

Therewith those old men went and gave that boy things of value of all kinds, such as they had.

"O Grandchild, what is that thing you carry on your back? We ask you this."

"O Grandfather, I shall tell the tale. I have seen a Great Spirit of the Waters; he it is has given me this which I bear. That I shall never look in vain for game-animals he told me; 'Never shall you lack clothing,' he told me. But this is what I carry on my back."

With this he opened that piece of birchbark; it was vermilion.

"Here is that thing," he said, "which I shall carry about with me when I hunt."

Thereupon he opened the other piece of birchbark.

"—'And this, my grandchild, when you give me to eat,[1] this you will use. You will enter the bodies of all kinds of living creatures[2] when you go to attack your fellow-mortals,' " — he told those old men.

Thereupon he gave them some to use when they hunted and to make them formidable.

That is all.

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[1] A warrior who slays an enemy is feeding that enemy to his guardian spirit.
[2] That is, assume their outward form.

117. A YOUTH OBTAINS EVIL MEDICINE.

(wʌsä'ʔ)

nikut inä'niw ukī'ʔsʌn tä'wanin. nikut' nisi'k niw ā'wiwanin. saʔä'h täh mä'ʔnikinit, tā'ʔ, tā'ʔtaka'tsihkiwin; kawi'n uki-pahpē'-sinan; iniwi'n nisi'k niw as ki-sā'sehkē'hsih.

wē'matan teh tä'wanin, wä'ts-wē'matʌn, as ki-pis-wētō'hkʌkut; aniwi'n täh s kiw-pitsē'nikut as ki-pahpē'situaʔ. ini'win s ki-neʔna'-tsin täh apä'hsusun; iniwi'n teh s ki-mēnā'tsin anuh wē'matʌn, s kiw-awānā'tsin wē'kuwaʔ. iniʔ keh s mī'tsihsituaʔ anuh ō'hnʌn. misi'k tā'ʔtakats-wītsī'wäw anuh wē'matʌn, imi's täh kiw-anuhkī't s ki-pīnā'tsin anuh apä'hsusun. ini'ʔ teh s pō'niʔtat s wītsīwā'tsin. ini'ʔ teh nisi'k niw mō'sah as sā'sehkē'hsih.

saʔäh mä'ts-inä'niw as ā'wit, ini'ʔ täh s āyā'neʔni'kut anuh unē'kihēkun. nkō'täs iniʔ as kisē'mikut. iniʔ-pih täh anuh wē'matʌn tsi-kēs-ntōmā'tsin.

kayēs-pi'ʌnit inis, 'kina-wītsī'wim,' inä'w; 'nitā'nihtiy nikā'te-nitōnä'hāw.'

'nahā'w,' iku'ah.

ini'ʔ teh s mātsyʌ'tuaʔ. imi's kute'ʔnas iniʔ as näwā'tuaʔ, mä'ts-meʔtik pā'hkinakä'mih känu'ahkusit. niʔ täh s kawāhā'tsin; iniʔ h tsē'hkahatsin. ta'ʔ, ini'win s nē'puwit inuh wäwē'matit; iniwin teh s miyā'winatsin anuh mä'ts-meʔti'kwʌn. iniʔ s tsē'piʔtat inuh inä'-niw, inuh wäwē'matit, as ispänā'tsin aninuh mä'ts-meʔtikwʌn.

ini'win-pih, 'umä'ʔ-pih! umʌ's awēh-nē'pāʔ!' änā'tsin anuh wē'matan; 'anä'p umʌs!'

iniʔ-pih teh inih utä'nina'peh tsi-pʌkāmā'tsin; ā'pehtaw aku'm täh nä'mehkiwʌk inis as ki-pakā'htsikituaʔ, iniʔ änī'wäk inih as wä'pinah inih utä'ninʌ'peh. iniʔ täh as paʔsä'hkat nī'w-inuh; nī'w teh ā'wiwʌk. niku't teh niw kayēs-mamā'tsin, iniʔ teh s usēhā'tsin utā'nihtiyen. kayēs-kē'sihatsin, iniʔ as kēwä'tuaʔ. kʌn wī'yʌk uwī'h-kiha'nan as pas ispänā'tsin, ähpi'ts-kusä'kwʌnit.

hā'w, misi'k wʌyā'pah, iniʔ s nʌtō'hāt keʔtsi'kʌmiah; wā'ʔnaw nō'ʔsuh as timī'k, ini'ʔ s kēs-mehkāwā'tsin mä^ts-nʌmä'wʌn. iniʔ s kēs-neʔna'tsin. ini'ʔ as kēs-pyʌ'tuaʔ, s pīnā'tuaʔ mä^ts-nʌmä'wʌn, mitā'tah s ā'wituaʔ s akuʌnā'tuaʔ. ini'ʔ ahpä'n niw kayēs-isē'ʔtʌt. māmā'w mä'ʔnikinit nʌmä'w, ini'ʔ kayēs-inā'patsihih.

ahkō'ʔsik, 'mä'ts-mʌtsē'ʔ-ʌwä'tuk!' kēs-anō'nik keʔts-inä'niwʌn s ntōnähā'tsin. iniʔ-pih kayēs-mā'tsiʌt, kēs-awē'h-neʔnʌtsin. wā'ʔnaw täh imis s kē's-pis-aʔnʌ'tsin, ini'ʔ täh kayēs-isyʌ'tuaʔ aki'kuh kayēs-anōnā'tuaʔ keʔts-inä'niwʌk. kʌn teh uwi'ʌskesinan inuh.

117. A YOUTH OBTAINS EVIL MEDICINE.

(Wasä')

A certain man had a son, an only child. When this boy grew big, he was very lazy; he did not hunt; he merely lay in one place all the time.

He had a cousin who used to come and keep him company; this cousin would invite him to come along hunting. Then the cousin would slay deer and give them to him to take home; that was the way he and his father got their food. But even at that, he did not like to go with his cousin, because it was work to bring home the deer. So finally he quit going with him. So after that he did nothing but lie around.

When he had grown to manhood, his parents upbraided him. Then at one time he was made angry by their reproaches. So then he called that cousin of his.

When he had come, "I'll go with you," he told him;"I shall look for a spear."

"Come along," said the other to him.

So then off they went. Off yonder somewhere they came to a great tree, a tall Norway pine. He felled it; he trimmed off the branches. There stood that cousin of his; then he lifted up that huge tree and laid it in place. His cousin stood motionless with astonishment, when he lifted that great tree in his hands.

Then, "Go stand over there!" he told his cousin; "Off to one side a bit!"

Then he struck the tree with his axe; full half as loud as when these Thunderers strike their blow, was the sound as he wielded his axe. The tree split into four lengthwise pieces; four they were. One piece he took, and of it he made his spear. When he had finished it, they went home. No one was able to lift it, it was so heavy.

On the next day, he went fish-spearing in the sea; far out in the deep water he came upon a great sturgeon. He killed it. Then they came home, bringing that great sturgeon, which it took ten men to beach. That was the way he continued to do. The very greatest sturgeon, he was the man for them.

At last, "A great evil spirit!" some old men commissioned him to seek. Then he set out to slay it. To some far-off place where he set it down when he brought it, did they resort who had sent him for it, those old men. It was an evil being.

118. A YOUTH SLAYS SPIRITS FROM WHICH AN EVIL MEDICINE IS OBTAINED.

(payä'wihsih)

nahā'w, mamā'tsiʔtawʌk nikā'tew-ā'tsimā'wʌk, umä'nikanituaʔ.

nahā'w, niku't pähnī'hseh kawi'n nikō'tuh ukēs-misā'hkʌtewā'nan. mī'p kʌn-ame'htsiw as wā'pah, iniwi'n-pih ki-mī'tsihsit. ā'nu tapā'tamakin ō'hnʌn; s misā'hkʌte'wät iku'ahin, awä'tukʌn as pawānā'tsin, ini'h teh s aw-ō'h-awä'tukit. kawi'n teh uwī'hkihi'kunan anuh ō'hnʌn. iniwi'n niw tahnä'nuh mī'p ä'ts-kʌnah wā'pah ki-mī'tsihsit. hā'nuw kawin umē'nikunan as pas mē'tsik kä'kōh anu'h ukiʌn; pō'ts teh niw wē'ki niw äts-kʌ'nah kuskō'sinit anu'h ukiʌn, iniwi'n-pih kintōnä'hah mä'nawats kä'kōh tä-mē'tsik; wē'ki yō'win kiw-inä'kuhkwah kä'kōh ki-mehkā'h s mē'tsik tahnä'nuh mī'p. kawin ā'nuw utā'hsamikunan ā'nuw mī'p aninuh ukī'yʌn.

kahpih mä'ʔnikenit, pahpē'sit, kawin nikō'tuh unä'ʔnanan apä'hsusun ayä'ts-niw-meʔnike'nit pämā'tesit.

nikō'täs ayā'wik, nikut keʔts-inä'niw iniwi'n-pih mayā'watsihā'tsin apähnī'hsʌn as wē'htamōwā'tsin: 'nahā'w, uma'nakah as nā'wahkīk, pōn nikō'tuh isi'ʌkun; matsē'ʔ-awä'tuk imi's as īt. yō's niw kā'ʔtsih pahpē'sikun!'

nahā'w, niku't mamā'tsiʔtaw kawin kä'kōh umä'ʔtikwʌn; utā'kas nisi'k niw ki-tahkō'namin as pahpē'sit. näwā'tsin anuh apä'hsusun, iniwin ini-pimē'nisihā'tsin; inim-ʌtämā'tsin, iniwin as pā'pakamā'tsin inih utā'kas.

nahā'w, inu'h teh inä'niw nikō'täs mī'p, 'hahā'w, hā'nituk ä'sina'kusit inuh kō'ʔtinikä'yah? pas nikī's-isiʌm!'

saʔyeh mī'p niw-mātsī'win as isi'ʌt inis. hā'w, payi'ʌtät, kawin kä'kōh unä'minan wä'kiʔ tsiw-ā'wik inih kō'ʔtinih. iniʔ teh as tsiwā'yapit. nawēnā'hsihsih iniwi'n-pih nayō'htah kä'kōh as tsi-kā'kitō'wäk.

'hā'w, inu'ʔ keh kʌ'napats!' inä'nihtʌ'min.

nawēnā'hsihsih niw kä'ʔtin kʌni'win pits-kitō'hnenit.

'hā', ayō'ʔ keh!'

nahā'w, iniwi'n-pih niw wayä'pēt, wäpēhā'tsin as pimē'nisihukut; iniwin ahpä'n as kā'htsiʔtat. hē'y, ahkō'ʔsik ni' kä'ʔtsih ahkō'ʔsik käʔtsi'h niw umewin ä'htanī'wäk ini'h usōw, kā'kitō'wäk ini'h usōw.

'hē'!' inä'nihtʌmin taʔ, 'ninä'ʔnik!'

hā'ʔ, atä'mikin. hā'w, iniwi'n-pih wē'kōwaʔ i'nakah änā'wimit. tsē'k payi'ʌtät as umä'nikanituaʔ, iniwi'n-pih inim-āyōhō'hit, ayā'h ayum keʔtsih ni'w as pī'hpahtunik, as atä'mikut. hā'w, iniwi'n teh niw ahpä'n iniwi'n as ōhō'hit. nahā'w, imis umä'nikanu'waʔ niʔ as tsi-tā'pehtuh.

'hē', apā'hpenisiwʌ'k! iniʔ keh saʔye'h wiyʌk as kī's-isiʌt! — hā'w, inih-pih niw mā'watsihiti'kun wē'kiwʌmih!'

hā'w, iniwi'n-pih mā'wa ni ni inih ä'htahsit inih umä'nikan

118. A YOUTH SLAYS SPIRITS FROM WHICH AN EVIL MEDICINE IS OBTAINED.

(Payäwihsih)

I shall tell of some people who dwelt in a town.

A certain youth never fasted. Early in the morning, before dawn, he would always eat. In vain did his father forbid it; he told him to fast and dream of spirits, so as to obtain mystic power. But his father could not prevail over him. He kept right on eating every morning, before sunrise. In vain did his mother refrain from giving him food; in spite of everything, before his mother was awake he would seek some morsel to eat; as big as this would be the bit of food which he found and ate every morning. It availed nothing that his mother gave him no breakfast.

When he grew up and hunted, never did he kill any deer, even to the time of his manhood.

Then at one time a certain old man assembled the youths and told them of this thing, "Now then, never go in yonder direction, toward noon; over there dwells an evil spirit. Hunt close by here."

Now, a certain man had nothing in the way of a bow; only his stone club he would hold in his hand, as he hunted; when he saw a deer, he pursued it and overtook it and struck it down with his club.

Then, one morning, this man, "Now, I wonder how that creature looks of which we are warned. I might as well go to that place."

Early in the morning he started forth and went there. When he came to the place, nothing did he see of whatever it was he had been warned against. He stayed there. After a while he heard something rattle.

"Well, here he is, I suppose!" he thought.

Soon, indeed, that being came forth.

"So here he is!"

Then he ran, fleeing from it as it pursued him; he ran without stopping. At last nearer and nearer came the noise of that creature's tail, the rattling of its tail.

"Oh," he thought, "it will kill me!"

It was overtaking him. He headed for where they dwelt. When he got near the town, he kept whooping as he ran, while that creature, whatever it was, came running in the same direction, close upon him. He did not cease whooping. Then his cries must have reached the town.

"Danger is upon us! Someone must have gone to that place! Assemble at once in the house!"

As many as were in that man's town, they crowded into the place.

mōskine'tuaʔ. hā'w. iniwin-pih uhpu'ʌkʌn wä'naski'nanih; hā'w. ini'ʔ-pih teh tsi-kiʌʔtā'hsimih. kawin wi'yʌk utōtā'hpina'nan.

'hē', apāhpeni'siwʌk ä'siʔtayäk, apähnī'hsʌk! wäwē'piʔtakun! wē'pats wī'yʌk kʌt utā'hpinew anuh uhpu'akanan!'

misi'k unā'skinanā'win inuh uhpu'akan; iniwin misi'k kayiaʔ-tā'hsih; kawi'n misik wī'yʌk tōtā'hpinanan.

'hē', apā'hpeni'siwʌk ä'siʔtayäk, apähnī'hsʌk! kinä'piʔ kē'spin kʌn nanā's utā'hpinek!'

hā'w, iniwi'n-pih misik wä'naskinanih; hā'w, iniwin-pih misi'k kayiʌʔtā'hsih. inuh ayā'tsimʌk tahnä'nuh mī'p tsi-ki-mī'tsihsit, isku'ahtemih iniwi'n as apē't. hā'w, inuh uhpu'akʌn iniwin misi'k as mā'tsiʌt as kiaʔtā'hsih.

inuh wē'matan tsiw-ayā'winit inuh apähnī'hseh tahnä'nuh ki-mī'tsihsit, inu'win änā'tsin, 'nahā'w, niʔa't, kina'h pas kitōtā'hpinaʔ yum uhpu'akʌn?'

'hē', niʔat, apispä'ts! awä'tuk ā'wiw ayum,' iku'ahin wē'matʌn.

'hā'w, niʔa't, nina'h keh ninaw-utā'hpinaw ayum uhpu'akʌn.'

inu'ʔ teh ayā'wit inuh mī'p ki-māmī'tsihsit. hā', payiʌtä'nit, mīm-utā'hpenew anuh uhpu'akanan, as u'hpuʌt. hā'w, iniwi'n-pih ayāyā'neʔni'kut hō'hnʌn.

'pakē'tinin inuh uhpu'ʌkʌn! nikō'tuh ō'h kikēs-misā'hkʌtewä'mit?'

kʌ'n; uhpī'win pō'ts niw, kayēs-anī'h-uhpu'ʌt, mēnā'tsin aninuh wē'matʌn uhpu'akanan. nahā'w, kayēs-anī'h-uhpu'atuaʔ, iniwi'n-pih kayē'wät, awēh-tsē'patakät mē'kunan; misik nä'kāw, yōm nä'kāw yō'win ä'ninah anih unä'hkan nä'kaw inih, misi'k teh umʌ's[1] wäsī'hīt. hā'w, kayēs-wäsī'hīt, iniwi'n as sā'kesit. iniwin as mā'tsiʌt as isi'ʌt as pis-tanī'tah inuh mamā'tsiʔtaw.

'nahā'w, wītsī'winaʔ, niʔa't,' inä'win anuh wē'matan.

hā'w, inih-pih mayātsyʌ'tuaʔ, payiʌtä'tuaʔ, pī'hpahta'win inuh mamā'tsiʔtaw. pits-pi'ʌtät inis as ī'tuaʔ, inim-pā'pehtsinin inuh mamā'tsiʔtaw. hā'w, iniwin teh mātsi'ʌt. kʌniwin niw payī'hpahtunik ani'nuh teh pä'mine'sihukut nuh mamā'tsiʔtaw; inuh teh mä''ts-maskūtī'ah-pisä'hkiw iniwi'n teh isē'kiw ayā'wit. hā'w, iniwi'n-pih ä'sehkawā'tsin aninuh awä'tukʌn.

pī'hpahtunik, 'hahā'w, hā'ʔ teh äs-papāmä'nimat ayum mamā'-tsiʔtaw, kä'taw-kutā'kine'sihat? nahā'w, ta'ʔ, kinaw-mīkā'tīʔ keh!'

iniwi'n niw as pis-nakā'ʔtat.

'kʌsa'ʔ kikä'hkinanan yō's ni'nah as ī'yen! mā'wa ni niw kikēs-anī'hine'muʌw ähtahsi'yäk awä'tukʌk; nine'ʔ niw ahpä'n nä'ʔtam mī'p ki-mī'tsihsiyen. mā'waw keh niw kikēs-anī'hine'muʌw awä'tukʌk. hahā'w, kina-mīkā'tīʔ teh; taʔ tsī'n inuh mamā'tsiʔtaw kkā'ta-neʔnaw!'

hā'w, nā'sehkawā'tsin, kēs-pyʌ'tät, 'nahā'w, kina'h käh nä'ʔtam wä'pēʔtah; tsī'n kkā'ta-ne'ʔna mamā'tsiʔtaw!'

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[1] Hand passed across face.

Then a pipe was filled; it was passed round the assembly. No one took it up.

"It is a desperate thing you are doing, youths! Make haste! Let someone quickly take up the pipe!"

Again the pipe was filled; again it passed round the circle; again no one took it up.

"It is a desperate thing you are doing, youths! We are dead, if you delay to take it up!"

Once more it was filled and passed round. That one of whom I am telling, the one who ate betimes every morning, by the door was where he sat. That pipe now again went forth upon its round.

Then that youth who ate every morning, he it was who said to his friend, "Now then, friend, why do you not take up this pipe?"

"Ho, by no means! A spirit is that being!" he was answered by his friend.

"Very well, brother, then I shall take up this pipe."

It was he, the one who was in the habit of eating early every morning. When the pipe came round to him, he took it up and smoked. Then his father chided him.

"Put down that pipe! Have you forsooth ever fasted?"

But no; he smoked none the less, and when he had done, he gave the pipe to his comrade. When they had finished smoking, he went home and there donned his headgear of feathers; and then some of this earth, like this he took some earth into his hands and daubed it on his face here. When he had painted himself, he went out of the house. He set out and went yonder, where that man was even then coming with noise.

"Come with me, friend," he said to his companion.

When, starting forth at once, they reached the place, there was that man running toward them. When he came to where they were, that man fell down in his tracks. Then he set out. Soon hither came running that creature in pursuit of that man; it was like a great buffalo. So then he went to meet that spirit.

As it came running, "Now then, what grudge do you bear this man, that you seek to torment him by your pursuit? Come, let us fight!"

Then it stopped in its hither course.

"It really seems that you do not know that I am in this place! I have defeated all of you spirits, as many as you are: it is always I who eat first in the morning. Yes, I have defeated all of you spirits. So now, come, let us fight, you who are by way of slaying men!"

He went right up to it, and when he got there, "Now then, do you begin, you who really think you are going to slay human beings!"

'ō^, nuhsi'h, kʌ'n! ki'nah ni nä'ʔtam!'

'hō^, hahä'w, aʔ kä'h!'

hä'w, iniwin-pih näʼsehkawä'tsin. anuh wē'winan iniwi'n-pih nä'tunamuwa'tsin; ani'win teh sä'kinatsin ani'nuh wē'winan. hah tayä'h awä'tukʌn ume'win ä'ninatsin, pahpä'witskinä'tsin.

'hahä'w, nimehsō'ʔ, iniʔ as a-mīkä'tiyah saʼʔyeh!'

hä'w, iniwi'n teh kī'ʔtsikiyawä'punatsin; iniwin as neʼʔnatsin.

hä'w, inim-kē'wät. 'hahä'w, niʔat, niʔ as kēs-neʼʔnak awä'tuk!'

as kēwä'tuaʔ, 'hä'w, iniʔ as kēs-neʔna'tsin saʔyä'h,' inä'tsimōwin inuh, wē'matʌn.

nahī'w, iniʔ-pih i'nuh mamä'tsiʔtaw mä'waw niw inih umä'ni-ka'nōwaw ä'htahsi'tuaʔ, mä'watunahkuaʔ anō'hkatsikan pōʔsä'h-kakanan; hī'w, ini'ʔ-pih teh mayē'nih inuh kayēs-ap-neʼʔnatsin. nahī'w, kayēs-mē'nih, ini'ʔ-pih tsi-nitō'tsiket keʔts-inäni'ʌhsʌn misik wē'yʌwēkehkō'hsʌn as a-wēh-kī'skisu'atuaʔ wī'niyʌn inuh awä'tuk. nahä'w, ini'ʔ inih mayē'nih anō'hkatsi'kan ini'ʔ as mēnä'-tsin aninuh ä'nōna'tsin keʔts-inä'niwan. hä'w, ini'ʔ-pih ä'wanatsin, kayēs-mēnä'tsin aʔsika'nan.

'nahä'w, wäwē'piʔtʌkun s kī'skisik,' inä'win.

hī'w, iniʔ-pih tsi-wä'piʔtatuaʔ akuh kitskī'wʌk kitsī'niyesu'atuaʔ. nahä'w, iniʔ saʔäh saka'nah wayī'hkiha'tuaʔ, iniwi'n-pih nä'pik inuh keʔts-inä'niw. hä'w, inuh teh mitsi' niw wē'yʌwēkeh saʔyä'h kayēs-kī'skisuatsin, iniwin-pih nä'pik inuh wē'yʌwēkeh. hä'w, ini'ʔ keh. inih me'ʔtik kayēs-kē'skahah, iniwin-pih pä'tsiskahä'tsin ani'-nuh wī'niyʌn; iniwin-pih mayä'tsiʌt, s awē'h-aʔnatsin wä'ʔnaw; kayēs-wä'nehket, iniwi'n teh as anī'kwahatsin. hä'w, iniwin-pih pis-kē'wät. pits-pi'ʌtät wē'kōwaʔ, inih anō'hkatsikan iniwin mayē-nä'tsin ani'nuh ō'hnan tsiw-ä'winit aninuh keʔts-inäni'ʌhsʌn. hä'w, ini'ʔ keh s kēs-neʔna'tsin.

iniwin teh ä'ts inuh kayēs-ne'ʔnatsin, 'aw-inim-unä'ts-ahkē'wiʔ yō'm s aw-ini'm-ihpä'nanek ayum mamä'tsiʔtaw?' iniwi'n änä'tsin inuh kayē's-neʔnatsin awä'tukʌn.

hä'w, iniʔ hä'nuw as kēs-neʔna'tsin.

saʔyeh, hä'w, iniwin as äyī'tuaʔ. hä'w, nawē'naw iniwin-pih misi'k mayä'watsihikutuaʔ keʔts-inä'niwʌn misi'k.

'hahä'w, apähnī'hsʌk, uma'nakah pits-yōh-mō'hkahah i'nakah pōn nikō'tuh misi'k isyʌ'kun; ini'ʔ as ī't misi'k nikut,' iniwin ä'nih-tuaʔ.

hahä'w, nawē'na niw ayä'wik, 'hä'w, niʔa't, kʌt kitä'siaʔ inis inuh as tsi'w-īt awä'tuk; ta'ʔ, kitä'wēh-näwō'naw!'

hä'w, as mätsyʌ'tuaʔ, piʌtä'tuaʔ inis: 'ha', yō'ʔ keh tsiw-ä'wik!'

ä'yapituaʔ, nawēnä'hsihsih ayä'wik, kä'ʔtin iniwin saʔäh mū'-sihatuaʔ pi'ʌnit. hē^y, inuh teh ki-neʼʔnatsin nipä'win; inuh teh ni'kut apē'win; ä'yapēwin.

"Oh no, child; do you begin!"

"Oh, very well; as you wish!"

He stepped up to it. He reached for its horns; by its horns he seized it. Dear me, he held the spirit at arm's length, shaking it by its head.

"So there, Grandfather; now we shall fight!"

With that he jerked its neck out of its body; he killed it.

Then, on the way home, "There, friend, now I have killed a spirit-being!"[1]

When they got home, "Now he has killed him," was the tale his comrade told.

Then all those people, as many as were in the town, gathered cloth-goods and garments; to him it was given, who had been off to slay the creature. When it had been given him, he asked for an old man and an old woman, to go and cut out the spirit's musk-gland. The cloth-goods which he had been given he gave to those old people whom he was asking for this service. Giving them knives, he took them to the place.

"Now then, hurry and cut it free," he told them.

Then those old people began to cut out the musk. They had almost got it, when the old man died. The old woman, who was left, had no sooner cut it free, than she also died. But he had it, at any rate. He cut a stick and speared up that musk-gland; he went and placed it somewhere far off; digging a deep hole, he buried it under the ground. Then he went home. When he reached his dwelling, he gave the cloth-goods to the children of those old people. So now he had done slaying it.

This was what he said, who had slain it, "Can there be a proper continuance of the earth, if you are to deal thus with mortal men?" Thus did he address that spirit which he had slain.

So now he had fully done killing it.

There they dwelt. Then, after a short time, again the old men gathered them all together.

"Now, youths, in yonder direction of the rising sun, do you never go; there dwells another such," they were told.

Then, soon, "Come, friend, let us go where that spirit is said to stay; let us go see it."

When they set out and had got there, "This must be the place!"

As they sat waiting, after a time, then, in fact, they felt its approach. Ho, he who killed spirits was asleep; the other man sat waiting.

[1] This term is applied also to the ordinary game-animals, such as the deer, which this lad had never been able to kill.

'hē'y!' tsē'ʔtsipenā'tsin, 'niʔa't, saʔye'h iniʔ as pi'ʌt!'
'hē', niʔat, nipā'nun pinah!'
'sī'h, niʔat, pinah unē'nun! ayō'ʔ! ayum-e'ʔ saʔyeh payī'tuhnet!'
kawin ukā'taw-unē'nan. hā'w, wä'hta sä'kisiwin. tsē'ʔtsipenä'win.

'hyä'h, niʔat, ōnē'nun pinah! ayu'm-eʔ payī'tuhnet!'
'sī^h! kikä'ʔts-ɯanā'htsiwe'him; nikā'ta-nipā'm. nine'ʔ, niʔa't!'

'hē'h, apāhpeni'siwʌk!' inä'nihtʌ'min inuh ayā'yapit.
umä'ʔtikwʌn tahkōnä'win. pī'tuhnenit, saʔäh ume'win ihpi'h niw pī'tuhnenit; hā'w, iniwin-pih pämu'atsin anuh umä'ʔtikwʌn wē'p. kawin pō'ts pātā'hkinawā'nan.
'hē', niʔa't, ōnē'nun pinah!' inä'win wē'matan; 'ayu'm-eʔ saʔyeh!'
yō'win-pih niw saʔyeh pī'tuhnenit; iniwin-pih wänē't, tsē'ʔnapʌmā'tsin. hāh tayā'h, awä'tuk! nō'htakut, iniwi'n niw pits-nakā'ʔtat.
'tā'ʔ teh pits-inä'hkayen? initsiwʌk kä'h pis-kʌtä'-neʔnʌt mamā'-tsiʔtaw! hahā'w, kiskinā'pituk nayānū'htaman yō's ni'nah as ī'yen? mā'wa ni niw ki'naʔ kikēs-anī'hine'muʌw ninah, nä'ʔtam mī'p kimī'tsihsiyen kē's. nahā'w, kina-mīkā'tīʔ teh!' as nī'piʔtat, isi'ʌt.

'nahā'w, ta'ʔ, kina'h keh nä'ʔtam; ta'ʔ, kine'ʔ pis-nawēnä'hiyah!'
'hā'w, kina'h ni nä'ʔtam, nu'hsih!'
'hwō^, hahā'w, ta'ʔ, kina-mīkā'tīʔ keh!'
iniwin s tā'pinamōwa'tsin anuh uhtā'wakʌn; iniwin s tä'pinatsin, hā'w, tāh mimä'kuna'tsin. hā'h tayā'h nimā'ʔ awä'tuk! hā'w, iniwin teh s kēs-misik-kī'ʔtsikiyawä'punatsin. ta'ʔ, iniwin keh s kēs-ne'ʔ-natsin. hā'w, iniʔ keh s kēs-ne'ʔnatuaʔ.
hā'w, ta'ʔ, iniwin, 'aw-inim-unā'ts-ahkē'wiʔ pas inim-yōm-ihpä'nanik ayum mamā'tsiʔtawʔ' inä'win.

hā'w, ini'win-pih kayēwä'tuaʔ.
iniwin misi'k nim-ā'tsimit, 'hā'w, iniʔ as kēs-neʔna'tsin misik.'
iniwi'n-pih misi'k mayā'watuna'hkuaʔ anō'hkatsikan, mē'nih inuh kayēs-ne'ʔnatsin. hahā'w, ini'ʔ-pih misik tsi-ntō'tsiket kitskī'-wʌn, as a-kī'skisu'atuaʔ anuh misi'k wī'niyʌn. hā'w, iniʔ misi'k tsiw-awānā'tsin kitskī'wan. hā'w, a'ʔsēkan iniwin as mēnā'tsin.
'hā'w, wāwē'piʔtakun!'
hā'w, iniwin wä'piʔtatuaʔ, kī'skisuatuaʔ. saka'nah kayī'skisu'atuaʔ, ini'win-pih nä'pik inuh keʔts-inä'niw. hā'w, teh nuh wē'yʌwē'-keh saʔäh kayēs-kī'skisuatsin, iniwin-pih nä'pik wē'yʌwēkeh. hā'w, iniʔ saʔyä'h teh s mātsyʌ'tuaʔ. iniwin misi'k meʔtik kē'skahah, nīmā'hkwahatsin ani'nuh wī'niyʌn, mā'tsiʌt s awēh-wā'nehket. iniwin-pih s awēh-anī'kwʌhatsin, hā'w, as kē'wät. iniʔ as kēs-nayī's-ne'ʔnatsin. ta'ʔ, ini'ʔ keh.
nahā'w, nikōtä's nä'hkah niʔ-pih kä'ʔts-inä'niwʌk nī'w tsiw isi'ʌtuaʔ ani'nuh kayēs-ne'ʔnatsin anuh awä'tukʌn.
hahā'w, payiʌtä'tuaʔ, 'nahā'w, nuhsi'h, inuh wī'niy kipis-natō' tamunine'minaw,' inä'wʌkin.

He shook him, "Hey, friend, there he comes!"

"Oh, do sleep!"

"Why, friend, get up! Here he is! Even there he comes a-walking!"

He made no move to get up. The other was truly frightened. He shook him.

"Dear me, friend, do get up! Right here now he comes a-walking!"

"Oh, bother! You greatly disturb me; I am trying to sleep. It is I, friend!"

"This is the end of us!" thought he who sat there.

He took hold of his bow. In its approach it was now no farther off than this; then he shot it with an arrow from his bow. The being was entirely unaffected by the shot.

"Friend, do get up!" he cried to his companion; "Here he is!"

It had come as close as this; then he arose and looked at it. Dear me, a spirit-being! It heard him, and stopped, facing him.

"And what may you be seeking here? It would really seem that you have come here to kill men! Can it be that you have not heard, again and again, that I am in this place? Surely you know that I have defeated all of you, by eating first of a morning. Very well, we shall fight it out!" and he arose and stepped up to it.

"Come now, do you begin; it is you have sought us out!"

"Nay, do you begin, child!"

"Oh, very well, just so long as we do fight!"

Then he took hold of its ears; that was the way he took hold of it, shaking it from side to side. That was the end of the spirit. He jerked its neck from its body, even as he had done with the other. He killed it. So now they had slain it.

Then, "Can there be a proper continuance of the earth, if you are to go on dealing thus with the race of mortal men?" he said to it.

Thereupon they went home.

Then again he reported, "He has killed this one also."

Then they again collected cloth-goods, which were given to him who had slain that creature. Again he called for some old people to cut out the musk. He took the oldsters with him. He gave them each a knife.

"Make haste!"

They began to cut it. When they had almost cut it free, the old man died. When the old woman had cut it out, she died. Then they went from there. Again he cut a stick and impaled the musk-gland and went off to dig a pit. There he buried it, and went home. So now he had slain them both. So he was done with that.

Then once at night four old men went to that man who had killed the spirits.

Upon arriving, "Pray, Grandchild, we have come to ask you for some of that musk," they said to him.

'hē^h, apispā'ts! kʌn pʌs kimī'nine'nuwawan; nih ni'w isis-ā'na-winihtamukun!'

ini'win ni' winah kayēs-is-ā'nehsī'ʔtatuaʔ aki'kuh keʔts-inä'-niwʌk. misi'k nawē'naw iniwi'n-pih misik ni'w äsyʌ'tuaʔ, misi'k s awēh-nʌtū'tamōwā'tuaʔ aninuh wī'niyʌn.

'hahā'w, nuhsi'h, nā's kʌt sawä'nimiyah s a-mē'siyah!'

'hē^, apispä'ts! kʌn pʌs kimī'nine'nuwawan; ini'h niw isis-ā'na-we'nihtamukun, nimä'hsōmä'hsʌk!' iniwi'n änā'tsin.

ha'ʔ, iniwi'n keh kīwä'tuaʔ umʌs keʔts-inä'niwʌk. nahā'w, misi'k niw iniwin niw misi'k äsyʌ'tuaʔ, misi'k niw awēh-nʌtō'tamōwā'tuaʔ misi'k.

'nahā'w, nuhsi'h, nā's kʌt sāwä'nimiyah; mä'nawats mē'siyah!'

'ō^, nahā'w, äniwä'k keh kiwīyātsi'ahkawi'muʌw. nahā'w, kina-mē'nine'muʌw mä'nawats.'

'nahā'w, ini'ʔ keh wäwä'nin, nu'hsih; mē'siyah!'

hā'w, ini'ʔ-pih teh tsi-kēs-nānā'tsin winah inuh kayēs-neʔna'tsin, mä'nawats as awē'h-patskīsu'atsin aninuh wī'niyʌn. hā'w, iniʔ-pih payī'tuwatsin, tsi-mēnā'tsin.

'nahā'w, nimä'hsumä'hsʌk, ayu'm ayō'ʔ niw a-neʔninamā'tiyek. kʌn teh wi'nah kinaw-wī'hkihtunuwā'wan inih wäh-natō'tamō'wiyek,' ini'win änā'tsin.

hā'w, kēs-mēnā'tsin aninuh, misi'k niw wänītipä'hkah, iniwi'n-pih misi'k äsyʌ'tuaʔ aki'kuh keʔts-inä'niwʌk nī'w.

'nahā'w, nuhsi'h, nā's kʌt sawä'nimiyah; mē'siyah misi'k i'nuh nikut!'

'hē^h, apā'hpenisiwʌk ä'yäk, nimä'hsōmä'hsʌk! apispä'ts! kʌn pas kimē'nine'nwawan. ini'h niw is-ā'nawenihtamukun,' kīwä'tuaʔ akikuh keʔts-inä'niwʌk.

hā'w, misi'k niw nä'hkah, iniʔ niʔ ni misi'k äsyʌ'tuaʔ.

nahā'w, ini-pyʌtä'tuaʔ, 'hē'h, nuhsi'h, nā's kʌt sawä'nimiyah; mä'nawats nā's kʌt mē'siyah!'

'hā'w, äniwä'k keh kimyʌnātsi'ahkawimuʌw. hā'w, kina-mī'ni-ne'muʌw,' hā'w, mā'tsiʌt, nānā'tsin, mä'nawats awēh-patskīsu'atsin.

hā'w, payi'ʌt, 'nahā'w, ini'ʔ käh! ta'ʔ, ayō'ʔ teh niw ayā'pehtaw a-neʔnī'htati'yäk. ini'ʔ kʌna'pats s a-pūni'ahkawiyäk. nahā'w, ini'ʔ, ini'ʔ teh aw-ōh-wī'hkihtawäk ayum yō'hpih mayē'ninakuk, inih wäh-natō'tamō'wiyäk,' ini'win änā'tsin.

ini'ʔ keh.

mʌskī'hkiw teh usē'htawʌk; kʌt wayē'skiwah ā'wiwin.

"No, there is no use asking me! I cannot give you any; give up the thought of it once and for all!"

So they old men were disappointed in their errand. After a time, once more they went there, to ask him again for the musk.

"Pray, Grandchild, take pity on us and give us some!"

"No, it is no use to ask me! I would not give you any; give up the thought even now, Grandfathers mine!" he answered them.

The old men went back home. Then again they went there and asked him for it.

"Pray, Grandson, take pity on us; give us but a little!"

"Now surely you pester me with your comings! Very well I shall give you a little of it."

"Thank you, Grandson; do give us some!"

Then he who had slain that creature went and cut a small piece of that musk. He brought it and gave it to them.

"Very well, Grandfathers, this much you shall share between you. But you will not be able to do that thing for the sake of which you have demanded it of me," he told them.

When he had given it them, in the next night those four old men again went there.

"Pray, Grandson, do take pity on us; give us another piece!"

"Oh, this is an evil thing you say, Grandfathers! By no means! I cannot give it to you. Even now give up the thought!" — and the old men went home.

The next evening they went again.

When they reached the place, "Pray, Grandchild, take pity on us; pray, do give us a little!"

"In truth, you do annoy me with your visitations! Very well, I shall give you some,"—and he went, cut off a piece, and brought it.

When he came, "There! This then you will evenly divide among you. Now perhaps you will stop bothering me. With this which I now give you, you will be able to do that for whose sake you demand it of me," he told them.

That is all.

They made some medicine; it was of no good sort.

VII.
TALES OF EUROPEAN ORIGIN.

119. THE FROG-PRINCE.

(Joseph Satterlee)

nikut mitä'muh wāwē'kiwin; ukī'ʔsʌn teh tä'wʌnin. ayā'h täh umā'hkahkōw ā'wiwin, ani'nuh ukī'ʔsʌn. nikō'tä's niw as mäksāsehkē'hsih, iniwin-pih ayā'yuhtsimīt:

'wē'wim!' kiw-iwā'hin.

nahā'w, inuh ukī'yahsimāw s nō'htawatsin ukī'ʔsʌn, 'pinā'h!' ēwā'hin, 'taʔ ä'ts nikī'ʔsʔ tsimē'kʌt "nikā'taw-wē'wim!" tsiw-itā'h.'

iniwin-pih payä'ts-kutsē'munatsin ukī'ʔsʌn.

'aʔ kā'h!' ēwā'hin nuh umā'hkahkōw.

iniwin täh keʔtsē'h as wī'kitaʔ kēkā'hkuk ne'ʔniw, uwē'tikä'hkuhtōwʌk. iniwin teh as awēh-natō'tsiket niku't anih kīʔsē'hsʌn ukī'ʔsʌn s kʌtäw-wē'kihtahā'tsin. tā'ʔ, mēnā'win täh niku't. nahā'w, ini'win-pih weyä'p-usē'ʔtʌt ukī'ʔsʌn as katäw-wē'kimiwä'nit. hā'taʔ, iniwin-pih nayā'nih inuh kīʔsē'hseh. ta'ʔ, kēs-pä'ts-usē'ʔtahtawin inuh ukī'yahsemāw anih ukī'ʔsʌn upī'htʌwī'hkinikʌnim, pätsunā'ʔtuk nipā'kan. iniwi'n teh s usē'hsih inuh kīʔsē'hseh. nahā'w, iniwin-pih payi'ʌt inuh umā'hkahkōw, s pis-kāku'ahnet s kʌtä'wusē'hsih. iniwin wahkē'ts s ku'ahnet nepā'kanih. ta'ʔ, inuh kīʔsē'hseh mayō'sihatsin, tsi'ahkʌkʌnāmä'win; niwin s awē'h-pʌkā'skihsih inuh nuhā'h umā'hkahkōw ahkī'hih. nahā'w, inuh kīʔsē'hseh iniwin ni'w s kē's-nipäk; kawin ukīs-yā'h-kuskō'sinʌn. iniwin ähpē'htesit inuh umā'hkahkōw.

hā'w, iniwin misi'k as mē'nih aninuh uhsē'mimawʌn as a-wē'kimatsin. tā'ʔ, pahpisiw ä'pah misi'k wä'sihsih unäpā'kʌnōwaʔ, saʔyä'h misik pī'win umā'hkahkōw; pis-kāku'ahnewin wahkē'ts nepā'kanih. kayēs-päts-tsē'ʔnʌpumā'tsin inuh kīʔsē'hseh, kʌku'ʌneʔnʌkä'nihtʌmin; tsi'ʌhkʌkʌnāmä'win umā'hkahkōwʌn. iniwin ahkī'hih as awēh-tsī'hkihsih umā'hkahkōw. nahā'w, iniwin-pih niw wina'h ap nä'pik; kʌn ukēs-yāh-kuskō'sinen inuh kīʔsē'hseh, änä'nimikut umāhkʌhkō'wʌn. iniwin ä'hpits-mʌskā'wik utāhpē'htesiwin inuh umā'hkʌhkōw.

kēs-neʔni'wʌkin ʌkēh uwē'tikä'hkuhtōwʌk; anum teh yā'hpits uhsē'mimawʌn misi'k mayē'nih umā'hkahkōw as a-wē'kimatsin. tā'ʔ, saʔyeh misik usē'hsinin nuh kīʔsē'hseh; misik pis-wäp-kāku'ahnewin umā'hkahkōw. hā'w, ēh-ayō'w kīʔsē'hseh kōʔtʌ'min as pas nipä'k. kʌwi'n kä'kōh utä'siʔtʌ'nʌn; nā'sikʌs niw usē'hsinin umā'hkahkōw. kō'skusit inuh kīʔsē'hseh, nanā'h-pʌkā'ts äs-unä'sinit wayē'hpematsin uskē'h-inä'niwʌn. iniwin ähpē'htesit inuh umā'hkahkōw s mäk-ā'wit.

119. THE FROG-PRINCE.

(Joseph Satterlee)

A certain woman dwelt in a place; she had a son. He was a frog, her son. Once, as he lay there he called out repeatedly:

"Wie, wie!" he kept saying.

Now, when the mother heard her son, "Well, well!" she said; "What does my son say? It seems, 'I want a wife!' he must be trying to say."

Thereupon she carefully questioned her son.

"Yes, indeed!" said the frog.

Near by there dwelt three maidens, sisters. So thither she went with her suit, wishing to have her son marry one of those girls. She was given one. Then she began to arrange things for her son's marriage. Then that girl was fetched. Now the mother had carefully arranged her son's room and carefully made his bed. There, then, the girl lay down. Then came the frog, hopping in to bed. He jumped up on the bed. The girl, perceiving his approach, knocked him off; down to the ground fell the frog with a bang. Right then did that girl die; she did not wake up again. So great was that frog's power.

Then he was given the next younger sister to marry. Then in the due course of things, when she too had lain down on their couch, soon again came the frog; he came hopping on the bed. When the girl had taken a good look at him, she thought it dreadful; she knocked the frog off the bed. Then the frog fell to the ground with a slam. Then she, too, died; the girl did not wake up again, through the curse of the frog.

Three in number were those girls; the youngest now was given to the frog in marriage. So now this girl, too, lay down; and again the frog came hopping in. But this girl feared that she might die. She did nothing at all; all undisturbed the frog lay down. When that girl woke up, splendid was the beauty of the young man by whose side she lay. So great was the power of him who, for the time, was a frog.

120. A BOY'S MISADVENTURE.

(mä'sinikā'puwiw)

minīkā'n aʔte'win kutä'ʔnas teh nahā'ʔts as ā'wik; ini'win s wī'kituaʔ kitskī'wʌk wi'ʌhtōwʌk. ukī'ʔsōwa'wan tä'wʌnin; wä'skine'nīwin. ā^, ini'ʔ tsi-kēw-awēh-mīki'ahnet inuh wä'skine'nīt.

hā', nikōtä's niw ini'ʔ saʔyä'h misik s kʌtäw-i'syʌt ani'nuh wē'nimuhsä'wʌn. uhsē'mehsʌn teh tä'wʌnin; nahä'nisiwin inuh pähnī'hseh. ō^, tsi-mā'tsyʌt inuh wä'skine'nīt, inuh pähnī'hseh ini'ʔ s tsi-näwä'tsin ani'nuh ōʔnä'hsʌn s anä'muhnenit.

'hā'w, pas nikēs-wītsī'wāw,' inä'nihtʌmin inuh apähnī'hseh.

hā'w, iniwi'n keh s nim-atämä'tsin ani'nuh ōʔnä'hsʌn.

'hā^, ā'ʔ teh winah s pī'yen?' inä'win nuh uhsē'mehsʌn.

'hā^, kikā'ta-wī'tsyʌn keh,' inä'win ani'nuh uʔnä'hsʌn.

wä'htʌ teh askā'ʔnemō'wiwin inuh pähnī'hseh; nehē'h-mē'tsihsōwin.

'nahā'w, nā's kʌt keh wītsī'winaʔ,' inä'win nuh uhsē'mehsʌn; 'kitā'wats-teh-wē'htamun: inis wē'kiwʌmih kēs-piʌtä'yah, kīspin te'h ahsä'mikeyah, ni'ʔ niw keʔtsi'h ki'nah ap as aw-apē'yen. ihpi'h teh ni'nah tä'pini'yen, ini'ʔ-pih a-tsē'piskunan; niʔ-pih teh ni'w ki'nah ap a-pō'niʔtayan.' inä'win nuh uhsē'mehsʌn.

'nahā'w,' ēwā'hin inuh pähnī'hseh.

niʔ-pih tsi-mātsyʌ'tuaʔ pyʌtä'tuaʔ ini's as tsi-kiw-awēh-mīki'ahnet nuh wäskine'nīt.

nikō'täs saʔyä'h ini'ʔ saʔyä'h s ōnä'ʔtsikʌtä'k ʌtū'hpwʌn.

'nahā'w, mī'tsihsiku'n!' inä'wʌkin.

ta'ʔ, yōwin tä'h niw keʔtsi'h niw s unä'pit nuh pähnī'hseh, mī'tsihsi'tuaʔ. anämō'hseh teh nehä'nisiwin, tatā'skikʌtä'w-anämō'hseh; ini'ʔ-pih inis tsi-pmīm-isi'ʌnit; inuh pähnī'hseh usē'tih teh iniʔ s tsi-pimī'w-anä'hkinit ani'nuh nämō'hsʌn. yō'win niw änā'puma'tsin ani'nuh ōʔnä'hsʌn. iniwi'n keh niw nanā'h-pakā'ts s nī'piʔtʌt inuh pähnī'hseh; kawi'n utäp-kitā'nan inih utōnā'kan.

'hā', taʔ a'yum aw-isē'ʔtat?' inä'nihtʌmi'n inuh wä'hsimä'hsit.

ā^, kayēs-anī'h-mī'tsihsituaʔ, taʔ, iniwi'n s ā'yapituaʔ. niʔ saʔyä'h s kʌtä-nipā'tuaʔ, nipā'kan as tsiw-awēh-unā'ʔtsikʌtäk.

'hā'w, yō'ʔ s a-nipā'yäk,' inä'win inuh wä'skine'nīt.

hā'w, iniwi'n keh s awēh-usī'hsihkuaʔ. winu'aʔ ap aki'kuh inuh kē'kāh, misi'k nikut kīʔsē'hseh uhsē'mehsʌn, ini'win winuaʔ ap äs-nī'situaʔ, ini's nikut inih pī'htawī'hkinīkān.

nipā'tuaʔ, nikō'täs niw, — ayā'pehta-tipä'hkah tsiw-ā'wiw, — iniwi'n saʔyeh as pu'awiʔtat inuh apähnī'hseh.

iniwin änā'tsin ani'nuh uʔnä'hsʌn, 'ā^, nipu'awiʔtʌm!' inä'win.

120. A BOY'S MISADVENTURE.

(Mäsinikapuwiw)

There was a town somewhere, standing all by itself. There dwelt an old couple. They had a son, a youth. That young man, then, was in the habit of going off courting.[1]

On one occasion he was about to go once more to his sweetheart's house. Now, he had a younger brother, a little boy. So now, as that young man was about to set out, the little boy saw his older brother walking yon way.

"I might as well go along," thought the boy.

He went on and caught up with his big brother.

"Say, why are you coming?" the latter asked him.

"Oh, I just want to go along with you," he told his big brother.

Now truly of gluttonous nature was that boy; a great eater was he.

"Very well, you may, come along with me,"[2] he told his little brother; "But just let me tell you beforehand: when we have reached the house there, and they invite us to eat, then close by me do you take your seat. When I have had enough to eat, I shall nudge you with my foot, and right then you are to stop eating," he told that little brother of his.

"Yes," said the boy.

Then they went off, and came to the place where the young man was courting a girl.

After a while the table was set.

"Come, have something to eat!" they were told.

Then right close by, like this, the boy seated himself as they ate. There was a little dog there, a short-legged dog; it went about there; and then on that boy's foot the little dog set down its paw, as it went by. He cast a glance at his big brother. And then in all due form the boy rose from his seat; he had not even finished what was on his plate.

"Ho, what is he trying to do?" thought the boy's big brother.

After they had done eating, they all sat there. When bed-time came, a bed was made for them.

"There, this is where you will sleep," the young man was told.

So they went to bed. But as for that young maiden, she and a little girl, her sister, were likewise in a room together.

As they slept there, then after a while, — it must have been about midnight, — that boy grew hungry.

Then he said to his big brother, "Oh my, I'm hungry!"

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[1] Properly, by slipping into the wigwam at night, but as the story goes on, it appears that here this is not meant.

[2] This is not unnatural; to this day children are humored to an incredible extent.

'ā^, taʔ kĭ'nah ap kayēs-inā'nuhkeyʌn. wē'pats niw s kēs-pō'niʔ-tayan, ni's as kēs-ahsā'mikeyen?'

'hā^, kikē's-teh-mi'n-niw-tsē'piskawim!' inä'win ani'nuh ōʔnä'hsʌn.

'kʌn ni'naʔ! inu'ʔ ninaʔ anämō'hseh; inu'ʔ kayēs-pimī'w-isyʌt. inu'ʔ teh s tsi-kēs-pipī'm-tsē'piskuh,' inä'win aninuh uhsē'mehsʌn.

taʔ, mā'win inuh pähnī'hseh. s sä'ʔnanā'htah.

'nahā'w,' inä'win, 'inis awēh-ntāwā'pumin pahkī'sikan; aʔtā'ʔs-wʌnih ini'ʔ s kēs-aʔna'tuaʔ; misik pī'hkimi'naʔtew ini'ʔ niw wi'nah ap as a'ʔtik; manō'neh-sī'ʔsikwʌn ā'wiwin as a'ʔtik inih pī'hkimi'naʔtew,' inä'win ani'nuh uhsē'mehsʌn.

kawi'n wi'nah meʔsi'h ukī'kitinu'wawan; sinawā'ʔ ni ni'w kā'skanusō'wʌkin.

hā'w, iniʔ saʔyä'h s tsi-mā'tsyʌt inuh apähnī'hseh.

'sinawā'ʔ ni ni'w pimō'hnenun,' inä'win inuh wä'skine'nīt.

kä'ʔtin mehkāwā'tsin ani'nuh pahkī'sikanan, msi'k inih pī'hkimi'naʔtew kayē's-mehkāh, iniwin s tsi-māmī'tsihsit nuh apähnī'hseh.

kayēs-tā'p-mī'tsihsit, ini'h teh pī'hkimi'naʔtew, ini'win änä'nihtah inuh pähnī'hseh, 'hā'w, nä'ʔneh teh wi'nah pas mī'tsuah wi'nah ap ē'h-yōm pī'hkimi'naʔtew,' inä'nihtʌmin.

ini'ʔ-pih mä'nawats tsiw-uhsätsī'nah; niʔ-pih teh tsi-wä'puhnet. tsi-nī'siwʌn teh ani'nuh sku'ahtemiʌn; yō'ʔ niw wi'nuaʔ s nipā'tuaʔ inis; akuh teh kīʔsē'hsʌk yō'ʔ niw wi'nuaʔ ap kä'ʔtsi'h as ā'wik s tsi-nipā'tuaʔ. ini'ʔ teh s tsi-pī'htiket inuh pähnī'hseh. kä'ʔtin hūʔnä'hsʌn wā'ʔsiʔkī'hsinunin.

iniwi'n teh änā'tsin, 'nanä'ʔ, yō'm usā'mat äs-wē'hkah pī'hkimi'naʔtew; ki'nah ap mē'tsih,' inä'win.

iniwi'n teh s inä'sinamu'watsin as wā'ʔsiʔkī'hsinenik. pʌyä'kwʌts wi'nah inuh kīʔsē'hseh nähä'nisit tsi-mō'ʔtsitsihkä'hsinō'sah; iniʔ teh s kēs-pakē'tinamōwa'tsin inih pī'hkimi'naʔtew.

'hā'w, misi'k nina-nā'tin; mitsi ni'w aʔtew,' inä'win.

iniwi'n-pih misi'k mayā'tsyʌt, snawā'ʔ niw. kayēs-pyʌ'tät inih pī'hkimi'naʔtew, iniwi'n-pih teh inih unä'h ini's niw tsi-pē'hnahah inih unä'h; meʔsi'h teh s kʌtä'w-uhsätsī'nah; ini'ʔ tsi-pāʔtā'hneh inih unä'h. iniwi'n keh s ā'nawē'htuk tä-kī'ʔtinah ini'h unäh. kayēs-yā'hpits-ā'nawē'htuk, niʔ saʔyä'h tsi-mā'tsyʌt ōʔnä'hsʌn as isi'ʌt. iniʔ-pih teh kʌni'w tsi-miyā'wihsih ini's s nipā'tuaʔ aninuh ōʔnä'hsʌn.

iniwi'n keh änā'tsin, 'ā^, nanä'ʔ, nipāʔtā'hnitun yō'm ninä'h!' inä'win.

iniʔ-pih ā'nuw tsi-wī'hkwʌtsē'htuk inuh wäskine'nīt; hē^y, ini'ʔ niw ayā'hpits-ā'nawē'htukuaʔ.

ini'ʔ-pih wi'nuaʔ ē'h-akikuh kīʔsē'hsʌk, tsi-kuhkē'ʔtat inuh kīʔsē'hseh, tsi-pä'kihsih inih pī'hkimi'naʔtew; iniwi'n-pih tsi-kuskō'sit. iniwi'n teh s amā'tinatsin ani'nuh umē'hsʌn.

"Well, and what were you trying to do, to quit eating right off, when you were at table?"

"Why, you nudged me with your foot!" he answered his big brother.

"I did not! It must have been the dog, I tell you; it kept going by there. It must have been the dog that pushed you with its foot as it went by," he told his young brother.

The boy cried, weeping with hunger.

"Well," he told him, "go and look for some bread; they put it in the cupboard; there is some jam there, too; the jam is in an earthenware jar," he told his little brother.

To be sure, they did not talk loud; they whispered very quietly.

So then the boy went off.

"Walk quietly," the young man told him.

When he had, in fact, found the bread, and the jam as well, the boy ate heartily.

When he had eaten his fill of jam, then he thought, "My big brother can eat some of this jam, too," he thought.

Then he stuck his hand into the jar and scooped out a handful, and walked off. There must have been two doors; here was where they slept; and right here, close by, was where the girls must have been sleeping. Then the boy went into that room. Yes, there lay his brother, his face showing light in the darkness.

Then he said to him, "Brother, this jam is awfully good; do you eat some, too."

Then he handed it to him where he lay with his face showing light. But really it was that little girl lying there in no other way than with her buttocks bare; and right there was where he laid that jam upon her.

"There, I'll fetch some more; there is more there," he said to him.

Off he went again, quietly. When he had got to the jam, he stuck his hand right into the container, to scoop out a good big handful; and then he got his hand stuck in the narrow neck of the jar. He was unable to draw out his hand. When he saw that he could not do it, he went to his brother. This time he found the right way to where he and his brother were sleeping.

Then he said to him, "Oh, big brother, I've got my hand caught!"

Then in vain did the young man exert himself; ho, they simply could not manage to do it.

Meanwhile, as for those girls, that little girl must have turned over and lain right in that jam; then she woke up. She awakened her elder sister.

'nimī'ʔ, nimī'tihkwʌmim!' inä'win.

'hā^, hā'ʔ teh wi'nah? kō'hnin kkā'ta-pā'paka'mik!' inä'win nuh uhsē'mehsʌn; 'aku'atsih isi'ʌnun; sinawā'ʔ niw ni-pimō'hnenun: awēh-kisī'husī'nun.'

iniwi'n keh s mā'tsiʌt inuh kīʔsē'hseh, sā'kitō'hnet; kutä'ʔnas teh niw iniʔ as tsiw-awēh-unā'pit s kisī'husit.

nahā'w, iniʔ-pih wi'nuaʔ ap aki'kuh nuh wä'skine'nīt yā'hpits ā'nawī'htuwatsin inih sī'ʔsikwʌn.

'nahā'w, tsiyā'w aku'atsih isi'ʌnun,' inä'win anuh uhsē'mehsʌn; 'haʔsan pā-ntāwā'pʌmin; ini'ʔ teh as a-pī'kihnitawan yōm sī'ʔ-sikwʌn,' inä'win.

niʔ-pih tsi-mā'tsiʌt pähnī'hseh, sā'kitō'hnet, ku'atsih as pmīm'-ntāwā'pumatsin aʔsa'niʌn. hā^, kä'ʔtin ini'win ktä'ʔnas as wā'ʔ-sapit haʔsan; ini'wi'n s mī-nā'sehkawā'tsin. keʔtsi'h iniwi'n saʔyeh kʌtä'w-inim-wā'pinah nih sī'ʔsikwʌn; kʌniwi'n niw kayā'kitit. inu'saʔ teh kīʔsē'hseh tsiw-ā'wit.

iniwi'n teh ä'ts, 'yā^h, kʌn wehä'h misi'k nina-mī'tihkuʌminan, nuhnä'ʔ!' inä'win.
ini'ʔ keh niw ä'hkuʌtsimiyen.

121. THE MIRACULOUS HELPERS.

(ä'htʌniwä'kisit)

nahā'w, kutä'ʔnas as wāwī'kituaʔ pämā'tesituaʔ, tā'ʔ, aki'm ini'-win teh as ki-mātsyʌ'tuaʔ, ki-wēh-anuhkī'tuaʔ. ā'ʔ, inuh wi'nah uʔnä'hsimaw tsiw-ā'wit, — tsi-mānä'wʌk aki'kuh inä'niwʌk, — inuh uki'ʌhsimaw inuh pahkī'sikanan unī'mān kiw-usī'htuwe'-win; unī'mān kiw-aʔtuwä'win as a-nīmā'nit aninuh ukī'ʔsʌn; ki-nīmāhä'win. ā', inih-pih teh tsi-mā'tsiʌt inuh ōʔnä'hsimaw, kutä'ʔnas teh iniʔ tsi-miyā'hkiwatsin wē'yʌwēkehkō'hsʌn.

iniwi'n teh ä'kut ani'nuh wē'yʌwēkehkō'hsʌn, 'kʌn-ä'ʔ nap, nuhsi'h, kä'kōh as a-pimi'ʌtawan? nipu'awiʔtʌm,' ēwā'hin inuh wē'yʌwēkeh.

'hā'w, ni'nah ap keh wi'nah nikā'ta-nō'sēm,' ēwā'hin inuh inä'-niw.

ā'ʔ, akum teh ā'neh inä'niwʌk, ini'ʔ niw ahpä'n niw änā'tuaʔ aninuh wēyʌwēkehkō'hsʌn. nahā'w, inih-pih teh yā'hpits uhsē'mimaw, — nehä'nisiwin inuh apähnī'hseh, — iniwi'n teh s kiw-wēsā'sit s täw-wēh-anuhkī't.

'hā'w, kine'saʔ sō'h pas wayī'hkihtawan!' iniʔ ä'ts inuh uki'ʌh-simaw.

nahā'w, nikō'täs ini'ʔ s pakē'tinatsin anuh pähnī'hsʌn. iniʔ teh tsiw-usī'htuwatsin unī'mān. inu'h teh apähnī'hseh matsē'ʔ-inänā'peh tsi-mehkā'h, ini'ʔ teh s kē'putuk. inih täh ä'wih-usē'htukuaʔ, ahkī'hih pä'meʔneh ō's iniwi'n ä'wih-usē'htukuaʔ.

"Sister, I've dirtied myself in my sleep!" she told her.

"Hey, what's that? Father will give you a good beating!" she answered her younger sister; "Go out of doors; walk real quietly; go off somewhere and wipe yourself clean."

Then the little girl went from there, out of the house; she went some place to squat down and wipe herself clean.

But as for those others, that young man could do nothing at all with that jar.

"Well, you had better go outside," he told his little brother; "Go look for a big stone; then you can smash the jar against it," he told him.

Then the boy went from there, out of the house, to look for a big stone out of doors. Yes, sure enough, at some place there lay a big stone, showing light in the darkness; he went up to it. He had come near and was just about to swing that jar against it, when suddenly someone cried out. It was none other than that little girl.

She cried, "Oh dear; honestly, I'll never again dirty myself in my sleep, Father!" she said to him.

That is as far as my story goes.

121. THE MIRACULOUS HELPERS.

(Ähtaniwäkesit)

In a place where some people dwelt, those men used to go off to work. Well then, that oldest brother, — it seems there were many of those men ,— the mother used to prepare a lunch of bread for him; she would give that son of hers some lunch, so that he would have provision on the way. When that oldest brother went forth, somewhere he met a little old woman.

The little old woman said to him, "Please, Grandson, haven't you anything with you? I am hungry."

"Why, I shall be running short myself," said that man.

Now, those men, a number of them, that was what they always said to that little old woman. Then the youngest one of all, — a little boy he was, — that was when he was eager to go out to work.

"Oh. so you are the one, forsooth, who is to succeed!" So spoke the mother.

But after a time she let the boy go. And then she prepared his lunch for him. And the boy, finding a worthless old ax, then sharpened it. But as for the thing they were going off to make, a boat that sailed on land, that was what they were setting out to build.

hā'w, inih-pih teh tsi-mā'tsiʌt inuh apähnī'hseh, hā'w, ini? teh as tsi-miyā'hkiwatsin aninuh wē'yʌwēkehkō'hsʌn.

hā'w, iniwi'n teh ä'kut, 'kʌn-ä'? nap, nuhsi'h, kä'kōh as a-pimi'ʌtawan?'

'āē^!' ēwā'hin inuh apähnī'hseh.

ini? as pakētō'htah inih unī'mān, as ahsāmā'tsin wēyʌwēkehkō'hsʌn.

'nahā'w, wäwä'nin, nuhsi'h,' ēwā'hin inuh wē'yʌwēkeh; 'nahā'w, kina-wēh-wī'hkihtun inih ä'wih-usē'htawan. umä'? teh aw-isē'?tayen: umʌ's piʌtä'yen s a-nehkā'h, ini? as aw-pemō'hneyan, yō'm as aw-inō'hneyan tā? kä'taw-inä'kuhkwah inih kimä'?tikō'nem. misi'k inis ā'pehtaw yōm as aw-inō'hneyan, nis teh nā'wiyaw, ini? s aw-usē'htawan wē'kiwʌmē'hseh.'

iniwi'n teh s nipā't. nikōtä's niw nanā'hihsih pä'hnī'hseh, ta?, iniwi'n s mä'hnuw-nipāt. iniwi'n teh s kuskō'sit; nipā'kanih teh nipä'win. nahā'w, ini? teh, mī'p iniwi'n as tä'pehtawā'tsin anämō'hsʌn; nehä'nisiwin anämō'hseh. inih-pih teh s sā'kitō'hnet, iniwi'n teh s nä'mik inih utūtā'tsikwʌnan s ā'winik.

aninuh täh wēyʌwēkehkō'hsʌn iniwi'n kayē's-ikōt, 'nahā'w, kahpih teh kʌtä'w-mātsī'ska?tawan inih ahkī'hih pä'me?neh ōs, imi's minä'? ini? s awēh-nē'puwē'yen; ini'? teh s a-kā'kitī'yen, "ä' hē'!" kinawitā'n; ini? s a-mātsī'skak. nahā'w, akikuh teh aw-inim-nä'watua? mā'wa niw kina-pō'sihawʌk.'

inis tatā'hkesiwan teh winah kēs-näwä'win nuh apähnī'hseh as mäk-pimī'pisit. ini? inuh inä'niw nikut kākī'?tsipehkinā'tsin aninuh me'?tikwʌn.

'ā', äniwä'k keh kits-tatā'hkesim!' inä'win inuh apähnī'hseh.

'äē^!' ēwā'hin inuh inä'niw.

'nahā'w, pō'sinun,' inä'win inuh apähnī'hseh.

ta?, ini? teh s pō'sit inuh inä'niw.

'ini'?, wäwä'nin!' ēwā'hin; 'ā'?, kutä'?nas kä'kōh pu'anaman, nine'? aw-awē'yan,' ēwā'hin inuh inä'niw.

ā'?, ini? s mātsyʌ'tua? misi'k.

nikōtä's niw s mäk-pimē'pisitua?, kʌniwi'n wiyʌk sä'hkihsih. ta?, inuh apähnī'hseh iniwi'n s nakā'?tʌt.

'hā'?, ta'? teh ä'si?tayen?' ēwā'hin nuh apähnī'hseh.

'ō^, ayum-e'? pahkī'sikan mayäk-nʌtō'htawʌk s a-pits-kā'htsikit.'

'äniwä'k keh kits-sī'?sehtem!'

'ä^ē!' ēwā'hin.

'nahā'w, kʌn-e'? pas kipō'sinan?'

'nahā'w, wäwē'pats ninaw-pō'sim,' ēwā'hin.

hā'w, misik tsi-mātsyʌ'tua?, pimī'pisi'tua? misik, ini? misik nikut tsi-näwā'tua?. wi'nah ap teh wi'nah inim-mäk-mē'tsihsōwin; ahka'nuh pahkī'sikanan as tsi-kēs-sī'kwä'pinatsin wiyʌk, ini'? teh as mē'tsik inih ahkē'w.

'ā^, tā'? teh ä'si?tayen?' inä'win inuh apähnī'hseh.

When that boy went off, he met that little old woman.

Then she said to him, "Please, Grandchild, haven't you anything with you?"

"Yes!" the boy answered her.

Then he set down his provisions which he was carrying on his back, and gave the little old woman something to eat.

"Now, thank you, Grandchild," said the old woman; "Now then, you will succeed in the thing you are going out to do. This is the way you will do: at the place you come to by nightfall, there you will walk along, pacing out the circumference your boat is to have. And then, pacing through the center of it, there, right in the middle, you will build a cabin."

In that place then he stayed for the night. And once, when the boy turned over to lie comfortably, why, then he fell into a sound sleep. Then he woke up; he was sleeping in a bed. And then, early in the morning, he heard a little dog; it was a little puppy. When he walked out of there, he saw that thing which was his means of transportation.

And the old woman had told him, "Now, when you want to set in motion that boat that sails on land, you will go stand at the bow and then you will cry out, saying 'Ah-hey!' Then it will start. And all the people whom you see on your way, you will take on board."

Then the boy, as he sailed along, saw a strong-man. It was a man who was pulling out trees by the roots.

"Why, you seem to be quite strong!" said the boy to him.

"Yes!" said the man.

"Very well, come on board," said the boy to him.

So then that that man came on board.

"Thanks to you!" he said; "Now, if anywhere you find anything too heavy for you, it is me you will use," said the man.

Then they started again.

At one time, as they were speeding along, there lay someone. Then the boy halted.

"Why, what are you doing?" asked the boy.

"Oh, I am listening to this wheat growing up through the ground."

"You must have very sharp hearing."

"Yes!" said he.

"Well, could you come on board?"

"Yes, I shall be glad to ride," said he.

They started out again and were speeding along, and then they saw another man. This one was eating as he went along; where someone a long time before had scattered crumbs of bread, he was eating the earth.

"Why, what are you doing?" the boy asked him.

'ō^, nimäk-mē'tsin yōm ahkē'w tsi-kēs-ahka'nuh-yō-pahkī'sikan-sīkwä'pinih.'

'ä'?, äniwä'k keh kits-nehē'h-mī'tsihsim,' inä'win.

'ä^ē,' ēwä'hin.

'nahä'w, kʌn-e'? pas kipō'sinʌn?' inä'win nuh apähnī'hseh.

'nahä'w!' ēwä'hin.

ta?, aninuh as pō'siha'tsin, hä'w, ini? as mätsyʌ'tua? misi'k. hä'w, mä'k-keh-nap-pimä'skatua? misik, kʌniwi'n keh niw misi'k nikut wi'yʌk kutä'?nas payāpemu'atsin wī'skinō'hsʌn, ispä''mi'ah.

'hä', tä'? teh ä'si?tayen?' inä'win inuh apähnī'hseh.

'ō^, wē'skinō'hsʌk akim-e'? payī'pimu'akua?.'

'hä'w, äniwä'k keh kits-nä'pa?tem!'

'ä^ē!' ēwä'hin.

'hä'w, kʌn-e'? pas kipō'sinʌn?'

'hä'w, wäwē'pats!'

ä'ta?, ini'? keh misik as mätsyʌ'tua. ō', tsiw-is-mäk-pimä'skʌtua? misik. kʌniwi'n niw payä'pemi'pahtuk wiyʌk; yō'win teh kayä'-kehpisinit a?se'nisʌn uhkä'tih.

'hä', äniwä'k keh kits-kī'hki?tam,' inä'win nuh apähnī'hseh.

'äē^!'

'wä'ki? teh wä'h as akä'pehki'situa? akuh a?se'nyʌk?'

'ō^, umʌ's akum wä'pusō'hsʌk pimē'nisiha'kua?, nikiw-usä'-mipō'sim teh winah; ini? teh wä'h umʌ's as a'?nakua? akum a?se'-nyʌk; ini? teh ki-yōh-wī'hkihe'siyen s ki-nakä'?tayen.'

'nahä'w, pō'sinun.'

ta?, ini? teh s pō'sihatsin inuh apähnī'hseh misik. hä'w, ini? misik s mätsyʌ'tua?.

hä'w, nikōtä's niw as mäk-nim-pimä'skatua?, kʌniwi'n niw näkä'skatua?.

'hä', ta'? teh yō'm?' ēwä'hin nuh apähnī'hseh.

iniwin teh änä'pitua? imi's minä'?; ini? tä' s imi's anä'pitua?, iniwi'n wi'yʌk s mä'skitsī'hsih. imis teh s inim-pō'tawanä'htsiket, ini? s nakä'skatua?.

'sē^h, pō'n!' inä'wʌkin.

tä'?, ini? s nī'pi?tʌt inuh inä'niw.

'hä'w, pyʌ'nun! kʌn-ä'? pʌs kipō'sinan?' inä'win nuh apähnī'hseh; 'tä'? teh ä'si?tayen yō'm as isē'?tayen?' inä'win misik inuh apähnī'hseh.

'ō^, "'wä'ki? yō'm tsiw-ä'wik?" ini'? teh wä'h s nakä'ska?tawan,' ēwä'hin inuh inä'niw.

'nahä'w, pō'sinun!' inä'win inuh apähnī'hseh.

tä'?, ini? keh s is-pō'sit. ini? täh mayätsyʌ'tua? misik.

nahä'w, mi'sik ini? s pistä'tua? nikut minī'kän. iniwi'n teh as kēs-a'?tawiki'tua?. anu'win teh mä'waw kayēs-awä'tsin aninuh kayēs-pis-a?sikina'tua? inuh apähnī'hseh. inuh teh ukē'mäw tsiw-

"Oh, I am eating this earth, where it seems that some time ago this bread was scattered."

"You surely seem to be a great eater," he said to him.

"Yes," said he.

"Well then, don't you want to come on board?" the boy asked him.

"Very well," he answered.

When he had taken that man on board, they started off again.

As they were traveling along again, there suddenly was some person shooting at birds far up in the air.

"Why, what are you doing?" the boy asked him.

"Oh, I am shooting those birds!"

"Well, you must be a very good shot!"

"Yes!" said he.

"Well then, don't you want to come on board?"

"Oh, gladly!"

So then they went on. As they again were traveling along, suddenly someone was running this way and that; he had stones tied to both his legs, like this.

"You seem to be a mighty fast runner," the boy said to him.

"Yes!"

"Why are those stones tied on there?"

"Oh, when I am pursuing these rabbits here, I always slide too fast; therefore I have put these stones here; that is what enables me to stop."

"Well then, come on board!"

So then the boy took him too on board. Then they went on.

Then, at one time, as they were going along, they suddenly stopped in their course.

"Why, what is this?" said the boy.

Then they looked ahead there; and then, as they looked over yonder, there was one crouching on all fours. And as he kept blowing a stream of air from yonder place, they had stopped in their course.

"Fie, stop!" they called to him.

Then that man rose to his feet.

"Come here! Don't you want to come on board?" the boy asked him; "What are you doing, acting that way?" the boy further asked him.

"Oh,'What may this thing be?' was my thought, and so I brought it to a halt," said the man.

"Very well, come aboard!" the boy told him.

So then he accordingly came on board. Then they went on.

Then they came to a certain town. That was where they entered a contest. They whom the boy employed were all those whom they had picked up on the way. The chief of that place made a contest

ā'wit inis as wē'kit, ini? as a'?takut inuh apähnī'hseh s kʌtä'wmamu'akut inih umä'?tikō'nem ayā'wik. hā'w, inis täh iniwin ä'ts inuh, inis nikut inä'niwʌn as tatā'hkesinit. inih täh wē'kiwʌm iniwi'n s a?tik, — ispē'kinin nih wē'kiwam; — iniwi'n teh uhkō'mān as tsi-pā'sitswä'pinā'hkua?. inuh teh ukē'māw ayā'wit, winah utū'skineni'ʌman inih uhkō'mān ā'pehtaw wī'hkihtawin as pā'sitswä'pinah inih uhkō'mān.

'inisā'? ni na'p!' ēwā'hin inuh apähnī'hseh.

hā'w, inuh apähnī'hseh anuh utō'skineni'ʌmʌn, ʌnuh kayēskī'?tsipehkenā'tsin me?ti'kwʌn, 'hā'w, ni?a't, pā'sitswä'pinah inih uhkō'mān.'

'ō?, nahā'w, ni?a't, nina-nnāwā'tsihtu^mit?'

ta?, ini? käh wā'?naw ā'saw imē'win ä'hpakitah hkō'mān inih inuh apähnī'hseh utū'skineni'ʌman.

inuh täh ukē'māw ini'win ä'ts, 'nahā'w, mitsi' niw kä'kōh ninawkutsē'?tam. kina-mē'tsihsi?,' ēwā'hin.

ta?, iniwi'n teh as ne?na'tua? pisä'hkiwʌn nī's. inuh täh ukē'māw utū'skineni'ʌmʌn kahpih wayä'pi?tʌ'tua?, ā'pehta nisik kitāmī'win ani'nuh pisä'hkiwʌn, inuh ukē'māw utū'skineni'ʌman.

inu'h teh wi'nah anuh pahkī'sikanan kayēs-mu'atsin, 'ā', ni'nah kʌts nitā'wim!' ēwā'hin.

ā'ta?, iniwi'n s wä'p-mī'tsihsit; iniwi'n mā'waw as kitāmu'atsin aninuh pisä'hkiwan.

hā', kayēs-anē'hih inuh ukē'māw, 'misik nī' kä'kōh nina-kutsē'?tam,' ēwā'hin.

hā?, nipē'w tsi-nā'tuk; wā'?naw teh ā'wiwin nih nipē'w. ini? teh, mātsyʌ'tua?, inuh teh mitä'muh ā'wiwan utū'skineni'ʌmʌn inuh ukē'māw; ha', inuh teh apähnī'hseh aninuh utū'skineni'ʌmʌn kayī'hki?tʌnit, a?se'niʌn kayēs-aku'ʌhpina'tsin uhkā'tih.

ā', tsi-mātsyʌ'tua?, kayēs-wēh-ku'ʌpahā'hkua? inih nipē'w, piswäpē'tua?, kutä'?nas ini's inuh mitä'muh, 'kʌni'w!' inä'win aninuh inä'niwan apähnī'hseh utū'skineni'ʌmʌn, 'tsi'mikʌt ihku'ah tsiwī't inis kē'nih,' iku'ahin.

na'?, ini? s sehkē'hsih inuh inä'niw, as tasi'ahkawatsin inuh mitä'muh umʌs wē'nih, as ni'pāt. kayēs-nipā'nit, ini?-pih a?se'niʌn ini? s tsiw-a'?natsin anā'miah, anä'hkihtakähā'tsin. ini?-pih tsi-wä'pēt inuh mitä'muh.

hā'w, inuh apähnī'hseh, 'ha'?, niku'n ni niw pis-nā'kisiw!' inā'win.

hā'ta?, 'kä'kōh keh tsiw-isē'kiw inuh kē'matin,' ēwā'hin; 'ā'ni? teh inuh sayī'?sehtet?' ēwā'hin inuh apähnī'hseh.

inu? teh aninuh pahkī'sikanan kayēs-pehtāwā'tsin ini's yō'win ä'si?tat, ahkī'hih kā'skipu'tsiket, yō's ahkī'hih s pehtāwä'sit.

'ō', nipä'w inuh kē'matin,' ēwā'hin; 'kā'skitsiʌnä'hkwʌmōw,' ēwā'hin.

'hā'w, hā'nē? teh inuh kayēs-asīyä'?niminah? — hō', asīyä'?nimin inuh mitä'muh!'

with the boy, wanting to take his boat from him. He said that a certain man there was very strong. Where a certain house stood, — very high was that house, — over the top of it they were to throw an iron bar. That chief's henchman succeeded in throwing the iron halfway across.

"Is that all?" said the boy.

Then the boy, to that helper of his who had uprooted the trees, "Come, friend, pitch that iron across."

"Oh, very well, friend, do you suppose that will be any trouble for me?"

And so he flung the iron bar way over yonder, a long distance beyond the far side, did that boy's helper.

Then the chief said, "Very well, another thing I shall try. We shall eat," he said.

Then they killed two oxen. And the chief's henchman, when they started, ate up only half of his ox, did the chief's henchman.

But the one who had eaten that bread, said, "Oh, let me be the one!"

Then he began to eat; he ate up all of that ox.

When the chief was beaten, he said, "I shall try something else."

They were to fetch water; far away was that water. They set out; the chief's helper was a woman, and the boy's helper, the runner who had tied stones to his legs.

They started off, and when they had drawn the water there, and had run back to a certain spot, the woman said to that man, the boy's helper, "Wait a bit! It seems to me there is a louse on your head," she said to him.

So then that man lay down, and the woman busied herself with his head until he fell asleep. When he had gone to sleep, she laid under a stone to pillow his head. Then that woman ran.

Then that boy was told, "Why, only one is coming into sight!"

"Something must be wrong with our friend," he said; "Where is that keen-eared person?" asked the boy.

Then the one who had listened to the wheat, did like this, scratching the ground and listening.

"Oh, our friend is asleep," he said; "He is snoring," he said.

"Well, where is the one who blew us back? — Oh yes, blow back that woman!"

ā'ʔ, iniwin keh winah inuh as awēh-mä'skitsī'hsih inuh inä'niw. hā'w, inuh teh mitä'muh iniwin ayā'hpin as pā'pehtsih.

hā'w, inuh teh nayā'paʔtet, inu'win teh kayē's-pinu'atsin ʌninuh aʔse'niʌn. iniwin teh s kuskō'sit inuh kayē's-nipāt. iniwin-pih teh pis-wä'pēt. taʔ, iniwi'n keh, nä'ʔtam winah kē's-piʌt, iniʔ as kēs-anē'hih inuh ukē'māw.

iniʔ keh ä'hkik.

122. SWORDSMAN.

(nehtsī'wihtuk)

hā'w, minī'kān aʔte'win, mä'ts-minī'kāu; niku't teh apähnī'hseh nehä'ʔs niw ā'wiwin: ō'hnʌn ukī'yʌn wē'mʌtʌn, mā'wa niw utä'-nawimā'kanan kē's-nipō'nin. kawi'n kutä'ʔnas kiw-ahsāmā'nan inuh apähnī'hseh. kah ni'w kutä'ʔnas as mʌnä'hnet, mehsē'wʌn as kē's-kahah s pē''ʔsikahah, ini'win as kiw-ahsā'mih. niku't inuh wē'kiwʌm as kē'siʔtʌt, mehsē'wʌn as usē'htuk. ini'win as ki-mē'winisihuh. hā'w, ini''ʔ-pih misi'k kayä'nituh tsi-kiw-isi'ʌt, ki-papā'm-ntā'w-anu'hkīt. hah'w, misi'k ini'win s kiw-anō'nih, mehsē'wʌn as a-pē'ʔsikakah, s a-manä'hnet; ini'win käh na'p as ki-mī'tsihsit. kawi'n wi'nah kä'kōh ki-mēnā'nan pas tepā'hōh; ini''ʔ nisi'k niw umī'tsih-swʌn wayī'hkihtuk inuh apähnī'hseh.

pahpis kah ä'win mā'waw mayä'ʔsehkah ani'nuh wē'kiwʌmʌn, kawi'n kutä'ʔnas anōnā'nan ini's s minīkānē'wik. nahā'w, saʔyä'h nī'wukun kawin kä'kōh umē'tsinan as pu'awiʔtʌt ini's s minīkā-nē'wik.

hā'w, kutä'ʔnas na'p ini'win s ki-ni'pāt; ini'win änä'nihtah saʔyäh nikō'täs, 'nahā'w, tsiyä' käh pas nimā'tsiʌm; wā'ʔna'w pas nitä'siʌm; nā's niw ihpi'h nä'piyen, payu'ʌwiʔtayan, aw-ā'wiw,' inä'nihtʌ'min.

wayā'pah ini'win-pih nā'p imi'nakah, — yā'hpits isku'ʌʔts ini'win as a'ʔtek wē'kiwʌm, — ini'win ini'm-isiʌt apähnī'hseh, mī'p. hā'w, ni-pi'ʌtät inih wē'kiwʌm, isku'ʌhtemih ini'win nānē'puwit as kō'ʔtah as kʌtäw-pī'htiket. kʌni'win niw pits-sā'kitō'hnet inuh inä'niw.

'hā'w, pehnīhsä'h, ā'ʔ-täh-nakah äsī'yen?' inä'win.

'ā', yō'ʔ käh ni'nah ap s papā'muhnä'yan!'

'ō^,' iku'ahin, 'kʌn-ä'ʔ täh pas kimā'nehne'nan? kina-tepā'hun,' iku'ahin apähnī'hseh.

'hā'w, nina-manä'hnem,' inä'win.

'hā'w, pyʌ'nun; pis-mī'tsihsinun,' iku'ahin.

ini'win-pih apähnī'hseh payī'htiket.

'hā'w, mī'tsihsinu'n,' iku'ahin ani'nuh inä'niwʌn.

ini'win käh apähnī'hseh as mī'tsihsit. nimā'ʔ, wä'htsita kä'ʔtin ini'win nä'skän! taʔ, nī'wukun kawin kä'kōh umē'tsinan apähnī'hseh. kayēs-anīh-mī'tsihsit, ini'win-pih sayā'kitō'hnet.

'nahā'w, pehnīhsä'h, anu'ʔ käh a-kē'skaha'man. mā'waw kēs-

So then that man went and crouched on all fours. Then that woman fell always on the same spot.

And the sharpshooter, he was the one who shot that stone. Then he awoke who had been sleeping. Then he came running. So then, when he got there first, the chief was beaten.

That is the end of it.

122. SWORDSMAN.

(Nehtsiwihtuk)

There was a town, a large town; a boy was there all alone; his father, mother, and brothers, all his relatives had died. Nowhere was that boy given anything to eat. Only after he had cut wood somewhere and had sawed it and chopped it small, then would he be given food. When he had finished making fire-wood in any one house, then he would be driven away. Then he would go to another house, looking about for work. There too he would be hired to cut up logs into firewood; that was the way the poor boy got his food. He was never given anything by way of payment; all that boy got was his food.

When in time he had gone to all the houses, he was given no more work there in the town. Then for four days already he had eaten nothing, going hungry there in the town.

He used to sleep some place or other thereabouts; and then once he thought, "Now, I had better go away from here; suppose I go far away; it does not matter just when it is that I die of hunger," he thought.

On the next day, then, over yonder, — far out at the very end of the town stood a house, — to that place the boy went, early in the morning. When he reached that house, he stood by the door, afraid to enter. Then soon the man of the house came out.

"Well, boy, where are you going?" he asked him.

"Oh, I am just tramping about here."

"Is that so?" said the other to him; "Would you be willing to cut some wood? I will pay you," said the other to the boy.

"Yes, I will cut wood," he answered him.

"Very well, come and eat," the other told him.

Thereupon the boy went into the house.

"Now eat," the man told him.

So then the boy ate. And truly, it was high time! For four days the boy had not had anything to eat. When he had done eating, he went out of the house.

"Now, boy, these logs here are what you will saw. When you have

kē'skaha'man. ini?-pih a-pä'yaku'ʌ?tawan ē'h-anum mehsē'wan. ini?-pih täh a-tepā'hōnan,' iku'ahin apähnī'hseh upūswä'mʌn.

hā'w, nī'wukun täh manä'hnewin; ini'win-pih mā'waw wayī'hkihtuk ani'nuh mehsē'wan. hā'w, mī'p ayā'wik, ini'win s kä'?ts-mī'tsihsit. kayēs-anīh-mī'tsihsit, ini'win-pih tä'pahukut ani'nuh upūswä'man apähnī'hseh. uhpätsī'sōwʌn nīwu'ʌhtik tipā'hōkin; hā'w, misi'k kōhkō'hsʌn tipā'hukin upūswä'mʌn.

'hā'w, ini'?!' iku'ahin.

'hā'w, kʌn-ä'? pas kimē'sinan kä'kōh nitā'kum?'

'hā'w, kina-mē'nin, apähnī'hseh.'

mʌtsē'?-wā'puwiyān mē'nikin. hā'w, misi'k kā'hkap ntō'tamōwä'win. hā'w, ini'win käh misi'k as mē'nikut. hā'w, misi'k kä'kōh isēh-ku'ʌpahē'kan ntō'tamōwä'win, nipē'w as a-kēw-mi'näk. ä'ta?, misi'k mē'nikin. kayēs-mē'nikut, ini'win-pih wē'was wä'sihtuk apähnī'hseh. hā'w, kayēs-kē'sihtuk inih wē'wʌs, ini'win-pih mayä'tsiʌt apähnī'hseh.

hā'w, miyä' sikʌs utsī'ke?siah ina'kah is-mätsī'win apähnī'hseh. ē^, kī'sih ä'hkwah tsi-pimō'hnet, ä'ta?, kutä'?nas nä'hkah nipē'w as nä'mik, ini'win as ni'pät nehkä'nemit. kayēs-pehkō'nah wē'was, ini'win as mī'tsihsit. kayēs-anīh-mī'tsihsit, ini'win-pih nä'pät apähnī'hse. ä', sa?yeh payä'tskinakwah, ini'win-pih kō'skusit pähnī'hseh.

'hā'w. nitā'wats-mī'tsihsim; kēs-anī'h-mī'tsihsiyen, ini'?-pih misik a-mätsī'yen,' inä'nihtʌmin.

hā'ta?. kayēs-anīh-mī'tsihsit, ini'win käh misi'k as mā'tsiʌt. miyä' sikas utsī'ke?siah is-mätsī'win apähnī'hseh. hē^y, kī'seh ä'hkwah pimō'hnet, nī'wukun täh kēs-pimō'hnewin apähnī'hseh. kawin kä'kōh mī'hikan umä'teminan; miyä' niw utsī'ke?siah is-mā'tsī'win.

sa?yä'h nikō'täs as mäk-pā'pimō'hnet, saka'nah nayā'wahkīk, imi's minä'? änā'pit, wē'kiwʌm ini'win as nä'mik.

'hā'w, wä'nitō'wʌk ayā'wit ē'h-ayum wayē'kit?' inä'nihtʌmin apähnī'hseh.

payi'ʌtät inih wē'kiwʌm, isku'ahtemih ini'win ni-nānē'puwit; kʌni'win wä'htsimīt wī'yʌk inis pī'htik: 'hā'w, tā'? täh, simā'kāw, ayī'sikapuwē'yen inis sku'ahtemih? pī'htike'nun!' iku'ahin.

hā'ta?, 'ä'nitō'wʌk ina'kah wäh-kehkē'nawit ē'h ayum?' inä'nihtʌmin apähnī'hseh; simākä'winä'win inuh apähnī'hseh; ini'? uwī'hswʌn.

payī'htiket, mitä'muhsʌk hā'wiwʌ'kin; nī'wʌkin täh aki'kuh mitä'muhsʌk ini's tsi-wāwē'kitua?.

'hā'w, misä'hsih, simā'kāw,' iku'ahin aninuh mitä'muhsʌn.

ä'ta?, simā'kāw as misä'hsih, nimā'?, wehtsita' niw kä?tsi'h ini'win s pits-apē'?takut ani'nuh mitä'muhsʌn. ä^, yō'win ni kiw-inä'pumikut, ke?tsi'h as uhsä'pumikut ani'nuh mitä'muhsʌn.

'hā'w, simā'kāw as papāmā'tesit! tā'? teh sō'h pä'pam-inä'hkayan, simā'kāw?' iku'ahin.

sawed them all, then you will neatly pile up the firewood. And then I will pay you," the boy was told by his employer.

Then for four days he hewed wood; then he had finished all those logs. Early that morning he ate a big meal. When he had done eating, his employer paid him. He gave him in payment four loaves of bread; and his employer gave him also some pork.

"There, that is it!" the other said to him.

"Now, could you please give me something or other in the way of a blanket?" he asked him.

"Yes, my boy, I shall give you something."

He gave him a worthless old blanket. He asked him also for some twine. This too the other gave him. He asked him also for some kind of dipper to drink water from. The other gave him this also. When he had given him these things, then the boy made his pack. When he had arranged his pack, the boy set out from there.

The boy started straight toward the north. After walking all day, when evening overtook him, he camped for the night somewhere where he found water. He untied his bundle and ate. When he had eaten, the boy slept. It was broad daylight when he woke up.

"First I shall eat; when I have eaten, I shall start out again," he thought.

When he had eaten, he set out again. He walked straight toward the north. He walked all day, and did so for four days. He did not follow any road; he walked due north.

Then at one time as he tramped along, towards noon, when he looked ahead yonder, there he saw a house.

"I wonder who it is lives here," thought the boy.

When he reached the house, he stood there by the door; then soon someone called out from within, "Well, Swordsman, why do you stand round by the door there? Come in!" that person told him.

"Why, I wonder how this person comes to know me!" thought the boy; Swordsman he was called; that was his name.

When he entered, there were women; four was the number of those women who dwelt here.

"There, be seated, Swordsman," those women told him.

When Swordsman sat down, lo, very close to him did those women come and sit. And they kept staring at him, inspecting him at close range.

"Why, here is Swordsman traveling about! What is your purpose in going about, Swordsman?" they asked him.

'ō^, nā'sap käh niw nipāpāmā'tesim,' inä'win.

'ō^, ā^, simā'kāw s papāmā'tesit!' iku'ahin.

ā', nikōtä's ayā'wik. 'hā'w, ini'? saʔyä'h s kʌtäw-mātsī'yen.' ēwā'hin simā'kāw.

'hā'w,' iku'ahin.

hā'w, taʔ, ini'win-pih sayā'kitō'hnet simā'kāw. hā'w, yā'hpits pē'kuskawin upē'hsehka'kan; mā'wa niw upō'ʔsehkakanan pē'kuskawanin; umā'hkesi'nan, uwi'ahkwʌn yā'hpits pē'kuskawanin. ini'h uwi'ʌhkwʌn as tahtā'wikeh wē'neʔnan misa's niw sā'kihnenu'nin, tsiwahpē'ts-kitämā'kesit apähnī'hseh. hā'taʔ, wē'wʌs kayēs-mʌmä'k, ini'win-pih näyō'htah as mā'tsiʌt. ā', akī'kuh mitä'muhsʌk kawin pō'ts utō'h-kī'kitinu'wawan as mā'mahkʌtä'nihtā'hkuaʔ as kitämā'kesinit ini's s papāmā'tesinit.

inuh umē'hsimaw tsiw-ā'wit, — nī'siwʌnin uhsē'mehsʌn, ukī'yahsōwawan teh mi'sik; ini'win ä'htahsituaʔ, — ini'win ä'ts inuh umē'hsimaw, 'hā'w, neʔä'h, nikä'ʔts-sawä'nimaw ē'h-ayum simā'kāw as papāmā'tesit. pina'h, neʔä'h, nisūni'ʌnemʌn kʌts nimē'nāw; kutä'ʔnas minī'kān pi'ʌtät, a-tepā'ham upō'ʔsehkakanan,' ēwā'hin inuh mitä'muh.

'hā^w, nita'h, pas kimē'nāw; kine'? kisūnyʌ'nemʌk[1],' inä'win wēyʌwēkehkō'hseh utā'nan.

ini'win-pih sayā'kitsi'pahtuk mitä'muh. imi's änā'pit, siwas anā'muhnewin simā'kāw.

'hē^y, simākā^w!'

tā'ʔ, nakā'ʔtawin simā'kāw as tsē'ʔnapā'htsiket. hā^, mitä'muh siwas nē'puwi'win.

hā'w, 'hā'w, piʌ'nun nawā'ts!' iku'ahin.

iniwi'n-pih, pakētō'htah wē'was, ayā'h-waskēt simā'kāw. payi'ʌtät, ni-pī'htikewin wē'kiwʌm. mitä'muh umā'hkah pā'hkaha'min; ini'win wäh-kitänā'tsin usūnyʌ'nemʌn. pā'kewiyā'naskimutē'hseh ā'pehta'waskine'win sūnyʌ'nʌk.

'hā'w, simākā'w, kimē'nin ē'h-akum nisūnyʌ'nemʌk. kikä'ʔtssawä'nimin umʌs s papāmā'tesiyen. kutä'ʔnas minī'kān piʌtä'yan, kipō'ʔsehkaka'nan kinaw-tipāhā'nan, as aw-pōʔsä'hkaman. ē'h-akum täh nisūnyʌ'nemʌk mayē'ninan, kahpi'h kä'kōh kʌtä'w-tipā'haman, kinaw-uhsätsīnā'wʌk ē'h-akum sūni'ʌnʌk as a-tipāhäkä'yan. kʌn nikō'tuh kinaw-mä'ʔtinanu'wawan ē'h-akum sūnyʌ'nʌk; yō'? niw ahpä'n niw aw-ahku'ʌskinik ē'h-yōm kimū'tīh,' iku'ahin; 'hā'w, kimūtī'hsih pē'hnahin; kʌtä's mātsi'ah, simākā'w!'

ā'taʔ, simā'kāw umōtī'hsih ini'win as pē'hnaha'tsin usūnyʌ'nemʌn. mayā'tsiʌt, payi'ʌtät inih wē'was, iniwi'n-pih mayā'tsiʌt.

inuh misi'k nikut mitä'muh iniwin ä'ts, 'hā^, neʔä'h, ninah a'p

[1] The word for 'coin' is here of animate gender, probably because magic coins are meant; but the word seems otherwise also to occur in animate form.

"Oh, I am simply traveling for no particular reason," he told them.

"Well, well, and so Swordsman is traveling!" they said to him.

Then once, "Now then, it is time for me to be going," said Swordsman.

"Very well," they told him.

So then Swordsman went from the house. Now, his jacket was all torn; all his clothes were worn to rags; his shoes and his hat were all worn out. His hair stuck out in many places through the holes in his hat, in such a pitiful state was the boy. Well then, taking his bundle, he swung it on his back and started forth. Those women did not speak at all, wondering at the pitiful state in which he was journeying.

The oldest one, — she had two younger sisters; and then their mother; that was the number of them, — that oldest sister said, "Now, Mother, I greatly pity this Swordsman as he travels about. Please, Mother, let me give him my money; when he comes to a town anywhere, he will buy some clothes," said that woman.

"Yes, Daughter, you can give it to him; it is your money," the little old woman answered her daughter.

Thereupon the woman ran out of the house. When she looked over yonder, there was Swordsman walking off.

"Hey, Swordsman!"

Swordsman came to a halt and looked. There stood the woman.

Then, "Hello, come here, just come here a moment!" she called to him.

Then Swordsman put down his bundle from his back and retraced his steps. When he got there, he entered the house again. The woman opened her box; from it she took her money. It was a canvas bag half full of coins.

"Now, Swordsman, I give you this money of mine. I greatly pity you as you travel about. When you reach a town anywhere, you will buy yourself some clothes to put on. Now this money of mine that I am giving you, whenever you want to buy anything, you will take out a handful of these coins to pay with. You will never use up this money; this purse you have here will always be exactly as full as it is now," she told him; "So there, put it into your sack; and now go, Swordsman."

So then Swordsman put his money into his bag. When he had gone from there and had come to where his bundle was, he set out.

Then another of those women said, "Oh, Mother, I too feel great

käh nikä'ʔts-sawä'nimaw ayum simā'kāw; pina'h, neʔä'h, nikā'-kitupī'hikan kʌts nimē'nāw. kutä'ʔnas s minīkānē'wik pyʌ'tät. wī'yʌn nāmu'ʌkut inih sū'niʌn. pas ne'ʔnik,' inä'win ani'nuh ukī'yʌn.

'hā'w, nita'h, pas kimē'nāw; kinä'ʔ kikā'kitupī'hikan ayā'wik.'

kīʔsē'hsek sā'kitsipahta'win.

'hē^y, simā^kāw, pyʌnū'n, pyʌnū'n!' inä'win.

ā'taʔ, simā'kāw yāh-waskē'win. pis-pi'ʌtät, pī'htiket, kīʔsē'hseh umā'hkah wina'h ap awēh-pā'hkahamin. kitä'nah ukā'kitupī'hikan.

'hā'w, simākā'w, kikä'ʔts-sawä'nimin as papāmā'tesiyen. nina'h ap kä'h kimē'nin ēh-yō'm nikā'kitupī'hikan. kutä'ʔnas s minīkānē'wik piʌtä'yan, wī'yʌk kʌtä'w-neʔnih, ini'ʔ-pih a-kā'kitupī'haman ēh-yō'm nikā'kitupī'hikan. nahā'w, ini'kuh niw ini's keʔtsi'h aw-ī'-tuaʔ pämā'tesituaʔ, mā'wa niw a-nē'mōwʌk; kʌn wī'yʌk nā'n pas upō'niʔta'nan; ini'ʔ niw aw-isis-pī'hkihsimituaʔ,' inä'win; 'hā'w,' inä'win, 'kʌtä's mā'tsiah!'

hā^taʔ, simā'kāw pē'hnahamin umūtī'hsih ukā'kitupīhikan, mā'-tsiʌt. payi'ʌtät wē'was, nim-nawā'tinʌ'min, mā'tsiʌt.

hā'w, inuh kīʔsē'hseh uhsē'mimaw yā'hpits tsiw-ā'wit ini'win änā'tsin wina'h ap ukī'yʌn, 'hā', neʔä'h, ninah a'p käh nina-sawä'-nimaw simā'kāw; nimā'hkesi'nan nikā'te-mē'nāw,' inä'win ukī'yʌn.

'hā'w, nita'h, pas kimē'nāw; kinä'ʔ kimā'hkesi'nan!' inä'win utā'nan wēyʌwēkehkō'hseh.

sā'kitsipahta'win; ē^y, wā'ʔna'w saʔyä'h imi'win as anä'muhnet simā'kāw.

'hē^y, simākā^w, pyʌnū^n!'

hā', simā'kāw nakā'ʔtawin.

'nahā'w, nikä'ʔts-utā'mihikuk ē'h-akum mitä'muhsʌk,' ēwā'hin simā'kāw as yā'h-waskēt.

payi'ʌtät, ni-pī'htikewin. kīʔsē'hseh wina'h ap umā'hkah pā'h-kaha'min. nimā^ʔ, uskē'h-mahkä'sinan ā'wiwanin inuh kīʔsē'hseh umā'hkesinan!

'hā'w, simā'kāw, ninah a'p käh kisāwä'nimin as papāmā'tesiyen. kutä'ʔnas sēpē'w piʌtä'yan, akā'miah kʌtä'w-isī'yen, ini'ʔ-pih ē'h-anum a-pōʔsä'hkaman nimā'hkesi'nan; wahkī'tsipik kina-pemō'h-nem. akā'miah kīs-piʌtä'yan, ini'ʔ-pih a-kī'ʔsehkaman,' iku'ahin simā'kaw kīʔsē'hsʌn; 'hā'w, kimūtī'hsih pē'hnahah; kʌtä's mātsi'ah,' iku'ahin.

hā^taʔ, simā'kāw iniwi'n mayā'tsiʌt, wē'was ni-nawā'tinah.

hā'w, inuh wē'yʌwēkehkō'hseh wina'h ap ini'win ä'ts, 'nahā'w, nita'h, nine't täh ō'h nisi'k kʌn as a-sawä'nimak? ninah a'p keh nitā'tuhpwʌnīk nina-mē'nāw.'

'hā'w, neʔä'h, kinä'ʔ kitā'tuhpwʌ'nīk; pas kimēnā'w,' iku'ahin wēyʌwēkehkō'hseh utā'nan.

pity for this Swordsman; please, Mother, let me give him my musical instrument. When he comes to a town anywhere, and people see his money, they might kill him," she said to her mother.

"Yes, Daughter, you may give it to him; it is your musical instrument."

The young woman ran out of the house.

"Hey, Swordsman, come here, come here!" she called to him.

Swordsman went back. When he got there, he entered, and the lass went and in turn opened her box and took out her musical instrument.

"There, Swordsman, I greatly pity you as you travel about. So now I for my part am giving you this musical instrument of mine. When you come to a town anywhere, if anyone wants to kill you, then you will play on this instrument of mine. Then, as many people as are close by, all of them will dance; no one will be able to stop before it is over; in this way they will dance themselves to death," she told him; "There," she said to him, "now go!"

So then Swordsman put his musical instrument into his bag and went from there. When he came to his pack, he picked it up and went on.

Then in turn the girl who was the youngest of them all said to her mother, "Oh, Mother, I too shall help Swordsman; I want to give him my shoes," she said to her mother.

"Yes, Daughter, you may give them to him; they are your shoes," said the little old woman to her daughter.

She ran out of the house; oh, far off there, by this time, was Swordsman walking yon way.

"Hey, Swordsman, Swordsman, come here!"

Swordsman came to a halt.

"Well, these women are greatly delaying me," said Swordsman, retracing his steps.

When he had gone all the way, he entered. The girl in her turn opened her box. Why, new shoes were that girl's shoes.

"Now, Swordsman, I too feel pity for you as you travel about. When you come to a river anywhere, and want to go to the other shore, then you will put on these shoes of mine; over the surface of the water you will walk. When you get to the other side, you will take them off," the girl told Swordsman; "There, put them in your bag; now go," she told him.

Then Swordsman went, picking up his bundle on the way.

Then the little old woman in turn said, "Well, Daughter, shall I be the only one not to take pity on him? In my turn I shall give him my tablecloth."

"Of course, Mother, it is your tablecloth; you can give it to him," her daughters told the little old woman.

sayā'kitsi'pahtuk. wē^y. wā?nā'w sa?yä'h imi'win as ini'-tāt simā'kāw.

'hē^, ē^y, pyʌnū'n, pyʌnū^n!'

hā'ta?, simā'kāw. 'hā'h, äniwäk käh nitōtā'mihikuk ē'h-akum mitä'muhsʌk!'

wē'was ini'win ä'hpakitah ahkī'hih, yāh-waskē't. hā', payiʌ'tät, ta?, pī'htikewin. wi'nah ap wē'yʌwēkehkō'hseh umā'hkah pā'hkahamin; ini'win wäh-kitā'nah utā'tuhpwʌnīk.

'hā'w, simā'kāw, ēh-yō'm nitā'tuhpwʌnīk kimē'nin. kikä'?ts-sāwä'nimin nina'h ap, ppāmā'tesiyen. kutä'?nas kʌtäw-mī'tsihsī'yen, ini'?-pih ēh-yō'm ahkī'hih aw-a'?tawan.'

ā'ta?, ume'win ä'sis-kä'sipā'hkunikā'täk inih atū'hpwʌnīk ini'h.

'kīs-sīskī'kinaman, ini'?-pih a-wē'htaman inih isē'kin a-kʌtäwmē'tsan. mā'waw kēs-wē'htaman. yō'? as aw-a'?tek atū'hpwʌnih,' iku'ahin; 'ini'h täh kē'was kina-pakē'tān,' iku'ahin; 'hā'w, kimūtī'hsih pē'hnahah.'

simā'kāw ta? umūtī'hsih iniwi'n s pē'hnahah, mā'tsiʌt.

hā'w, payi'ʌtät inih wē'was, 'hā^, ta'? teh yō'm tsiw-a-pakē'taman nē'was?' inä'nihtʌmin.

nikōtä's keh ini'win-pih mayā'tsiʌt as nikā'tah inih wē'was unī'mān.

pāpimō'hnet, ē^, kī'seh ä'hkwah, ā^, nikōtä's keh niw, — sa?yä'h kēs-pimī'w-anīh-nā'wahkōwin, — 'hā', ini'? keh as nipä'yan,' inä'nihtʌ'min simā'kāw; 'nā'?s kayēs-pakē'taman inih nnī'mān!' ēwā'hin, pu'awi?tat.

kawi'n ukä'hkinanan inih utā'tuhpwʌ'nīk as kēs-mē'nih. iniwi'n keh s sā'sehkē'hsih.

hā'ta?, 'yō'? käh niw s a-nipä'yan, pu'awi?tayan,' ēwā'hin simā'kāw, kī'kitutā'sit.

nikōtä's keh ini'win as mehkāwä'nihtah inih utā'tuhpu'ʌnīk.

'hē^y, kah-mi'tsīt ʌtū'hpwʌnīk nikēs-mē'nikem!'

pmī'm-kitä'namin umūtī'hsih. hā'w, ini'win käh as sīskī'kinah inih atū'hpwʌnīk. hā'w, ini'win-pih wayē'htah kä'taw-inā'htsiket; mā'wa ni kä'kōh wē'htamin tsi-kʌtäw-inā'htsiket. nikōtä's keh niw, yōm änä'pahtah inih utā'tuhpu'ʌnīk, nimä'?! unä'kanan yā'hpi'ts mō'skine'win, mē'tsim, mā'wa ni kä'kōh as tsiw-a'?tik.

'nimä'?, nimä'?, tā'? teh winah na'p yō'm?' inä'nihtʌmin simā'kāw.

hā'w, iniwi'n käh sō'h ni pä'ts niw as mī'tsihsit.

hā'ta?, kayēs-tä'pinit, hā'ta?, 'ta'? teh yō'm tsiw-aw-isē'?tayan, tsiw-a-pakē'taman yō'm ä'skwahta'man misik anum nitōnā'kanan?' ēwā'hin simā'kāw.

hā'w, nikōtä's keh nī'pi?tawin; isku'a?ts ini'win as tä'pinah inih utā'tuhpwʌnīk as ispēwä'pinah: kawin kä'kōh ani'nuh unā'kanan; ini'win s kī'nawapahtah.

'nimä'?, kä'?tin kä'h niw nisāwä'nimik inuh wē'yʌwēkehkō'hseh!' ēwā'hin, payä'kunah, umūtī'hsih as pē'hnahah, mā'tsiʌt simā'kāw.

When she ran out of the house, dear me, far, far away by this time was Swordsman going along.

"Hey, come here, come here, come here!"

As for Swordsman, "Ha, these women are surely delaying me!"

Then he threw his bundle to the ground and went back whence he had come. When he had gone all the way, he entered the house. The little old woman in turn opened her box; from it she drew her tablecloth.

"Now, Swordsman, I give you this tablecloth of mine; I too feel great pity for you as you travel about. If in any place you feel like eating, you will lay it on the ground," — the tablecloth was folded up into a roll, like this, — "and when you have spread it out, then you will name the kind of thing you want to eat. When you have named all of it, right here it will be, on the table," she told him; "And that bundle of yours you will discard," she told him; "There, put it into your bag."

So Swordsman put it into his bag and went on.

When he came to where his bundle lay, "Why should I discard this pack of mine?" he thought

But in the end he did go off and leave that pack of his in which he had his provisions.

As he tramped along, all day, then, at one time, — it was already well after noon, — "And now I am as good as dead," thought Swordsman; "But of course I had to go and throw away my supplies!" he said, for he was hungry.

He did not think of that tablecloth that had been given to him. So there he lay resting.

"And so this is where I die of hunger," said Swordsman, talking to himself.

After a while he thought of his tablecloth.

"Well, come to think of it, I have been given a tablecloth."

He took it out of his bag. So now he unfolded that tablecloth. Then he named what he wanted to eat; he named all the things he wanted to eat. Then, suddenly, as he looked at that tablecloth of his, lo and behold, it was all covered with dishes of all kinds of food.

"Dear me, dear me, what is all this?" thought Swordsman.

So then he ate his meal in all due form.

Then, when he had had his fill, "But how am I supposed to do this? Am I supposed to leave this food I haven't eaten and these dishes of mine?" said Swordsman.

Finally he got up; he took hold of his tablecloth at one end and jerked it up in the air: gone were those dishes; they disappeared from his sight.

"Dear me, that little old woman really did take pity on me!" he said, and, folding it up, put it into his bag and walked on.

ā'ta?, nikōtā's keh niw misi'k imi'nakah änā'pit, hā'w, kʌni'win kä'h niw wī'yʌn nayäwā'tsin inä'niwʌn. hā'w, ini's winah ä'siʌt. ini'win api'ts as nahkī'skati'tua?.

'nahā'w, ni?a't, ā'?-teh-nakah äsī'yen?'

'hā'w, ta'?, nipāpāmā'tesim ke'h niw. ta?-nak ō'h ki'nah äsī'yen?'

'ta'?, ninah a'p käh nipāpāmā'tesim,' iku'ahin simā'käw ani'nuh wē'matan; 'hā'w, kina-papā'm-wītsi'ʌhtī?.' iku'ahin simā'käw.

'hā'w!' inä'win, wāwītsi'ahtitua?.

pā'hpis kah ā'win sa?yä'h nikō'täs sīpi'ahseh as nä'mikua?.

'nahā'w, ni?a't, kʌts kitā'wats-mī'tsihsi?,' iku'ahin simā'käw wē'matan.

mā'ts-wē'was ā'wiwin inuh inä'niw inih unī'mān.

'hā'w,' inä'win.

inä'niw mī'-pinä'namin inih wē'was s kʌtä'w-pehkō'nah.

'hā'w, ni?a't, nipē'w awēh-ku'ʌpahah,' iku'ahin simā'käw wē'matan.

'sī'h, ni?a't,' inä'win. 'kayä'nit nina'h nikiw-isē'?tam as kimī'tsihsiyen,' inä'win.

hā'w, yō'win niw änā'pumi'kut wē'matʌn.

'hā'? teh kiw-isē'?tayan?' iku'ahin.

'hō^, umä'? keh kiw-isē'?tayen s ki-mī'tsihsiyen.'

pmī'm-kitä'namin inih utā'tuhpwʌnīk, sīskī'kinah. hā'w, kayēssīskī'kinah inih utā'tuhpwʌnīk, ini'win-pih wayē'htah aw-inā'htsiketua?. mā'wa ni kä'kōh wē'htamin, pahkī'sikan, uhpätsī'sōw, mē'tsimē'hseh, mā'wa ni kä'kōh as wē'htah aw-inā'htsiketua?. ā'ta?, yō'win niw änā'pumi'kut ani'nuh wē'matan.

'ta? ē'h-ayum nē'mat änī'tah?' inä'nihtʌ'min ta? inuh inä'niw. kākī'kiti'nit wē'matʌn.

uskē'hsikuh niw ume'win as tsē'?napumā'tsin, uskē'hsikuh, kākī'kiti'nit. hā'w, nikō'täs tsayē'?napā'htah inih atū'hpwʌnī'k, nimā'?. yā'hpits mō'skine'wanin unā'kanʌn; mā'wa ni kä'kōh, mē'tsimē'hseh, pahkī'sikan, maskī'hkiwapuh, wayē'hkah mā'wa ni kä'kōh ini'win as a'?tek unā'kanih.

'nahā'w, ni?a't, kʌtä's mī'tsihsi'nun! yō'? ni'nah kiw-isē'?tayan as ki-kʌtäw-mī'tsihsi'yen,' inä'win wē'matʌn.

nimā'?, wä'htsitaw ini'win as mā'mahkʌtä'nihtah inuh inä'niw.

'nahā'w,' ēwā'hin inuh inä'niw, 'kʌni'w, ni?a't! sō'h ni pä'ts niw kinaw-mī'tsihsi?. wi'yʌk kinaw-wanā'htsiwihiku'naw, päma'tesit pī'?tunah umʌ's s aw-mī'tsihsi'yah. ntä'wats-usēhā'wak simā'kanē'hsʌk; kinaw-kʌnā'pumikuna'wʌk as a-mī'tsihsiyah. wī'yʌn näwā'tua?, a-pā'pakamä'wʌk,' ēwā'hin inuh inä'niw.

'hā'w,' inä'win.

'tā'nitō'wʌk ē'h-ayum nē'mat kä'taw-isē'?tat?' inä'nihtamin simā'käw.

hā'w, inä'niw nī'pi?ta'win; kä'kōh isēh-wi'ʌhkwʌn pō?sä'kamin inuh inä'niw. kutä'?nas ini'win hä'hpaki'tah inih uwi'ʌhkwʌn.

Then at one time, as he looked over yonder, he saw a man. He was walking in such a way that at a certain point they met.

"Hello, friend, and where may you be going?"

"Oh, I am just traveling about. And where are you bound for?"

"Why, I too am just traveling about," Swordsman's acquaintance told him; "Well, let us go about together," he said to Swordsman.

"All right!" he answered him, and they went on together.

In due time they came to a brook.

"Well, friend, let us stop and eat," said Swordsman's companion to him.

That man's provisions made a big pack.

"Very well," he answered him.

The man set to work and lowered his pack to untie it.

"Well, friend, you go draw some water," Swordsman's companion said to him.

"Nonsense, friend!" he told the other, "I do otherwise when I eat," he told him.

His companion simply stared at him.

"Why, how do you do it?" he asked him.

"Oh, this is the way I do when I eat."

He drew forth his tablecloth and spread it out. When he had spread out that tablecloth of his, he named the things they were to eat. He named all sorts of things, bread, raised bread, meat, everything they were to eat. His companion stared at him.

"What is my friend here prattling about?" thought that man, as his companion went on speaking.

He gazed into his face like this, into his face, as the other talked. Then once, as he glanced at the tablecloth, heavens and earth, there were dishes all over it; every kind of thing, meat, bread, tea, everything that is good to eat was there in the dishes.

"Now then, friend, come, it is time to eat! This is the way I always do, when I want to eat," he told his companion.

Truly then was that man astonished.

"Very well," said the man, "Just a moment, friend! Let us eat in comfort. Someone will disturb us, if any person approaches us when we are at our meal. I shall just stop and make some soldiers; they will keep watch over us while we eat. If they see anyone, they will give him a beating," said that man.

"Very well!" he answered him.

"I wonder what in the world this comrade of mine is planning to do," thought Swordsman.

The man rose to his feet; some kind of hat that man had on. Then he threw that hat of his down somewhere.

'hā'w, umʌ's simā'kanis kʌts nē'puwiw!' ēwā'hin. ahkī'hih as wä'pinah inih uwi'ʌhkwʌn.

'pa'h' isē'hnenin ahkī'hih inih uwi'ʌhkwʌn; nimā'wʔ, mä'ts-simā'kanis-inä'niw ini'win as nē'puwit. saʔyäh misi'k awē'h-utā'-hpina'min inih uwi'ʌhkwʌn, ahkī'hih meʔsi'h as ahpā'kitah.

'hā'w, misi'k nikut simā'kanis umʌ's kʌts nē'puwiw!' ēwā'hin inuh inä'niw.

hā'. misi'k nikut mä''ts-inä'ni ini'win as nē'puwit. ini'ʔ teh nī's as usēhā'tsin simā'kanē'hsʌn inuh inä'niw.

'hā'w, kanā'pumē'yah! wī'yʌk kē'spin nä'wäk, kinaw-pā'pakamā'-wäw,' inä'win inuh inä'niw aninuh usämā'kanihsē'man.

hā'w, iniwi'n käh s pā'pimō'hnetua aki'kuh simā'kanē'hsʌk, nō'tiske'tuaʔ.

'nahā'w, niʔa't, kʌts kimī'tsihsiʔ,' iku'ahin anuh wē'matʌn.

ā'taʔ, ini'win keh s kä'ʔts-mī'tsihsituaʔ; kʌn kä'kōh ukō'ʔtanuwā'-wan. kayēs-anīh-mī'tsihsituaʔ, taʔ, simā'käw winah nī'piʔtawin; sku'aʔts as ā'wik inih utā'tuhpwʌ'nīk ini'win s tä'pinah as ispē-wä'pinah: kawin kä'kōh ani'nuh unā'kanan. kä'sipe'namin inih utā'tuhpwʌ'nīk umūtī'hsih as pē'hnahah. nimā'ʔ, inuh inä'niw wä'htsitaw ini'win as mā'mahkʌtä'nihtah inih as isē'ʔtanit ani'nuh wē'matʌn. ā'taʔ, winah a'p inuh inä'niw ini's kayēs-ahpā'kitah inih uwi'ʌhkwʌn ahkī'hih, awēh-utā'hpina'min as pōʔsä'hkah. ini'win as kī'nawā'puma'tsin ani'nuh inä'niwʌn kayēs-usēhā'tsin.

ini'win-pih mayātsyʌ'tua; inä'niw kayēs-nayō'htah inih unī'mān, iniwi'n-pih wina'h ap mayā'tsiʌt.

käʔtsi'h inis payiʌtā'tuaʔ, ini'win änā'tsin ani'nuh wē'matʌn, 'nahā'w, niʔa't, kʌts kitī'ʔsunamā'tiʔ inih kitā'tuhpwʌ'nīk; umä'ʔ teh niwi'ʌhkwʌn a-mē'ninan,' iku'ahin wē'mʌtʌn simā'käw.

nahā'w, 'nahā', taʔ, pas kitī'ʔsunamā'tiʔ,' inä'win simā'käw.

utā'tuhpwʌnīk simā'käw iniwi'n-pih mayēnā'tsin ani'nuh wē'matʌn. taʔ, inih täh wina'h ap wi'ʌhkwʌn ini'win mayē'nikut ani'nuh wē'-matʌn. hā'taʔ, iniʔ kā'h as kēs-īʔsunamā'tituaʔ.

'nahā'w, niʔa't, yōʔ käh as aw-pahki'ʌniti'yah. umä'ʔ-nakah ni-nah ap as nā'wahkīk inakah mayä'k-isī'yen. taʔ, kinah a'p täh umä'ʔ-nakah äsī'yen utsī'keʔsiah,' iku'ahin wē'matʌn.

'ōʌ, nahā'w, mātsi'ah!'

ā'taʔ, simā'käw teh wi'nah ini'win mayē'nikut inih wē'was unī'-mān; simā'käw kayēs-nayō'htah mä'ts-wē'was, mātsī'wʌkin. hā'w, saʔyä'h kayē's kawi'n unäwā'nan aninuh wē'matʌn; wā'ʔnaw imi-wi'n-nakah wina'h ap ä'siʌt.

'hā'w, pinah kʌts nitō'siha'wʌk semā'kanē'hsʌk; awē'h-mahkāmä'-wʌk inih nitā'tuhpwʌ'nīk. nikä'ʔts-tā'ʔtakats-wē'wasim,' inä'nihtʌ-min simā'käw.

uwi'ʌhkwʌn ahkī'hih ini'win ä'hpakitah.

'hā'w, simā'kanis umʌ's kʌts nē'puwiw!' ēwā'hin simā'käw.

"Let a soldier stand here!" he said, as he flung his hat on the ground.

"Pop!" that hat fell to the ground; lo and behold, there stood a big soldier-man. Then again he went and picked up his hat, and threw it hard on the ground.

"Let another soldier stand here!" said the man.

There stood another big man. So now that man had made two soldiers.

"Now, then, watch over us! If you see anyone, you will give him a beating," said the man to his soldiers.

So now those soldiers paced back and forth, mounting guard.

"Well, friend, let us eat," his companion said to him.

Then, accordingly, they ate a hearty meal; they had nothing to fear. When they had done eating, Swordsman rose to his feet; he took hold of one end of his tablecloth and flung it upwards: gone were the dishes. He folded up his tablecloth and stuck it in his bag. Truly, then was that man filled with amazement, when his companion did all this. That man, for his part, went to where he had thrown his hat on the ground, picked it up, and put it on. Then those men whom he had made, disappeared from his sight.

Then they went from there; that man took his provisions on his back and also set out.

When they had gone a short ways, he said to his companion, "Now, friend, let us trade that tablecloth of yours; here is my hat which I will give you," Swordsman was told by his companion.

"Oh, very well, suppose we trade," Swordsman answered him.

Then Swordsman gave the other his tablecloth, and the other in return gave him the hat. So now they had traded.

"And now, my friend, here is where we must part. It is over this way, toward the south, that I am bound. And you, of course, are going to the north," his companion said to him.

"Oh, very well; be on your way."

Then the other gave Swordsman his pack of provisions; when Swordsman had taken the huge pack on his back, they both went from there. Soon he no longer saw the other man; far in yonder direction he had gone.

"Well, suppose I make some soldiers; they will go and take my tablecloth away from him; I do hate to carry a pack," thought Swordsman.

Then he threw his hat on the ground.

"Let a soldier stand here!" said Swordsman.

nimā'wˀ, mā'ts-simā'kanis ini'win s nē'puwit. saˀyā'h misik utā'hpinʌ'min. ahkī'hih as ahpā'kitah.

'hā'w, simā'kanis umʌ's kʌts nē'puwiw!' ēwā'hin misik.

nimā'wˀ, misi'k nikut ini'win as nē'puwit.

ini'win-pih inih ānā'tsin: 'nahā'w, nisāmā'kʌnihsē'mʌk, awē'hmahkā'mehkun inuh inā'niw nitā'tuhpwʌnik: nikēs-kimō'timik: kinaw-kā'kipī'hkihawāw, uskē'hsikuh s a-pā'paka'mäk. kina-pītā'muʌw inih nitā'tuhpwʌnīk,' inā'win simā'kāw usāmā'kʌnihsē'man; 'kī'hkiˀtaku'n s a-pimē'nisihāk!'

nimā'wˀ, wā'htsita kā'ˀtin kī'hkiˀtawʌ'kin aki'kuh simā'kanē'hsʌk. inā'niw winah as inim-mäk-pimō'hnet. kʌni'win kā'h niw inā'niwʌn payī'hpahtunik, hā', miyā' niw.

'hāˆ, apā'hpenisiwʌ'k! pō'niˀtaku'n, pō'niˀtaku'n, pō'niˀtaku'n, pō'niˀtaku'n! nikēs-īˀsunamā'timinaw inuh nē'mat.' inā'win ānōw inuh inā'niw ani'nuh semā'kanē'hsʌn.

mā'ˀ, āhpē'hschkʌt niw, inis pits-pakā'mikin uskē'hsikuh. ōhwā'h, inā'niw ini'win as ahpā'kita'huh as kā'ˀts-pā'paka'mikut ani'nuh semā'kanē'hsʌn. hā'taˀ, iniwi'n käh as mahkā'mikut inih wā'piski'kan. iniwi'n-pih ā'watu'kuaˀ wēmatōwā'wan as ī'nit; mē'niksin inih utā'tuhpwʌnīk simā'kāw. hā'w kayēs-pā'yakunah inih utā'tuhpwʌnīk, umūtī'hsih pē'hnaha'min, mā'tsiʌt, uwī'ʌhkwʌn kayēsutā'hpinah pōˀsā'hkah. kawin wī'yʌk aki'kuh semā'kanē'hsʌk kayēs-usēhā'tsin. iniwi'n-pih mayā'tsiʌt.

as mäk-käh-nim-pāpimō'hnet simā'kāw, kʌniwi'n kā'h niw nayā'mik sē'pēw; mā'ˀts-sē'pēw ā'wiwin. hā'w, akā'miah imi's ānā'pit, wē'kiwʌn siwas aˀte'win.

'hā'w, yōˀˀ keh saˀyā'h kʌna'pats minī'kān tsi-nā'man,' inā'nihtʌmin.

payi'ʌtät inis sī'piah. 'hā'w, taˀˀ, yōˀˀ kāh s aw-ā'nawihisi'yen s a-misākā'yen.' inā'nihtʌmin, tsiw-ā'yapit tsī'kisī'temih.

nikōtā s iniwin as mehkāwā'nihtah aninuh umā'hkesinan kayēsmē'nih.

'hā'w, kah-mi'tsit nikēs-mē'nikem mahkā'sinan.' inā'nihtʌmin.

umōtī'hseh utā'hpinʌ'min, as pōˀsā'hkah ani'nuh kīˀsē'hsʌn kayēs-mē'nikut. sīpi'ah as isi'ʌt, nipī'hih as nē'puwit. nimāˀˀ, wahkē'tsipik ini'win as ini-pī'pemō'hnet. payi'ʌtät akā'miah, kīˀˀsehkamin umā'hkesinan, umūtī'hsih as pē'hnahah.

mā'tsiʌt, ini-pi'ʌtät inih wē'kiwʌm, isku'ahtemih nē'puwit. hā'w, kʌni'win kā'h niw inis pī'htik wē'yʌk kayī'kitit.

'āˀˀ teh, simā'kāw. kʌn as pī'htikeyan? pī'htike'nun!' iku'ahin.

hā', as pī'htiket, hā'w, mitā'muhsʌk neˀˀni'wʌkin.

'hā'w, umʌs apē'nun,' iku'ahin ani'nuh mitā'muhsʌn: hāˆ, 'taˀˀteh-nakah āsī'yen, simā'kāw?' iku'ahin.

'hāˆtaˀ, nipāpāmā'tesim,' inā'win.

Lo and behold, there stood a big soldier. Again he picked it up and threw it on the ground.

"Let a soldier stand here!" he said again.

Lo, there stood another one!

Then he said this to them. "Now, my soldiers, go take away my tobacco-box from that man. he has stolen it from me; you will go to him in the face and blacken his eyes. You will bring me my tobacco-box," said Swordsman to his soldiers. "Run fast and chase him."

Oh, truly with great speed ran those soldiers. As the man was walking along, suddenly some men came running oh straight up to him.

"Oh dear, this is bad! Stop it, stop it, stop it! We traded, my friend and I," he said in vain to those soldiers.

Oh, as fast as he went, they came and punched his face. Alas, the poor man was knocked down and beaten by the soldiers. And then they took that piece of linen away from him. Then they took it to where their friend was; they gave Swordsman his tobacco-box. He folded it up, stuck it in his bag, and went from there. When he picked up his hat and put it on, gone were those soldiers whom he had made. Then he continued his journey.

As Swordsman thus tramped on and on, at one time he came to a river. It was a big river. When he looked over at the other shore, there stood a house.

"I suppose this is where I come to a town," he thought.

When he reached the river, "And I suppose this is where I can't get across," he thought, and sat by the bank.

Then he remembered the shoes he had been given.

"Why, come to think of it, I was given some shoes," he thought. He took up his bag and put on the things that girl had given him, and went to the river, and stood on the water. Lo and behold, that was when Swordsman walked along over the surface of the water. So then he walked along on top of the water. When he reached the other shore, he drew off his shoes and put them in his bag.

He went on and reached that house, and as he stood by the doorway, suddenly someone within spoke.

"Why don't you come in, Swordsman? Come in!" that person said to him.

When he entered, there were three women.

"Come, sit down here," said those women to him; and then, "Whither are you bound, Swordsman?" they asked him.

"Oh, I am traveling from place to place," he told them.

'ō^! nahā'. pinah. simā'kāw. kʌn-ä'ʔ nikō'tuh kinah kitā'ʔtawikinan?' iku'ahin.

'ä^ē. nikiw-a'ʔtawikim.' inä'win.

'nahā'w. kʌts kitā'ʔtati?! sū'nyen kitā'ʔtumit, simā'kāw?' iku'ahin ani'nuh mitä'muhsʌn.

'ä^!'

hā'w. mitä'muh inuh iniwi'n niw wä'htinah pī'kʌn; iniwi'n keh as a'ʔtatitua? simā'kāw ani'nuh mitä'muhsʌn. ā'taʔ, simā'kāw yō'm as kiw-isē'ʔtat. sū'nyen wä'htinatsin, — umä'ʔ niw umūtī'hsih wä'htinatsin usūni'ʌnemʌn. — nimā'ʔ, usā'matin sū'niʌn! meʔsi'h anēhä'win simā'kāw aninuh mitä'muhsʌn.

nikōtä's niw as ā'wik, 'nahā'w. simā'kāw. mā'wa niw ē'h-yō sū'nyen nina'w-aʔtsikäm; kinah a'p täh ini'h kisūnyʌ'nem mā'wa niw aʔtsikä'nun,' iku'ahin.

hā'w. simā'kāw umū'tīh iniwin atū'hpwʌnih s a'ʔtuk, inih usūnyʌ'nem mā'wa niw.

hā'w. as usī'htukuaʔ ani'nuh masēnahē'kanan, tsē'ʔnapā'htah simā'kāw. winah ap inuh mitä'muh as tsē'ʔnapā'htahkuaʔ, 'hā'w, simā'kāw. kitā'nihin! iniʔ mā'waw kisūni'ʌnem! — hā'w, tä'pinä'hkun ē'h-ayum mʌtsē'ʔ-simā'kāw; kitā'wih-kipā'hkwʌhutī'wikamikuh kitā'wih-aʔnu'naw s a-kipā'hkwʌhakih!' inā'win simā'kāw.

iniwi'n-pih kō'tapa'mikut ani'nuh mitä'muhsʌn as kʌtä'w-sā'kitswä'pinikut. hā^taʔ, simā'kāw ā'yʌsīwä'pinatsin aninuh mitä'muhsʌn s kʌtä'w-kipā'hkwʌhō'kut, nikōtä's käh ni'w ini'win as mehkāwä'nihtah inih ukā'kitupī'hikan. hā'w, iniwi'n-pih umʌ's kätsī'pakit. kā'kitupī'hah, — ini'h täh ī'h yō'm[1] kiw-inā'hikʌtäk iniwi'n isē'kin ayā'wik, — simā'kāw winah, ta'ʔ 'tu'm tu'm tu'm tu'm tu'm tu'm tu'm!' — inih yō'm isē'kin, iniwi'n isē'kin ayā'wik.

nimā'ʔ, akuh mitä'muhsʌk wä'htsitaw ini'win s kä'ʔts-nī'mituaʔ; ā'taʔ, simā'kāw iniwi'n niw ahpä'n kā'kitupī'hiket.

'hē^y, simākā'w, pō'niʔtah! saʔyäh nitā'tskim! ē'h-ayum niku't nitä'hkiʔsē'hsim kinaw-mē'nin s a-wē'wiyen; kina-wē'kimaw,' inä'win inuh mitä'muh; 'saʔyä'h nitā'tskim; pō'niʔtah kā'kitupī'hikeyan!' inä'win, ā'nēʔ, taʔ, simā'kāw inuh wā'wahtāʔ kä'ʔts-kā'kitupī'hiket.

hā', nikōtä's kä'h saʔyä'h wä'htsitaw as tsiw-atskī't inuh wē'yʌwē'keh ayā'wit.

'hē^y, simākā'w, saʔyä'h kinä'ʔsim; pō'niʔtah kā'kitupī'hikeyan! nayī's niw ē'h-akum nitä'hkiʔsē'hsimʌk kinaw-wē'kima'wʌk,' inä'win inuh wē'yʌwēkeh.

hā^, nikōtä's keh iniwi'n mī-pā'pehtsih inuh wē'yʌwēkeh. hā'w, taʔ, kawi'n uwī'hkihtu'nan as kʌtä'w-kanā'tsihsih, tsē'ʔtsipikātä'ʔtat ahkī'hih, ini's as atskī't, misi'k unä'hkʌn anu'm; nikōtä's keh ini'win as nipä'k as atskī't.

hā'w, iniwi'n täh aki'kuh kīʔsē'hsʌk, mā'ʔ, kä'ʔts-nī'mituaʔ, 'hē^y, simākā'w, pō'niʔta'h! kina-wē'kimin, kina-wē'kimin, kina-wē'kiminine'minaw; pō'niʔta'h!'

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[1] Hand to mouth; gesture of playing mouth-organ or Jew's-harp.

"So that is the way of it! Well now, say, Swordsman, you don't ever play cards, do you?" they asked him.

"Oh yes, I play cards," he answered them.

"Well then, let us play cards. Have you any money, Swordsman?' the women asked him.

"Yes!"

Then the woman took out some cards; and then Swordsman and those women played cards. Now, when Swordsman did like this, when he reached for money, — from right there in his bag he took his money, — why, there was an incredible amount of money. Swordsman won a great deal from those women.

At last, "Now then, Swordsman, I shall stake all this money here, and do you too bet all your money," said one to him.

So then Swordsman placed his bag on the table, with all his money.

Then, when they dealt the cards, and Swordsman looked at his, and the women at theirs, "Well, Swordsman, I win! That is the end of your money! — And now, just take hold of this confounded Swordsman; let us take him off and put him in jail and lock him up!" was said of Swordsman.

Then those women jumped at him, to drag him out of the house. While Swordsman was throwing off, one after another, those women, who wanted to lock him up, suddenly he remembered his musical instrument. Then Swordsman reached into the fold of his garment for it, and began to play on it, — it was the kind that is played like this, a Jew's-harp, — "Tum-tum-tum-tum-tum-tum-tum!" — this kind, that is the kind it was.

Dear me, these women truly then danced with zeal; Swordsman all the time kept playing.

"Hey, Swordsman, stop! I am tired! I'll give you this girl of mine for a wife; you shall marry her," that woman said to him; "I am tired; stop playing!" she said to him, but Swordsman, all unheeding, played as hard as ever.

After a time the old woman got very tired.

"Hey, Swordsman, you are killing me; stop playing. You shall marry both of my girls here," the old woman said to him.

At last the old woman fell as she danced. She could not even then lie still, but kept jerking her legs as she lay on the ground, tired as she was, and her arms too; but at last she died from fatigue.

And then the girls, dancing with all their might, "Hey, Swordsman, stop! I'll marry you, I'll marry you, we'll both marry you; stop!"

hā'nēʔ teh winah simā'kāw wā'wahtäʔ kā'ʔts-kā'kitupī'hiket.

nikōtä's keh wi'nah ap inuh kīʔsē'hseh ini'win s pā'pehtsih, hā', iniʔ teh uhkā'tan nisi'k niw! nikōtä's keh wina'h ap ini'win as ni'päk.

hā'w, mitsi' niw niku't: 'hē^y, simākā'w, pō'niʔtah! kinä'ʔsiminaw! saʔyä'h mā'wa niw kina-mamä'n inih kisūnyʌ'nem; kinaw-wē'kimin teh misi'k.' inä'win ā'nuw, wā'wahtäʔ simā'kāw kā'kitupī'hiket.

hā'w, nikōtä's keh ini'win wi'nah ap as pā'pehtsih inuh kīʔsē'hseh. ini'ʔ keh mā'waw nipä'kuaʔ, mā'waw awē'h-mamu'ahin inih usūnyʌ'-nem simā'kāw, umūtī'hsih as pē'hnahah.

mitsi'w täh niw mānā'htawin inih sū'nyen.

But Swordsman, paying no attention, played on with zeal.

In time the one girl too fell over, — and then, just her legs kept going. At last she too died.

Then, the one that remained: "Hey, Swordsman, stop! You are killing us! You can take all your money; and I'll marry you besides," she told him, in vain, as Swordsman, unheeding, kept on with his music.

At last that girl, too, fell down. And when they thus were all dead, Swordsman went and took all his money, and put it into his wallet.

He still has a lot of that money, they say.

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